



# POSTILS

ON THE

# EPISTLES AND GOSPELS

COMPILED AND PUBLISHED

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# RICHARD TAVERNER

IN THE YEAR 1540,

AND NOW EDITED BY

## EDWARD CARDWELL, D. D.

PRINCIPAL OF ST. ALBAN'S HALL.

OXFORD:
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## PREFACE.

THE book of Postils<sup>a</sup> here presented to the reader never received any such sanction as to be entitled to rank with the Homilies, with Fox's Acts and Monuments, the Paraphrase of Erasmus, or the Apology of Bishop Jewel, all of which, though in different degrees, are books of authority accredited in the Church of England. Nevertheless, when it was first published, it obtained from collateral circumstances a degree of sanction, deserving, when considered in its effects, to be compared to a decree of Convocation, or a mandate of the Crown. It came forth, in the first instance, in the year 1540, under the name of Richard Taverner, who was Clerk of the Signet to the King, and—a point of still greater importance—possessed the confidence and acted under the directions of the Lord Crumwell.

Few ministers have passed through greater vicissitudes, have stood in more perilous elevations, have contended successfully with more trying difficulties, or been overthrown and destroyed by a more incidental occurrence, than the Lord Crumwell. The favourite

a Postils, like metaphysics, have derived their name from the mere fact of something else having gone before them. "Vocem hanc compositam esse ex præpositione post et pronomine illa, ut significaretur post illa, scilicet verba textus, legendam esse explicationem, illi subjunctam, satis notum est. Media ætate vocabulum postilla de expositione cujusvis textus adhibitum quidem fuit; imprimis tamen pericoparum evangelicarum atque epistolicarum interpretationem, uti adhuc illud usurpatur, designabat." Walch. Bibl. Thcol. tom. iv. p. 945.

of a monarch whose native thirst for power had been encouraged by the most abject submission on the part of his Parliament, Crumwell not only occupied the highest places in affairs of state, but also became chief governor of the Church, at a time when its ancient landmarks were removed, and its whole external constitution appeared by a kind of lapse to be vested in "The King b was supreme head in earth. under God of the Church of England, and for the good exercise of the said most royal dignity and office had made Crumwell (being then the Lord Privy Scal) his Vice-gerent, for good and due ministration of justice to be had in all causes and cases touching the ecclesiastical jurisdiction, and for the godly reformation and redress of all errors, heresies and abuses in the said Church;" and to mark by some outward token the dignity attaching to the office, it was enacted that he should have precedence of all the lords spiritual and temporal, and even of the great officers of state. was seated above the primate in parliament, and displaced him in the presidency of the Convocation. But the authority conveyed by these appointments, unlimited as it might appear to have been, was surpassed by the influence he obtained from the peculiar condition of the Church, and the measures which he was the main instrument in effecting. To him were owing the suggestion and the accomplishment of that great revolution, which, beginning in the dissolution of the monasteries, placed enormous masses of wealth and influence at the disposal of the Crown, and made him in great measure the channel of their distribution. We may learn from the petitions addressed to him by Cranmer, and may conjecture from the applications of less scrupulous persons, that great as was the real

b Stat. 31 Hen. VIII. c. 10. Wilkins, Conc. vol. iii. p. 784.

authority of his office, he acquired indirectly a more substantial and more extensive power from the contact into which he was brought with all forms of ambition and the means of gratifying them, with the hopes that he excited, the employments he created, the services he rewarded, and the emoluments he bestowed.

Whatever were the real sentiments of Crumwell on religious questions, it is plain that his measures, by removing him as far as possible from the ranks of the Romanists, would tend to place him among the most prominent Reformers. On this spirit he acted in the Injunctions that he issued as the King's Vice-gerent for the government of the Church. In the year 1536, he required c that Bibles should be placed within the churches; that the people should be encouraged and assisted in reading them, as a duty essential to their salvation; that all persons should be thoroughly instructed in the Lord's Prayer, the Creed and the Ten Commandments, and by means of sermous should have "the very gospel of Christ" set forth and declared to them: and these were injunctions in advance of the general wishes of the people, and in danger of encroaching upon some of the strongest convictions of the King. But Crumwell disregarded the former difficulty, and had discernment enough to discover in what the peculiarities of Henry's opinions had originated, and how large a field of reformation was open to him without touching upon forbidden questions. He saw plainly, that though the King continued his severity to those who disputed either his authority or his creed, putting to death Reformers as well as Romanists, until he appeared to have neither religion nor common feeling, he was firmly bent on advancing his own views of reformation.

c Wilk. Conc. vol. iii. pp. 813. 815. d Ld. Herbert's Hist. p. 462.

It was at this period that Taverner e obtained the confidence of Crumwell, recommending himself by his attainments and his attachment to the principles of the new learning. In 1537 he was appointed by the King one of the Clerks of the Signet, and at the same period undertook, at the desire probably of Crumwell, that revision of the Bible, which made its appearance two years afterwards, and was dedicated to his royal Taverner's edition was published, as well as the first edition of Cranmer, in the year 1539; and at the close of the same year the King issued his mandate forbidding the publication of Bibles by any other persons "but only all such as shall be deputed. assigned and admitted by the said Lord Crumwell." Besides several impressions of the New Testament from his revision, Taverner's Bible was printed three separate times in the course of the same year g.

And thus was established the principle, that, deferring to the better knowledge of others, every one should still search the Scriptures for himself; a principle, which could not fail, if left to work out its own consequences, to sap the foundations of Romanism. In the mean time other instruments were beginning

e Athen. Oxon. vol. i. col. 419. Chalmers' Biog. Brit.

f Wilk. Conc. vol. iii. p. 847.

g It appears that in the same year, 1539, Taverner published the following books: Two books of the Garden of Wisdom, consisting of "proper wytty and quycke sayenges of princes philosophers" and of "wytty pleasaunt and nette sayenges of renowmed personages." Proverbs or adagies with newe addicions gathered out of the Chiliades of Erasmus. An Epitome of the Psalmes, or briefe meditacions upon the same, with diverse other most Christian prayers: and, Flores aliquot sententiarum, gathered out of sundry wryters by Erasmus in Latine, and Englished by Richard Taverner. The Epitome of the Psalmes was dedicated to the king. Herbert's Ames, art. Bankes.

to be prepared, requiring the same amount of skill and learning, but connected with questions of greater delicacy and personal hazard. After the appearance of the Primer in 1535, which adopted the sentiments of the Reformers too freely for the prevailing spirit of the time, it was thought necessary on the part of the governors of the Church to put forth a more temperate book for the instruction of the people, and as a model to parish priests in the prescribed explanation of the Lord's Prayer, the Creed, and the Ten Commandments. This book, which was published in 1538, was "The Institution of a Christian Man;" and in the composition of it so many difficulties arose from the unsettled state of religious belief, that Bishop Latimerh thought with regret of "his poor parsonage of poor Kynton," and so earnest and vehement were the debaters, that "they much," says Bishop Fox, "wanted the presence of Crumwell."

In 1537 Bishop Hilsey published his Primer, which he had undertaken at the desire of Crumwell, and had composed with great caution and forbearance. It was submitted to the Archbishop for examination, and his opinion was expressed in a letter i addressed to Crumwell in the following words: "I have overseen the Primer which you sent unto me; and therein I have noted and amended such faults as are most worthy of reformation. Divers things there are besides therein, which if before the printing of the book, had been committed unto me to oversee, I would have amended; howbeit they be not of that importance, but that for this time they may be well enough permitted and suffered to be read of the people."

The next step taken in the advancement of the new

h Cranmer's Works, Pref. p. 188. Ibid. vol. i. p. 285.

learning would involve a greater amount of original composition, and a more extensive examination of the The track of the formularies being Christian faith. still followed, the Gospels and Epistles were naturally selected as subjects of exposition and practical exhortation. For this work contributions were promised from various quarters, and Taverner undertook to supply what was wanting, to complete what was imperfect, and to carry the whole compilation through the press. It is plain that he had men of much ability to assist him, and not improbable that he acted under the direct authority of Crumwell; in either case however we may infer, that he was a person of great decision and courage, and of much reputation as a scholar and a reformer.

But the times were now gathering a greater degree of hazard and perplexity. By declining to enter into a common confession of faith, Henry had estranged from him the Protestant princes of Germany; the Roman Catholic powers had begun to form alliances against him; the Pope had held a bull of excommunication suspended over him; the Reformers had assumed to themselves a license inconsistent with the King's views of supreme authority, and dangerous to the tranquillity of his people. From the tendency of his own religious opinions, and the recollections of what he had accomplished in his controversy with Luther, a remedy was easily suggested to him. law of the Six Articles was enacted, by which the most prominent and most frequently disputed tenets of the Church of Rome were reinstated, and the penalty of death was imposed upon all who questioned them. So that abstaining from such topics as transubstantiation, the withholding of the cup, the celibacy of priests, private masses, and auricular confession, topics which,

from their being embodied in the constant services of the Church, were the most attractive to the one party, and the most effective with the other, the Reformers were compelled to dwell on the more abstract principles of their creed, or to content themselves with denouncing the flagrant abuses of the monks, and the Taverner and his tyranny of the Papal government. associates saw the difficulty they incurred in the composition of their new book, and took the necessary precautions. Whenever a hazardous tenet arose for discussion, it was either quietly surrendered, or treated in such a manner as to leave the special point of difficulty unmolested, a general and provident notice having been already placed at the threshold, to inform the reader, that if he met with a questionable sentiment in one passage, he would probably find another elsewhere to make compensation for it.

Nevertheless, though it is easy to discover traces of caution and reserve, distinct from the prevailing character and value of the work, there are among the Postils of Taverner many exhortations of great force, arguments that do full justice to their subjects, and some discourses which were adopted at a later period by the Church almost without the change of a single sentiment. It would be an employment of much interest to trace some of these compositions to their In a work commenced under high auspices, and calculated to aid in the advancement of true religion, it would not be unreasonable to expect assistance from the best writers of the period; and the most eminent of the Reformers would probably be the less unwilling to send their contributions, because it was not intended to publish with them the names of their respective writers. An ardent inquirer into the literature of those times might perhaps be able to discover

among the Postils of Taverner the bold and honest simplicity of Latimer, or even to identify the flowing style of Cranmer.

The book was published in the year 1540, and perhaps not until the Reformers had sustained one of their severest trials. On the 10th of June, without the least previous intimation of the King's displeasure, Crumwell was arrested on a charge of treason. was executed in the following month; and as no notice is taken in the Prefaces or elsewhere of a person to whom probably in his prosperity the whole work would have been dedicated, it is not improbable that it was published in the latter portion of the year. However that may be, and although deprived of its original protection, it appears to have gone rapidly through several editions. Dr. Cotton, in his List of Bibles, mentions five different editions, and assigns them all to the year 1540. Its subsequent suppression may be explained by the new obstructions created in the way of the reformation, by the additional restrictions imposed upon the press, and immediately after the death of Henry by the larger views and more decided tone of Protestant doctrine adopted in the Church.

The book consists of four parts: the first containing the Epistles and Gospels, with exhortations on them, from Advent Sunday to the Wednesday in Easter week, and adding the Creed of St. Athanasius: the second, from the first Sunday after Easter to the Wednesday in Whitsun-week: the third, from Corpus Christi day to the twenty-fifth Sunday after Trinity: the fourth containing the Gospels, with brief sermons upon them for all the holydays in the year.

Four different copies have been examined for this reprint:

A. the property of the Rev. Dr. Bliss, from which

the reprint has been exactly taken, except in eight leaves which are wanting in the copy.

- B. also the property of the Rev. Dr. Bliss.
- C. in the Bodleian.
- D. the property of the Rev. Dr. Wilson, Prebendary of Winchester.

Of these copies D is the most remarkable. It is the only one that exhibits a date in any of its titles or colophons, and itself has that date, the year 1540, in one only of its titles, viz. at the beginning of the third part. It does not contain any portion of the fourth part, or the Sermon of the Resurrection in the first part; and varies so much in other respects from the other copies, that it may be considered as the first edition much altered and enlarged in subsequent impressions. And yet it does not appear that alterations were made on account of differences in religious belief; for the Postil on the Gospel of Corpus Christi day, a Postil which treats on the most disputed topic of the time, is exactly the same in D, and in the present reprint. The other copies, A, B, and C, have a greater resemblance to each other (the third part however being omitted in C); but here the agreement is so manifest in some parts or sheets, and so clearly interrupted in others, that, as is constantly the case with editions of this period, it is not easy to come to any decided understanding respecting them. It would seem as if different impressions were not kept separate from each other; and perhaps this intermixture is the best explanation that can be given of a practice then constantly prevailing, of making all the folios of any one impression to begin and terminate in the same words with the corresponding folios of every other k.

k A remarkable case of this kind occurs in A and C. In the Gospel for the twenty-second Sunday after Trinity, and at fol. clxxv.,

From the absence of the fourth part in D, and the similar absence of the Sermon of the Resurrection, we might naturally suppose that all the portions of the work were not written and published at the same time; and this supposition obtains further strength from observing, that in all the copies the second and third parts are connected in their foliation and signatures, but not so the other parts. If this be the case, they may possibly have been put forth in a different order from that in which we now have them. examination and comparison of the different parts, it appears probable that the third was the earliest in composition. The second, it may be assumed, was the next in point of time, and was published originally together with the third, without waiting for the completion of the other portions. And this is the more probable, because, although there is a distinct title to the third part, the title to the second and the index that follows it, make mention of all the matter contained in both portions. Here also is a Preface, where Taverner, writing under the apprehensions that would naturally haunt him at the close of the year 1540, anxiously disavows "any erroneous doctrine contrary cither to the King's Majesty's laws and proclamations, or to the determination and sentence of the Catholic Church;" declares that "the sacrament of the altar, the sacrament of penance, with the other sacraments

A has a double of these words, "The servant fell down and besought him saying, Sir, have patience with me." The same is the case in B. In C that double does not exist; and we might therefore expect that the folio in that copy would outrun in its matter the corresponding folio in each of the other copies. But that is not the case; and strange to say, the balance is made exact by the introduction of a different double in C, viz. in the words, "And his Lord was wroth, and delivered him to the gaolers till he should pay all that was due unto him."

of the Church, are here not heretically contemned, but catholicly advanced;" and adds this general salvo, "I require of you that you will not rashly judge of a piece of the writing without the whole circumstance; but that you will deliberately confer one place with another, and then I doubt not but if any sentence shall happen to be either obscurely or incircumspectly spoken, yet by the conference of places you shall perceive the true meaning and sense of the same;" concluding with these words, "then these divers sects of Anabaptists, of Sacramentaries, and of other heretics should not thus swarm abroad: then should the Christian Church be in much more quiet than it is: then should Christ's religion be more truly kept, and Christ himself better pleased with us."

The first part was probably the next in succession. Its preface appears to have been written under more tranquil feelings, and endeavours in the following sentence to connect itself with the measures contemplated by the King. "If ye, and namely you priests and curates, shall use this singular help and benefit, which is here offered unto you, well, and to the edification of Christ's Church, ye shall give occasion that other fruitful works may be hereafter at the commandment of the King's Majesty, or of his most honourable council, set forth and published unto you." The writer might naturally look forward with greater comfort than at the time when he wrote his former preface; for the plan he had adopted was so generally approved, that Bishop Bonner in his Injunctions issued for the diocese of London in 1542, gave the following direction to his clergy: "1 that all priests, when they shall preach, shall take the Gospel or the Epistle of the day, which they shall recite and declare to the people plainly, distinctly and sincerely from the beginning to the end

<sup>1</sup> Wilk, Conc. vol. iii, p. 866.

therof, and then to desire the people to pray with them for grace, after the usage of the Church of England now used; and that done, we will that every preacher shall declare the same Gospel or Epistle, or both, even from the beginning; not after his own mind, but after the mind of some Catholic doctor allowed in this Church of England." That the King had also formed the intention of putting out a book of Homilies about that time, may be inferred from the speech m that the Archbishop addressed to the Convocation of 1541, and the resolution of the House of Bishops in 1542, "to make n certain Homilies for stay of such errors as were then by ignorant preachers sparkeled among the people."

The fourth part was probably a little later than any of the others. In the "Sermon on the day of wedding," there is mention of the "Act of Parliament made in the 32d year of our most dread Sovereign Lord the King that now is, Henry the VIII," and it is mentioned in such a manner that some little further time would seem to have elapsed.

But the fact of greatest interest connected with this Book of Postils is, that two of its discourses, belonging also to two of the most important services of the Church, were adopted by Archbishop Parker, and published by the authority of Queen Elizabeth in the second book of Homilies. The Homilies of for Good Friday and Easter-day are the same with the Exhortation upon the Passion of Christ (pp. 173—181), and the Sermon of the Resurrection (pp. 189—199), contained in the present volume. It is a fact still more

m Wilk. Conc. vol. iii. p. 860.

n Cranmer's Works, Pref. p. 47.

o "Of the second book [of Homilies] published in the reign of Queen Elizabeth, I am not aware that the writer of any single homily has been indubitably specified." Wordsworth, Eccles. Biog. vol. iii. p. 505.

creditable to this collection, that at the time when its two most conspicuous Sermons were placed in the Book of Homilies, and received the highest sanction of the Church, although twenty-two years had elapsed since they were first published, and "times of shaking" had been experienced both in doctrine and discipline, such as the Church has never witnessed at any other period, those two compositions were adopted without any alterations of importance. There are indeed differences between the text of Taverner and our modern editions of the Homilies: but in some of those cases it is plain from a comparison that our books have handed down to us errors of the copyist or the printer, and in others the alterations were made, not by Archbishop Parker, but in the more fastidious age of James I. and in the edition p of 1623. The few alterations made

P The following readings in Taverner have been altered in the Homilies, probably by mistake. Taverner, p. 174. l. 2, "his godly honoure." Homilies, "his goodly honour." Tav. p. 175. l. 3. a fin. "stryped for our sinnes." Hom. "stripped for our sins," recently corrected to "striped." Tav. p. 190. l. 7. a fin. "that the stone of the grave was removed from the intraunce therof: and shewed them." Hom. all this wanting. Tav. p. 192. l. 9, "tyranny resysted." Hom. "tyranny vanquished," probably by mistake made "vanished," and by conjecture corrected to "vanquished." Tav. p. 195. l. 23, "dwell wythin us." Hom. "dwell with us."

The following were probably intended as improvements. Tav. p. 177. l. 3, "our unryghtuousnes." Hom. "our righteousness." Tav. p. 178. l. 4, "undeservingly." Hom. "undeservedly." Tav. p. 180. l. 3, "shifted from death." Hom. "delivered from death." Tav. p. 180. l. 10. a fin. "prayers and merites." Hom. "prayers and good works." Tav. p. 191. l. 17. a fin. "penaunce and remission." Hom. "pardon and remission." Tav. p. 193. l. 8. a fin. "in forme of breade." Hom. these words omitted. Tav. p. 198. l. 9. "shryft." Hom. "confession." Tav. p. 198. l. 23, "trust of hys confidence." Hom. "trust of his mercy." The four last alterations were made by Abp. Parker: the others appear, probably for the first time, in the Homilies of 1623. The edition of the Homilies

in the time of Queen Elizabeth seem intended to remove certain words, as "shrift" and "penance," which might awaken superstitious recollections, and to substitute others of like import, but free from evil associations.

It is singular that among the valuable papers which he bequeathed to his College in Cambridge, Abp. Parker had carefully preserved a portion of this work, having the following notice in writing at the end of the last page: "This quayr was taken out of the boke of postells set out by Richard Tayerner." It consists of twenty leaves, and contains the very remarkable Sermon against the authority of Rome, which follows the Epistle appointed for the first Sunday in Lent. We may infer that the Archbishop had detached it from the work for the purpose of sending it to the press together with the other Homilies, but was afterwards diverted 4 from his purpose.

As it was thought likely that Taverner's Postils would be acceptable to curious inquirers and lovers of antiquity, rather than to general readers, it was determined to print them with all the peculiarities of their antique language. Greater trouble and expense have in consequence been incurred in the process of printing; but many nice questions, which it might have been difficult to solve, and many valuable facts which might otherwise have been suppressed, have thereby been left unimpaired to the sagacity of the antiquarian reader.

used in this comparison is of Oxford 1840, the most correct edition now in use, though not free from errors.

q It is not improbable that he was prevented by the Queen; and that in the place of that sermon, she then directed him to supply those six Homilies against "disobedience and wilful rebellion," which were not published till the year 1571, and two of which contain such invectives against the Papal see as she was willing to allow.

# THE EPI-

stles and Gospelles with a brief
Postyl vpon the same from Aduent
tyll Lowe sondaye whiche is the

(Wynter parte) drawen
forth by diuerse learned
men for the singuler
commoditie of al
good christen
persons
and namely of Prestes
and Curates newly recognized.



Cum priuilegio ad imprimendum solum.

TAVERNER.

# THE COPY OF THE KINGES GRACIOVS PRIVILEGE.

HENRY the eyght by the grace of God kynge of England and of Fraunce, defensour of the faith, lord of Irelande, and in earth supreme hed immediatly vnder Christ of the church of Englande, To al Printers of bokes wythin thys our Realme and to all other our officers, ministers and subjectes these oure letters hearyng or seynge greatyng. We let you wete, that we of our grace especiall haue gyuen priuilege vnto oure welbiloued subjecte Richarde Bankes that no maner parson wythin thys oure Realme, shal prynte any maner of bokes, what so euer our sayde subjecte shall prynte first wythin the space of seuen yeares nexte ensuying the prynting of euery suche boke so by hym printed vpon payne of forfeture the Wherfore we wol and commaunde you that ye nor same. none of you do presume to prynte any of the sayde bokes duryng the tyme afore sayde, as ye tendre oure pleasure and woll anoyde the contrary.

Rycharde Tauerner clerke of the Signet to our soueraigne Lorde the kynge wyssheth to the Christen reader all grace from God aboue and increase of knowlege in his worde.

FORASMUCH as (good christen reader) at this present tyme, accordynge to our Lordes worde, the haruest is great Mat. ix. and plenteouse, but the labourers are fewe: I meane as thus, that the people be very desirous and gready to receyuc Gods worde, if they had plentie of sobre, modeste and sincere teachers, wheras nowe for skacetie of suche in some places they be destitute and scattered abrode euen as shepe lackyng feythful sheperdes: I was instantly required, to the intent the Lorde of the haruest might by this meane thrust forth hys labourers into the harueste, to peruse and recognize thys brefe postel which was delyuered me of certayn godly persons for that purpose and intent. Whiche thynge to my lytle power and as the shortnes of tyme wolde serue, I have done. And suche sermons or homylyes as semed to want, I have supplied partly with myne owne industrye, and partly wyth the helpe of other sobre men which be better learned then I my selfe. Nowe, yf ye and namely you prestes and curates shall yse thys synguler helpe and benefite, which is here offered vnto you, wel, and to the edification of Christes churche, ve shall gyue occasion that other fruteful workes may be hereafter at the commaundement of the kynges maiestie or of his moost honorable counsell setforth and publyshed vnto you. But if, on the contrary parte, after thexemple of the vnprofitable Luk. xix. seruaunt spoken of in the Gospel, ye wol not fynde in your hartes charitably and prudently to occupie this talent that here is frankly delyuered vnto you, but wyl either wrappe it vp in a fayre napkyn, or els vnreuerently handle it to the destruction and not to the edification of others: be ye then sure, that not only no mo such benefites shal be bestowed vpon you, but also al that whiche ye haue already, shalbe taken from you and that not vnworthily. Yea and finally,

#### The Preface.

according to our Lordes owne sentence, ye shal be caste as seruantes vnprofytable into vtter darkenes, where shalbe weping and gnashyng of teeth. But there is good hope that ye woll otherwise demene your selues, namely now syth ve be so benignly inuited, inioyned, and continually called vpon to execute your office in this behalfe by our high shepherde vnder Christ and supreme hede our moste dradde soueraigne lorde the kinges maiestie, whom I dout not but ye wyl gladly obey, I meane, to fede more often youre flocke commytted to youre charge, not with rash, erronyouse, heretical or fabulouse sermons, but with sobre, discret, catholike, and godly instructions suche as be here described vnto you, or better if better ye can deuise. In which thing doinge ye shal vndoubtedly not onely declare your selues obedient to your supreme heade Gods ministre, but also ye shal discharge youre conscience before God of the due ministration where vnto ye be called. To whome be given al prayse and glory world without ende. Amen.



# A Table of the Exhortacions vpon the Gospels and Epistles conteyned in thys presente parte.

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The Epistle on the fyrst sondaye in Aduente.

The .xiij. Chapter to the Romaynes.

Thargument vpon thys Epistle.

Paule prepareth and exhorteth mens hertes to a Christen lyfe.

BRETHREN we know the season how it is tyme that we shulde now awake out of slepe. For nowe is our saluation nearer than whan we beleued. The nyght is passed, the day is come nye. Let vs therfore cast awaye the dedes of darkenes and put on the armoure of lyght. Let vs walke honestly as it were in Luke. xxi. the daye lyght: not in eatynge and drynkynge, neyther and xxxvij. in chamburynge and wantonnes, neyther in stryfe and enuyenge: but put ye on the Lorde Jesus Christ.

MY brothren and systems in Jesu Christe, saynte Paule thapostle of God in thys present epistle doth teach and admonish vs, how we ought to knowe the tyme wherin we now bc. For it is assuredly the tyme of grace, the tyme (I say) in whych it hath pleased almyghty God the father whych is the fountaine and well of all mercy, mercyfully and tenderly to visite vs by hys moost derely beloued sonne our lorde Christ Jesu whych vndoubtedly is thonly helth, redemer, and Sauiour of the hole worlde. By reason wherof (moost deare brethren) we ought diligentlye to knowe, that now at last is the tyme to awake out of thys our drousy and depe slepe, that is to wyt, to leave and vtterly to renounce and forsake al vanite, ydelnes, slouth, dreames of our owne fansey, and brefly to conclude all kyndes and sortes of synne whyche doubtles is the slepe of death, yea and that of euerlastynge Why than (moost deare brethren) shulde we not nowe aryse out of thys horrible and foule slepe, syth the Apostle declareth and signifieth vnto vs that our helth and saluation is nearer than it was what tyme we sawe nothynge TAVERNER.

but shadowes and promyses, that is to wyt, in the tyme of the law. And as the Apostle wryteth to the Ephesians: Ye Ephe. ij. that somtyme were afarre of, be made now neare by the bloude of Christ. For as muche as the darkenes of the olde lawe is nowe paste, and the lyght of the newe lawe (whych is the lyghte of oure Sauioure Jesu Christ) is come voon vs. The nyght of synne and the shadowe of death wherin the The night Gentyls dyd sytte (as wytnesseth the Prophete Esaye) is passed, and the daye of grace is at hande. For lo, Christe hath brought vs grace, pardon, and full remission of all oure synnes: lo, all is pardoned vnto vs in Jesu Christe onely vf we have a constaunt and vnfavned favth in hym that it is he to whome God the father hath gyuen all and for whome and by whome he wyll gyue all and forgyue al and so make vs the chyldren of fayth and of lyght in hym, whych is the only very cleare daye and very lyghte of fayth and consequently of euerlastynge lyfe. He is our day, he is our light, our daye. grace, our fayth, our helth, our lyfe, and altogether ours, wythout him we are nothynge at all. Yea of our selues we be but nyght, but darkenes, but infidelitie, synne, perdition and death. And what death? Certes death wythout ende. Let vs than wyth christen and faythful hertes do the thynge whyche the Apostle (that is to save the ambassadour and messaunger of God) doth monishe and exhorte vs to do. Let vs leaue, I saye, all workes and dedes of darkenes, that is to Dedes of darknes. wyte, ignoraunce and blyndnes of godly workes, and take we vpon vs the armours of lyght: whyche be the graces of our Lorde Jesu Christ, that is to say al fayth, al trust, al feare, Armalucis. all reuerence, and all loue in hym, whyche hath so much loued vs that he beynge God wolde become man and suffer death for vs and gyue hym selfe a sacrifice and raunsome for vs to thintente that in that sacrifice God shuld forgyue al synnes vnto al them that euer were from the begynnynge of the worlde, and that be at thys presente season and that shalbe vnto the ende of it, so that they have this knowlege, thys fayth, thys feare and trust in hym. And of thys ought

> we not to doubte, for it is not so true that we be and speake the one to the other, as thys is true. Nor that the skye and the earth is, as thys is true. Than go to, deare brethren, let vs walke gladlye in spirite (armed wyth fayth and trust) in

all honestye and clennes as in daye lyght in thys tyme of grace, the tyme, I saye, of the commynge and visitation of the sonne of God our Lorde Jesu Christ. Flee we al surfettynge, reuelynge, and dronkennes, al foule lustes and fylthynes, all stryffes and enuyes, and let vs cloth our sclues wyth Christ, be we shynyng and glysterynge wyth hys fayth. Let vs rayse vp our sclues to hym by fayth, by true hope and trust al enflamed in hys loue and armed wyth al his graces. And albeit we must lyue in flesh, that is to wyt, by eatyng and drynkynge, yet let vs so lyue in flesh, lct vs so eate and drynke that excesse and lust be away, accordyng to thexemple of Christ. To whom be gyuen al prayse, glorye, and thankes worlde wythout ende. Amen.

The Gospell on the fyrst sondaye in Aducnt.

Mathewe the .xxi. Chapter.

#### Thargument of thys Gospell.

Thrist the true Messias and Sauioure of the worlde dothe here ryde vp to Jerusalem lyke a meke kynge accordynge to the prophecie.

WHAN Jesus drewe nye vnto Hierusalem and was Mar. xi. come to Bethphage vnto mount Oliuete, he sente two Lu. xix. disciples, saynge vnto them: Go into the towne that lieth ouer against you and anone ye shall fynde an asse bounde, and a colte wyth her: loose them and brynge them vnto me. And yf any man saye ought vnto you, saye ye, the Lorde hath nede of them, and streyght he wyll let them go. All thys was done that it myght be fulfylled whyche was spoken by the prophete, savenge: Tell ye the doughter of Sion, beholde, thy Kynge Esa. lxij. cummeth vnto the, meke, syttynge vpon an asse and a Zac. ix. colte, the fole of the asse vsed to the yooke. disciples wente and dyd as Jesus commaunded them and brought the asse and the colte, and put on them their clothes, and set hym theron. And many of the people spred theyr garmentes in the waye. Other cut

Im. xix. Ioh. xij. Psalm. exviij.

downe braunches from the trees, and strawed them in Moreover the people that went before and the wave. they that came after, cryed, sayenge: Hosanna to the sonne of Dauid, Blessed is he that commeth in the name of the Lorde, Hosanna in the hyest.

THE Gospell of thys present daye good people is wryten in the begynnyng of the .xxi. chapter of saynt Mathew, whych (as ye have herd) is of the approching and commyng of our Lord Jesu Christ vnto Jerusalem. Nowe therfore when he came into Bethphage vnto the mount of Oliuete, he sent two of hys disciples for to brynge vnto hym the asse and the asses foal. Thys is to save as holy doctours do expounde

The alleasse and

gorye of the it that when he came downe for our sakes into thys vale of asses foale. mysery and drewe nere the mountayne of the hyll of hys hygh mercy (the which was wrought vnto vs by hys glorious passion) he sent two of his disciples, that is to vnderstande, the holy shewers of hys commynge as well of the olde testament as of the newe, for to brynge vnto hym by faith two peoples, that is to say, the people of Jury vpon whome God had of olde set and rested hymselfe by the lawe (the which is signifyed by the asse.) And the Gentyles, vpon whom God had not sette nor restyd hym, which were oute of the lawe and mysbeleuers, that is sygnifyed by the asses foale. For oure Lorde Jesus Christ wold of his goodnes and mercy that the Gentyls also shulde be brought to hym and there wold he syt and rest by faith and by grace. And so now have the disciples and the holy messaungers of the commynge of the sonne of God, done the thynge whych he commaunded them. They have brought vnto hym the two peoples, and nowe he is sette and rested vpon them both: vpon the one by the lawe and the grace of fayth, vpon the other onely by grace of fayth and by hys mercy. And nowe at this tyme (my brethren and systers) are fulfilled and accomplyshed the prophecyes whych were longe before spoken by the holy prophetes, as

Zacha. ix. that of Zacharie written in the nynth chapter alleged here by saynt Mathewe, sayenge: Reioyce thou greatly O daughter Syon. Be gladde O daughter Hierusalem. For loo thy kynge commeth vnto the, euen the ryghtuous and Sauiour, lowly and simple is he, he rydeth vpon an asse and vpon the

By these wordes the prophete sheweth foale of an asse. moost clearly why Christ came in to this worlde and what profyte and commoditie he brought wyth hym by hys commynge. He calleth Christe a ryghtuous kynge, not bycause he is juste only of hymselfe or the selfe justice, but bycause he also maketh other iust. So in lyke maner he calleth him a Saujour euen bycause he saueth other, namely such as woll stedfastly beleue in hym. And surely he is the meke kynge. the kynge of kinges, Lorde of heauen and of earth, of angels and of men. But who is the doughter of Sion? It is no doubte euery faythfull soule, yea and all soules together the whych ought well to reioyce whan it is shewed them of the commynge of one so myghty, so noble, so excellente a kynge: and also so meke and gentle whych commeth to redeme all, to saue all, and to drawe all to him, as he sayeth in an other place: Yf I shalbe lyfte vp from the grounde (that is to say, yf Ioh. iij. I shalbe offered in sacrifice and lyfted vp vpon the crosse vnto God my father) I shall drawe all vnto mc. And nowe for the welcomvinge and recevuvinge of this oure kyinge and Saujour into our hertes we ought to do as the disciples and the chyldren of Israell dyd, that is to wyt, to take awaye our olde clothynges, I meane to sette asyde the olde man, the man of synne, and to cut of the braunches of the tre of concupiscence, and laye them under the feete of the asse and the asses colte wheron doth syt by faythe the greate and meke kvnge Jesu Christ and to crye wyth the people wyth a hye voice of faith, hosanna filio Dauid, and to aske of God the father of mercy, the health of hys Christe forasmuch as there Psalm. is none whych saueth but he only. Furthermore we ought exvij. well to saye with al our hertes: very happy, blessed, fortunate, and victorious is he that commeth in the name of the Lorde God, that is our Lorde Jesu Christ whych commeth and is alwayes ready and at hande to saue all and desyreth nothynge for to saue all but only this lyuely and vnfavned fayth. Thys is the meanynge of the Gospel at the begynnynge of thys Aduente and of hys holy commynge. Saye we than al wyth herte in fayth, blessed and praysed be he that commeth in the name of the Lorde. Amen.

The Epistle on the seconde sondaye in Aduent. The .xv. Chapter to the Romaynes.

The argument of thys Epistle.

\*\*Paule doth here declare that Christ by hys commynge fulfylled the promyses made vnto the fathers and brought both vnto them and also vnto vs Gentyls euerlastynge mercy.

WHATSOEUER thynges are wrytten afore tyme Ro. viij. they are wrytten for oure learnynge, that we thorowe pacyence and comforte of the scriptures myght haue The God of pacyence and consolation graunt you to be lyke mynded one towardes another, after the exemple of Christ Jesu: that ye all agreynge together Leu. xix. maye wyth one mouthe prayse God the father of our Lorde Jesus. Wherfore receyue ye one another, as Christ receyued vs to the prayse of God. And I save, that Jesus Christ was a minister of the circumcision for the truth of God, to confirme the promyses made vnto the fathers: that the gentyls myght prayse God for ij.Reg.xxij.hys mercy, as it is wrytten: For thys cause I wyl Psalm. praise the amonge the Gentyls, and synge vnto thy xviii. Deut.xxxij.name. And agayne he sayeth: Reioyse ye Gentyls wyth hys people. And agayne, prayse the Lorde al ye Psalm. cxvij. gentyls, and laude hym all ye nacions together. And agayne Esay sayeth: ther shalbe the roote of Jesse, Esay. xi. and he that shall ryse to raygne ouer the Gentyls, in hym shall the gentyls trust. The God of hope fyll you

> MY brethren and sisters the Epistle of S. Paule whych ye haue herde teacheth vs aboue al thinges to imbrace, loue, and haue in reuerence all holy scriptures and not wythout cause, for they be the vindoubted wordes of God and not of men. And all that be in them wrytten be wrytten for our learnyng and instruction. But what learnynge? Surcly heauchly

> wyth all iove and peace in beleuvnge that ye maye be rych in hope thorow the power of the Holy Goost.

learnynge, spirituall learnynge, learnynge of lyfe: as it is The worde wrytten in the fourth chapter of saynt Mathew: Man lyueth of God. not onely wyth breade but he lyueth of euery worde that commeth from the mouthe of God. The holy scripture then is the true breade of vnderstanding and of ghostly lernyng, it is the true feading of the soule. Wherfore every man ought to enforce hymselfe for to haue parte of it and to know it, to thintent he maye lyue in soule and spiritually, to thende also (as our epistle sayth) that by pacyence and comforte of holy scriptures, we maye haue our trust in God and hope of euerlastynge lyfe, the whych we ought so moche to desyre and to wishe for, both daye and night, that with al sayntes we myght prayse God the father and Jesus Christ our kynge, our redemer and sauioure, and that only shote anker in the heuenly glorye. Which thing also saint Paule doth desire, when he sayth: The God of pacience and of comforte graunt Rom. xv. you to be lyke mynded one towardes another after the exemple of Christe Jesu, to thintente that with one courage and with one mouth you may honour God the father of our lord Jesu And after he doth exhorte vs vnto charitie and brotherly loue in helpynge one another in thys holy doctryne as our Lorde Jesu Christ hath helpyd vs by gyuing hys holy gospell, which is the true lyght of fayth, and in bying vs agavn with his paynfull death and also by washyng and clensynge all our synnes with hys most precious bloude. thys we al with one harte beyng lyfted vp to him in spirite, ought to honour and prayse God the father of oure Lorde Jesu Christe in yeldynge vnto hym thankes for so greate and wonderfull benefytes whyche we have receyved at hys gracious handes. And thapostle savthe here that oure Lorde Jesu Christ hath not ministred and gyucn hys graces and bene-Minister fytes only to the Gentyls, but also he hath ministred them of circumvnto the circumcision, that is to saye, vnto the circumcised cision. Jewes for asmuch as the promysses of thys doctrine of the Gospell, and also Christ and the redempcion by hym to be made was promysed vnto them, as it is manifestly knowen by the prophetes. But to the Gentyls, that is to save, vnto vs that are descended from the Gentyls: thys is done by the excedynge grace and mere mercye of God, as saynt Paule doth here shewe vnto vs, in bryngynge forth the open

wytnesse of the holy scriptures. Yea all that euer we haue, we haue it of the mere grace and goodnes of God and not of our owne descruynges. Whych thynge also the ryght excel-The wordes lent doctour S. Augustyne in a certayne sermon doth full eloquently declare vnto vs, in thys wyse: Beware O Christian, stine. beware pryde. For albeit thou beist the follower of sayntes yet repute altogether to grace, for that thou arte one of those that be lefte to be saued, the grace of God in the and not thy merite hath caused it. Fynally of the selfe remnauntes the propliete Esay thus speaketh: Onles the Lorde of hoostes Esav. i. had lefte vs sede, we shulde have bene as Sodoma, and lyke vnto Gomorra. Yf by grace (sayeth he) than not by workes, that is, auaunt not thy selfe of thy meryte. For els grace were no grace. For yf thou presumest of thyne owne industrie and laboure, than a mede and rewarde is yelded the and not fauour gyuen the. Yf it be grace it is gyuen graciously, that is to say frankely and frely. I aske now, beleuest thou O synner in Christ? Thou sayest, I beleue. What beleuest thou, that frankely all thy synues can by hym be remytted and pardoned? Thou hast the thynge that thou beleuedst. O gracia gratis data! Oh grace frely and wythout thy merite gyuen vnto the. But what doest thou ryghtuous and iust man beleue? Doest thou beleue that wythout God thou cannest not kepe his ryghtuousnes? Then repute all thy ryghtuousnes vnto hys louvnge kyndnes. And that thou art a synner, ascribe it vnto thyne owne wyckednes. thyne owne accuser, and he shalbe thy pardoner. For every trespasse, crime, or synne, commeth of oure owne negligence, and every vertue and holynes procedeth of Gods indulgence

and grace. Hythervnto I have reported vnto you the wordes of saynt Augustine. Wherfore (my deare brethren and systers) we ought well continually to thanke God and our Lorde Jesu Christ wyth all our hertes for so greate and wonderfull mercyes that he hath done vnto vs. And we ought well to have all hope in hym, as Esay telleth vs: There shalbe the roote of Jesse and he that shall ryse to raygne ouer the Gentyls: in hym shal the gentyls trust. And than shall it come to passe that God of hys moost gracious goodnes shall fyl vs al with ioye and wyth spirituall peace, in

beleuynge and hauynge stedfast fayth, to thyntent we myght

abounde and moost plenteously flowe in hope, in strength, in vertue, and in power of the Holy Goost, thorow oure Lorde Jesu Christ, to whome be prayse and imperie for euer and euer. Amen.

The Gospell on the seconde sondaye in Aduente.

The .xxi. chapter of saynt Luke.

Thargument of this Gospel.

The seconde commynge of Christ whych shalbe to iudge the world, is here declared, whych is to the godly comfortable, but to the vngodly terrible and dredfull.

JESUS sayd to hys disciples there shalbe signes in Math. the sonne and in the mone and in the starres, and in Mat. xii. the earth, the people shalbe at theyr wyttes ende Ezech. thorowe dispayre. The see and the water shal roare xxxviij. and mens hertes shall fayle them for feare, and for lokvnge after those thynges whych shall come on the earthe. For the powers of heauen shall moue. than shall they se the sonne of man come in a cloude wyth power and great glorie. Whan these thynges begynne to come to passe, loke vp, and lyft vp your heades, for your redemption draweth nye. And he shewed them a similitude: Beholde the fygge tre, and Math. all the trees, whan they shote forth theyr buddes, ye Mar. xiii. se and know of your owne selues that sommer is than nye at hande. So lykewyse ye also whan ye se these thynges come to passe be sure that the kyngdome of God is nye. Verely I saye vnto you: thys generacion shall not passe, tyll all be fulfylled. Heauen and earth shall passe, but my wordes shall not passe.

THYS present Gospel which is redde in the church thys daye good christen people is of the signes that shall appeare before the seconde aduent or commyng of our Lorde Jesu Christ. In hys fyrst commynge there were shewed signes in the sterres: as that which brought the wysemen from the Mat. ii.

Math. xxvij. Mar. xv. Lu. xxiii.

East to worship our Lorde in Bethleem. And in the sonne and the mone in the daye of hys passion whych lost theyr lyght and bryghtnesse. There was troubles in the lande of Jury: in the sleyng of the innocent chyldren commytted by There was also before that tyme greate confusion and fearfulnesse in Jurye. And then he came in greate humilitie beyng for vs made poore whych was the very richest of al to the entent he shuld gyue vs his glorye and his ryches. But assuredly afore hys second commynge ther shalbe other sygnes farre more terrible and dreadfull throughe out all the worlde, in the starres, in the sonne, and in the moone, in anguyshes of men through out all the worlde, in chaungynge of elementes (as of the see) and maruelous ouerflowynge of waters, in so much that al the inhabitauntes of the earth shall be troubled and dryed vp for abashment and ii. Thes. ij. feare. Antichrist shall then be abrogated and discouered. And Helias shall restore al agayne. The gospell of the kyngdome shalbe preached throughe out all the worlde and then shalbe an ende as it is wrytten in the .xxiiij. chapter of Mattheu. Then shalbe herd warres and rumours of warres, sedicions, nation shal ryse agaynst nation. Vexacions and tribulation of people shalbe greate. The auncient serpent shalbe loosed for a lytle tyme, that is to save, false prophetes,

These sygnes were neuer so apparaunt as Apo. xx. i. Tim. iiij.

> sene wyth euery eye of them whych haue bene from the begynnyng of the worlde, vntyll the last man that shalbe borne on the earth. And then soone after, all the good shal ryse in great glorye, as our Lorde doth declare vnto hys disciples by the similitude of the fygge tree, by the whych one maye knowe that the beawtye of the sommer is at hande. And bycause we shall not doubte of thys truth, our Lorde doth assure vs that thys word whych he telleth vs is more certayne than that we knowe that heauen and earth is.

> heretikes, Anabaptystes, Sacramentaries, Suarmerians, Seduc-

earth quakes, ther shalbe confusions, roarynges, and ragynge floudes. The sonne shalbe darkened, and the moone shal not gyue her lyght. The starres shall fall out of theyr place. The powers of heaven shalbe moved. And than at last our Lorde shall come in great maiestye beynge accompanied wyth all the puissaunces and heauenly armye of heauen, and shalbe

ii. Tim. iii. tours, frantike spirites. Ther shalbe pestilencies, famyne.

Luc. xxi.

the heuen and the earth shall passe, and shalbe chaunged. but the wordes of our Lorde concernynge the sygnes and hys commynge shall not passe, that is to say, wythout any doubte they shall come to passe. And we ought to beleue thys to be more certayne, than it is certayne that heauen and earth is. Alas my brethren and systers, how shall they than do, that haue not had fayth in Jesu Christ, in that great kinge, in that great judge, before whome all they whych euer were or shalbe must be assembled, before whome the vertues of heauen shall tremble by great reuerence of so hygh a maiestie? Alas what shall they do? It shalbe to late for to repente them. It shalbe to late for to believe that thynge whych they se, there shalbe nomore but death euerlastynge, whych shal tary for them: yea by one only word of the judge they shalbe throwen downe into hell fyre amonge the hypocrites where shalbe wepynge and gnashynge of tethe. Wherfore my brethren and systers, let vs knowlege wyth sure and stedfast fayth thys fyrste commynge of our Lorde Jesus Christ, hauvinge all hope, feare, and reuerence in hym, lyuynge accordinge to the spirite, and not accordinge to the flesh, I meane according to his doctrine and his worde, and not after our owne fansyes, lustes, and desyres, in such wyse as we may be of the number of the good and of the electe people of God, whose redemption (that is to save the glorie of the resurrection of bodyes, whych thynge here doth promyse vs faythfully our Lorde Jesus Christ our kynge and iudge) shall than drawe nere. And than shall we prayse hym and yelde hym due thankes wyth all hys blessed angels lyuynge and raygnyng wyth hym eternally in glorye. Amen.

The Epistle on the thyrde sondaye in Aduente.

The .i. to the Corinthians the .iiij. chapter.

### Thargument.

Paule here sheweth that all apostles and preachers be Christes ministers and the stewardes of hys mysterics.

BRETHREN, let a man thys wyse esteme vs, euen Deut. xxix. as the ministers of Christ, and stewardes of the secretes

of God. Furthermore it is required of the stewardes that a man be founde faythfull. Wyth me it is but a small thynge that I shulde be iudged of you, eyther of mans iudgement. No I iudge not myne owne selfe. For I know nought by my selfe: yet am I not therby iustifyed. It is the Lorde that iudgeth me. Therfore iudge nothynge before the tyme, vntyll the Lorde come whiche wyll lyghten thynges that are hyd in darkenes, and open the counsels of the hertes. And then shall every man have the prayse of God.

MY deare frendes which ought by true charitie to be brethren and systers in Jesu Christe, and to knowlege all one God for our father by the benefyte and gyfte of fayth and of the regeneracion or new byrth which we have in our Lorde Jesu Christ and by Jesu Christ: assuredly in hym and in the Father of heauen (which are but one God) ought to be all our fayth and trust, and in no creature lyuynge, lyke as saynt Paule sheweth vs in this presente epistle whiche woll not that we shulde esteme eyther hym or any of the other Apostles to be any thynge els, but ministers and seruauntes of our Lorde Jesus Christe, and shewers, declarers, interpretours, dispensours, or stewerdes of the secretes and misteries of God, howe he woll saue all through fayth in Christ. And that he requyreth none other thynge of them whych preache and shewe vnto vs his worde, but that they shulde be faythfull in the same, and that they shulde purely preache and shewe vnto vs onely his worde. And that Jesus Christe and his worde is our onely lyfe, our helth, our redemption, our ryghtuousnes, our fayth, our hope, and brefely altogether ours, yea more than all. It is pythie, permanent, endles, and not to be comprehended of vs. For assuredly an Apostleshippe is not a tyranny or worldly power, but rather a seruice and ministerie, yea and as it were a certayne stewarshyp or amnershyp of other mens goodes, that is to wyt of the gospell of Christ. And lyke as in stewardes or amners of temporall thynges this one thynge is required that they be faythfull: So lykewyse in bishops and pastors it is required that they shulde faythfully ministre and dispense the heauenlye treasure.

Agaynst the tiranni of the Bysshop of Rome. And this place of saint Paul maketh not a lytle agaynst the foule vsurpacion and tyranny of the byshop of Rome and of his adherentes, whiche they practise and exercyse in Christes churche. Agaynste whome also saynt Bernard in his tyme dyd vehemently inuey and wryte, whose wordes be these: Alak alak Lorde God, for they be nowe chief in thy persecu-Bernard in cion whiche seme to loue the hygheste place in thy churche, hys sermon and to beare all the swynge. They have taken and consumed sione Pauli. thy congregation. Theyr conversation is wretched and the subuersion of thy people is miserable. And wolde God they hurted onely in this parte. Perchaunce there shulde be many that beynge warned with the Lordes exhortation wolde beware to followe theyr examples according to this sayinge: Quæ dicunt facite, do as they speake, but loke not to theyr Wheras nowe the holy orders and degrees be gyuen to the occasion of fowle lucre, and they counte Christes religion to be gaynes. Thus speaketh this good doctor saynt Bernard bewaylvnge the miserable state of the church, and at last he calleth these lordly prelates playne Antichristes. For surely an Antichrist is nothynge els but one that in all his procedinges and dovuges is contrary to Christ and to his gospell, as saynt Austine full well defyneth it. Nowe I Austine. praye you, who is more contrary to Christ, then the See of Rome these many yeares, whose studye is nothynge elles, but to stoppe the free passage of Christes gospell, lest theyr hypocrisic and jugglynge shulde be yttered, espeed, and come to lyghte, and then fare well theyr gaynes and hyghe prelacie. wherin they nowe revgne more lyker goddes then men. Wherfore to retourne to my matter, yf any person what so euer he be (good brethern) preacheth and sheweth you any other thynge saue onelye this worde of Jesu Christ, he is doubtles no favthfull stewarde, no syncere preacher, distributer and shewer of the secretes and misteries of God, but is an infidele, a fals hypocrite, and a deceyuer, and an Antichriste. Wherfore gyue no credence vnto hym: beleue hym not, truste not his sugred and paynted wordes. But alas of such hypocrites and glorious deceyuers the worlde hath ben, as is sayd, and is at this daye excedyngly fylled, and shalbe vntyll the secretes of God, that is to saye, vntyll Jesus Christe and his worde shalbe favthfully vttered, preached,

and receyued in the worlde and in the hertes of all the fayth-Nowe I pray you, what ought the faythful and true preachers of the gospell to care, yf any happely wolde rayle, murmure, or detracte them, in speakynge reproches and lyes of them, as by callinge them heretikes, schismatykes, and such lyke, when saynt Paul cared nothynge for it: nor yet forced of hym selfe. But for asmuch as the worde of God (which onely is the lyuely breade and foode of our soules whiche be nouryshed in fayth with the worde) was blasphemed and letted, certes one oughte not than to leue for this, but alwayes to preache faythfully the wyll, mysteries and secretes of God, that is to vnderstand that Jesus Christ and his worde be onely of power and force with vs and altogyther, and that man and his worde is nothynge. I saye he ought not to have hope of iustificacion and of soule helthe any where els but in Jesus Christe, euen as saynt Paule notwithstandynge that he preached faythfully the gospell, and glad tydynges of our saluacion, and that all his workes were good and holy, and more (peraduenture) than be the workes of all them whiche lyue nowe on the earthe, yet for all this he had no hope of iustificacion, nor of helthe in his owne workes and merites: but onely in Jesus Christ. For he sayeth here hym selfe: I am not fauty in any thyng, my conscience condemneth me not, I know nought by my self, but I am not iustified in this, as though he shulde saye: Albeyt I execute my office feithfully and am besydes forth gyltye of none outward vice, yet before God I knowlege my selfe a synner and that bycause of the inwarde naughty affectes and lustes whych be euer within me, for God is he that iugeth me, that is to saye, God is he that iustifyeth me, whose iugement is according to trouth: Ro. ij. for he iugeth by the harte and not by the owtwarde workes. And furthermore he doth forbyd vs sore for to judge eyther of the justice or iniustice of them that be lyuynge and of them also that be For it is a thyng that belongeth not to vs but only vnto God, and we oughte to abyde the daye of judgemente, in whych the secretes of the hydde conscience and the counsayles of the harte, that is to wit, hypocrisie, vngodlynes of mynde, selfe loue and other naughty affections whych the worlde seyth not shal then be opened and manyfested. And

Nihil mihi conscius sum.

at that tyme the true prayse shalbe of God and not of men. Then such as haue bene praised of men, shalbe without glory and prayse, and on the contrary parte, such as haue bene nought set by of mene, shal at that tyme be honoured and hyghly auaunced of God. Take hede then most dearly beloued brethern in Christ that ye haue not so many fonde trustes and affiauncies in creatures, neglectynge the creator and maker of all as ye haue had in tymes passed what tyme ye walked in blyndnes, and that ye iudge not before the tyme, and fynally that we gyue not the prayses, the fayth and hope (whych be due onely vnto God and vnto our Lorde Jesu Christe) vnto hys creatures. Note well these thynges and kepe youre selues frome errynge: gyuyng al your fayth and trust to our Lord Jesu Christe and to hys most sacred holye and true worde. To thys Jesu Christe togyther wyth the Father and Holy Goost be gyuen prayses continually. Amen.

The Gospell on the thyrde sondaye of Aduent.

Matthewe the .xi. Chapter.

# Thargument.

\*\*P In this Gospell Jesus is asked whether he was that Messias and Sauioure whiche was so muche promysed to be sent, and by manifeste sygnes and tokens he declareth hym selfe to be he.

WHEN John beynge in pryson hearde the workes of Christ, he sent two of his disciples, and sayd vnto hym: Art thou he that shall come? or do we loke for another? Jesus answered and sayde vnto them: Go and shewe John agayne, what ye haue hearde and sene. The blynde receaue theyr syghte, the lame walke, the Esa. xxx. lepers are clensed, and the deef heare, the dead are raysed vp, and the poore receaue the glad tydynges of Esa. lxi. the Gospell. And happy is he that is not offended by me. And as they departed, Jesus beganne to saye vnto the people concerning John: What went ye out into the wyldernes to se? A rede that is shaken with

Luc. ni. Math, i. the wynde? Or what went ye oute for to se? A man clothed in softe rayment? Beholde, they that weare softe clothynge are in kynges houses. But what wente ve out for to se? A prophete? Verely I saye vnto you, and more then a prophete. For this is he, of whom it is wrytten: Beholde, I send my messenger before thy face, which shall prepare thy wave before the.

Mala. iij. Math. i.

Mat. iij.

Ioh. i.

THE Gospell of this present sondaye declareth vnto vs, howe saynt John beynge in bondes, dyd sende two of his disciples vnto Jesus Christe, for to tell hym these wordes in message: Arte thou he that was to come: or do we abyde an other? not that he doubted, that he was not the true Messias, the true Christ, and Sauioure of the worlde, whom he had baptised, vpon whome also he had sene sensibly the Holy Goost to descende and abyde vpon hym, and finally of whome he savde, Beholde the lambe of God, whiche taketh awaye the synne of the worlde; as though he wolde saye, Beholde this is he whiche shalbe the sacrifice, and by whom shall be pardoned and washed awaye all the synnes of the worlde. But he dyd this to thentent that his disciples shulde knowe stedfastly that John baptiste was nothynge: but that he, to whome he sent them, was all, and that they shulde not haue this foolyshe opinion and judgement that John baptist was the Christ, as by theyr fonde opinion and affection they dyd thynke. And he shewed them by figure in hymselfe, that the olde lawe was ready to dye, and to be abolished. To this S. Hierome, agreeth also S. Jerom wryting vpon this place, whose wordes be these: John asketh not this question as not knowynge it, but euen as our Sauiour asked where they had putte Lazarus to thentente that they whiche shulde shewe hym the place

prepared to fayth when they shulde see the dead ryse agayne: So in lykewyse John baptist whome Herode was aboute to kyll sendeth his disciples to Christe, that by this occasion seynge the signes and vertues of Christ they myght beleue in hym. So then the disciples of John wente and dyd theyr message accordingly. And Jesus Christe shewed them for answere that he was the true phisician, and he alone that

where he was buryed myght at leste wave by this meanes be

gaue lyfe, in geuynge syght to the blynd before them, making Esay. lxi. the lame to go vpryght, clensyng the leepers, restoryng vnto the deafe theyr hearynge, raysynge the deade vnto lyfe, and shewyng the Gospell vnto the poore of spirite: and also say-Beatus qui enge that they were very happy, whiche were not slaundered non fuerit offensus. nor offended with the poore and simple degre of his person, as thoughe Christ shulde save: These wordes whiche ye heare of me be Gods wordes, and the woorkes which ye se be the woorkes of Gods power. Wherfore when ye se thys my vile and simple person, be not offended. Ascribe not my workes either to Satan, or to other thynges. Be not discouraged from beleuvnge in me and from my worde, nor doubte ye not but that I am the true Messias and that ye muste abyde for none other. Nowe when these ambassadours or messengers were departed, he beganne to tell and blase abroade the prayses of Jhon Baptist, in praysynge al them that be no such flaterers as well bowe ento all wendes, that be not delicate and voluptuouse. For such was the forecommer which was a prophete, and more than a prophet, in that that he had not only said that a stronger than he shulde come after hym, of whom he was not worthy to vntye the lachet of hys shoes: but hymselfe dyd shewe and poynte hym wyth hys fynger, sayenge: Beholde thys is he of whome I loh. i. haue spoken which ought to come after me. For surely none of the other prophetes whych al haue prophecied of Jesus Christ dyd demonstrate and poynte wyth thyr fynger thys our Messias and Sauioure Jesu Christe, so that they were only prophetes, but Jhon baptist was beyond them, and more than a prophete, in as muche as he prophecyed not but poynted out Christ. And al this prayse and glory is gyuen vnto saynt Jhon, not for hymselfe, but only bycause he was sente afore the face of Jesus Christ for to prepare hym hys wave, that is to saye, the soules of them whych shulde come vnto hym, to thintent they myghte the more promptly and gredely receyue the fayth of Jesus Christ, and fastely knowlege and confesse that he was the only Messias, that is to saye the Sauiour of They then whych vnfavnedly, with spirite, prepare the soules by holy preachynges vnto Jesus Christ, shewinge and declarynge, that Jesus Christe is the true sauiour, whych is come from aboue, and is aboue all, and TAVERNER. Ð

whych saueth all, shalbe hyghly commended and praysed of Jesus Christe, as ye have herde the prayses aboue sayd of hys forecommer. And ryghte happy shall they be that shalbe praysed by the mouth of the sonne of God.

The Epistle on the fourth sondaye of Aduent.

The .iiij. chapter to the Philippians.

#### Thargument.

\*\* Of the nerenesse and approchement of Christ.

i. Thes. v. BRETHREN reioyce in the Lorde alwaye, and agayne I saye reioyce. Let youre softenes be knowen vnto all men. The Lorde is euen at hande. Be carefull for nothynge, but in all prayer and supplication let your petitions be manifest vnto God wyth gyuynge of thankes. And the peace of God whych passeth all vnderstandynge kepe your hertes and myndes thorow Christ Jesu.

THE Apostle saynt Paulc (good people) doth admonysh vs in thys present Epistle wrytten vnto the Philippians, of sobrenes, that is that we be not fyerce, proude, nor stryuynge eyther in oure dedes, sayenges, or maners: but softe, gentle, demure, sober, and gracious in wordes, dedes, and behauours, doynge al that euer we do one towardes another in loue and charitie, and in thys to reioyce vs alwayes in Jesu Christe, wythout hauvnge any troublous thoughtes or care of that wherewyth we shulde lyue, cladde, or nourysh vs and our houshold, as though the prouision of vs and of the worlde longed vnto vs. But we ought to know and haue this stronge faith that it is not we nor none of vs that prouydeth for vs in labourynge diligently accordynge to our labours, but that it is our father whych is in heauen, that puruayeth vniuersally for vs all, who also be blessed of all creatures. ought daily to haue in our hartes thys fayre sayenge of the prophete: Iacta super Dominum curam tuam: et ipse te enutriet: that is to saye: Cast thy care vpon the Lorde, and he woll norysh the. Wherfore in all our prayers, in all oure

Ps. liiij.

sutes and peticions, let vs do so, as thys greate and vniuersal purueyour, I meane the Lord of all lordes, maye knowe that we be not vnkynde, and that in al and of al we gyue hym worthy thankes, hauyng wythin vs this sure and stedfast faith, that we haue nor can haue nothynge of our sclues, but we haue and must haue al of hym and in hym. Then shall we haue a spirituall and permanente peace in our hartes, whych passeth all witte and vnderstandynge, gyuen of thys greate spirite of God whych shall kepe our hartes, that is to saye our soules, by perfyte fayth in Jesu Christ. To whom togyther wyth the Father and Holy Gost thre persones in Trinitie be prayses and thankynges eternally. Amen.

The Gospel on the fourth sondaye of Aduent.

The fyrst Chapter of saynt John.

#### Thargument.

Thys Gospell is of the record and testimonye of Jhon
Buptist where he is demaunded what he is, and he sheweth of
hymselfe what he is, and wherfore he came into the worlde.

THYS is the recorde of Jhon whan the Jewes sent Joh. v. prestes and leuites from Jerusalem to aske hym what arte thou? And he confessed and denied not, and sayd playnly I am not Christ. And they asked hym: what than? arte thou Helias? And he sayd: I am Mat. xi. not. Art thou that prophet? And he answered no. Deut. xviij. Than sayd they vnto hym: what arte thou, that we maye gyue an answere to them that sent vs? What Mat. iij. sayest thou of thy selfe? He sayde, I am the voyce of Luce. iij. a cryer in wyldernes, make strayght the wave of the Esay. xi. Lorde, as sayd the prophete Esaias. And they whych were sent were of the Pharisees: And they asked hym, and sayd vnto hym: why baptisest thou than, yf thou be not Christ, nor Helias, neyther that Prophete? Jhon answered them, saying: I baptise wyth Mat. iiij. water: but there standeth one amonge you whome ye Mar. i. knowe not, he it is whyche thoughe he came after me, Act. xix.

Ioh. iiij. and .x. was before me, whose shoe latchet I am not worthy to vnlose. These thynges were done in Bethabara beyonde Jordayne, where Jhon dyd baptise.

OURE Gospell (good people) declareth vnto vs, how they of Jerusalem dvd sende theyr prestes and ministers vnto Jhon the baptiser, to knowe yf he were the Messias and Sauiour of the worlde. And he confessed right plainly and denyed not the trouth but constauntlye he graunted and confessed that it was not he nor that he was Helias in personne, as the Jewes (accordynge vnto the letter) dyd vnderstande it, whych Helias shulde come before the Messias. Albeit in very dede he was Helias accordynge vnto the spirite, as our Lorde hymselfe beareth wytnesse in the .xi. Chapter of saint Mathew, sayenge: Si vultis recipere, ipse est Helias qui venturus erat: Yf ye wyll receyue, thys is Helias whyche was to come. Thus Jhon baptist leaueth the prestes and leuites vncertayne what he was. Whych neuerthelesse ought to haue knowen by the effectes that Jhon was that same Helias in spirite that the prophete Malachie speketh of where he sayth: Lo I wyl send you the prophete Helias before the commynge of the daye of the great and fearfull Lorde. He shall turne the hertes of the fathers to theyr chyldren and the hertes of the chyldren to theyr fathers. Than the Jues asked hym whether he were the prophet, and he sayd no. For in dede he was a teacher of the newe testament accordynge to that sayenge of Christ, Math. xi: All the prophetes and the law it selfe prophecied untyll Jhons commynge, as who shulde save, at Jhons preachynge the vniuersall grace began to be preached vnto all men, than the lawe began to be abrogated, than the church began to passe to the Gentyls. So Jhon baptist was no prophete, that is to saye, one that telleth before of Christes commynge, but he was rather a purseuaunt that telleth Christ is euen now at hande and come into the worlde already, so Jhon was more than a prophete. Howbeit he was not that greate prophete whych was promysed in the xviii. chapter of Deuteronomye whome peraduenture the Jues toke hym for, and therfore asked hym whether he were that prophete. But our Sauioure Christ hymselfe was that prophet. Whom God promised the

Propheta ille.

Mal. iij.

children of Israel that he wolde rayse vp from amonges theyr brethren and that he wolde put hys owne wordes in hys mouth and he shulde shewe them all that euer he shulde commaunde hym. Wherfore the lerned men whome the Jewes had sente to question with Jhon and to tryppe him, wolde not thus cease but agayne they demaunde of hym, savenge: For asmuch as thou wylte be neyther Christ, nor Helias, nor the prophete, what callest thou thy selfe? What arte thou? Then Jhon declareth vnto them saynge that he is a voyce of the cryer in the descrte, of whom Esay the prophete had spoken of before. And what ought we to vnderstande by thys? but only that we ought to enserch and to knowe certaynly by the prophetes of the olde law the commynge of Jesu Christ, and that the Messias or Sauioure of the worlde coulde be none of them, but that all they beare wytnesse of hym. And forasmuche as the voyce that Esay speaketh of, was nowe come, sayinge: Make ready the waye of the Lorde God, the waye of Messias: they ought to be full sure and certavne, and al other lykewyse that the Messias dyd come immediatlyc. The wayes of all the other prophetes was the earth, but the waye of Messias is oure soules wherein he wol dwell and walke by grace and sanctification, whyche sanctification was fygured by the baptisme wherwyth S. Jhon baptised. But the baptisme of Jesus Christe who is the true Messias (as also saynt Jhon wytnesseth here, of whom he estemed hymselfe not worthy to vntye the shoe latchet) is the baptisme of spirite and of lyfe, and the true sanctification or hallowynge. Nowe my deare frendes what exemple of humilitie towardes Jesus Christ doth saynt Jhon gyuc vs here, whych albeit he was sanctifyed in the wombe of his mother, and also ther was none borne greater amonge the chyldren of women then he was, and that by the witnesse of Jesu Christe hymselfe, yet neuerthelesse he counted hymselfe not worthye to touche the latchet of hys shoe, wherby surely he declareth that truly the same Jesus Christ was the Messias, and the Mat. xi. hydden and vnsene God of whom Esay speaketh in the .xlv. Chapter: Truely thou art the hydden God, the God of Israell the Sauiour. How then is it possible for vs sufficiently to humble and lowly our selues? Let vs therfore deare brothren

and systeme meken our selues continually with all our hart

in vnfeyned faith before hym, and we shalbe accepted of hym in al graces, with the blessed forshewer of hys commynge. And these thynges were done in Bethabara, whych is a place nere to the ryuer of Jordane, where saynte Jhon baptized. And this is (dere brothren) the enterpretacion of the Gospel that is red thys daye in the church, whych is of the glad and ioyfull tydinges of our saluation by Christ our Lorde. whome be glorye. Qui viuit ct regnat &c.

The Epistle on Christmasse daye at hygh masse. The .i. chapter to the Ebrues.

Thargument.

That Christ is come and appeared vnto vs.

BRETHREN, God in tyme past diversly and many wayes spake vnto the fathers by the prophetes, but in these last dayes he hath spoken vnto vs by hys owne sonne, whome he hath made heyre of all thynges, by whom also he made the world, which sonne beynge the bryghtnesse of hys glory and the very ymage of hys substaunce, rulynge all thynges wyth the worde of hys power, hath by hys owne person purged our synnes, and sytteth on the ryght hande of the maiestie on hye: beynge so much more excellent then the angels, as he hath by inheritaunce obteyned a more excellent name then they. For vnto which of the angels sayde he at any tyme: Thou arte my sonne, this daye haue I Act. xnj. ij. Reg. vij. begotten the? And agayne, I wyl be his father and he shalbe my sonne: and agayne when he bryngeth in the fyrste begotten sonne into the worlde, he sayth: And let all the angels of God worshyp him. And vnto the angels he sayth: He makethe hys angels sprytes, and hys ministres a flame of fyer. But vnto the sonne he sayth: Thy seate O God shalbe for euer and euer. The scepter of thy kyngdome is a ryght scepter. Thou hast loued ryghtewesnes and hated iniquitie. Wherfore

Act. xiij.

Psal. ij.

Ps. zevij.

Ps. ciiij. Ps. xlv.

God, euen thy God, hath anoynted the with oyle of gladnes aboue thy felowes. And thou Lord in the Psa. cij. begynnynge hast layde the foundacion of the erth. And the heuens are the workes of thy handes. They shall peryshe, but thou endurest. But they al shal wexe olde also as doth a garment: and as a vesture shalt thou chaunge them: and they shalbe chaunged. But thou arte euen the same and thy yeres shall not fayle.

THYS Epistle of thys solemne dayc good brethren and systers in Christe is taken in the begynnyng of the Epistle vnto the Hebrues, whych doth declare vnto vs that our Lorde the true sonne of God is come to vysite vs, and to speake vnto vs wyth hys owne mouth, and not in similitude of him by dyuers maners and apperinges, as he dyd in the olde tyme to the prophetes. And that now we ought to reioyce to heare the sonne of God speake vnto vs. But who is the sonne of God? it is surely euen oure Sauioure Jesus Christe borne as vpon thys daye for our redemption, whyche is the heyre of all together, so that what so euer chaunceth to vs the chyldren of adoption by grace, the same we have in Christ and by Christ, by whome also God the father hathe made the worldes, that is to saye the earth, the angels, the men and all creatures. Wherby we knowe in fayth that the sonne of God is truly God, as the sonne of man is truly man, it is he whych is the infinite beauty of glorye, and expresse ymage and resemblaunce of the person of God the father, it is he that ruleth, moderateth, guydeth, and gouerneth al thynges wyth hys puissaunt and myglitye worde, for he is the onely power and vertue of God as testifyeth saynt Paule wrytynge to the Romaynes. Yea he is afore all thynges and all were Rom. i. made by hym, it is he that purgeth all synnes, that sytteth Colo. i. on the ryghte hande of the hygh majestie of the Father. He vndoubtedly is much more excellent and better than all the angels, and all the creatures together, forasmuche as hys name, whych is God (for the sonne of God is truly God) is aboue all names of creatures, for God truly neuer sayd vnto angell, or any creature: Thou arte my sonne, I have thys Psal ii. daye engendred the, that is to saye (as saynt Austine expounS. Augustines exposition

eth) euen from my eternall generation. And he sayth that hodie, that is to saye, to daye, is alwayes with God. vpon hodie. wyth God all is but one daye, as also the scripture wytnesseth.

But thys sayeth he of Jesus Christe in the seconde psalme of

Psal. xlv.

Dauid whyche thynge doth manyfestlye proue hys diuinitie and godhed. And in the .xlv. psalme of Dauid he sayeth of hym: That hys seate shalbe eternall, and that the scepter of his realme is the scepter of equitie, and that it is he that hath loued justice, and hated iniquitie, that it is he whyche is anounted with the oyle of gladnes, with the oyle of mercy, more than any of all hys felowes and partakers, for it is he alone by whome mercy is gyuen vnto vs all, whych is a reioysynge aboue all, reioysynge vnto al them that hauc fayth. It is he that at the begynnynge founded and dyd create the earthe, of whome the heauens were established and wrought, and of whom the yeares be euerlastynge. Nowe he sayeth not such thynges of angels nor of creatures, and he compareth the angels only vnto wyndes, and to the flame of fyre, whych be right small thinges; and the heavens and other creatures he lykeneth to thynges mutable and lyke to decaye, the whych the sonne of God may chaunge, and may make al thynges to come to noughte, as he of nothynge hath made to come and procede all thynges to be some thynges. It is he then whych we ought to receive in thys glorious daye of hys commynge, in whyche he is commen to vysite vs as a chylde, al pleasaunt, al meke, beynge as thys day borne of a virgine and made lyke vnto vs, to thende that in greate fayth and hope we maye go thys daye vnto hym whych bryngeth vs al peace, al health, al mercy. To whom with hys Father and the Holy Spirite thre in one be prayse and glory in secula seculorum. Amen.

> The Gospell on Christmasse daye. The fyrst Chapter of saynt Jhon.

# Thargument.

😭 The euerlastynge byrth of oure Sauioure Jesu Christ is here described vnto vs, and how he became man.

IN the begynnyng was the worde, and the word was with God, and God was the worde. The same was in

the begynnyng with God. All thynges were made by Gene. i. it, and wythoute it was made nothynge that was made. Io. xiii. In it was lyfe, and the lyfe was the lyght of men, and the lyght shyneth in darkenes, and the darkenes com- 10. viij. prehended it not. There was sent frome God a man and ix. whose name was Jhon. The same came as a wytnes to beare wytnes of the lyght, that al men through hym myght beleue. He was not that lyght: but was sent to beare wytnes of the lyght. That lyght was the Ioh. v. true lyght, whych lyghtneth euery man that comyth into the worlde. He was in the worlde, and the world was made by hym, and the worlde knewe hym not. He came amonge his owne, and his owne receaued Esa lvij. him not. But as many as receased hym to them gaue Rom. i. he power to be the sonnes of God: euen them that Ga. iiij. beleued on hys name: which were borne, not of bloude nor of the wyll of the fleshe, nor yet of the wyll of man: but of God. And the same word became flesh and dwelt amonge vs: and we sawe the glory of it, as the glory of the only begotten sonne of the father, full of grace and truth.

OUR Gospell whych is redde in the church thys daye deare frendes treateth of hygh thynges, for it is of the pure diuinitie and godhed of our Lorde Jesus Christ, of hys eternall generation and byrth for the most parte, and in the ende it speaketh of his temporall byrth or generation. The gospel than telleth vs, that our redemer and Sauioure whyche is the seconde persone in Trinitic is the euerlastynge worde, whych is euer with the father euerlastynge, whych is God with God from the begynninge eternally, it is he by whome al thynges be made, and wythout hym nothyng hath ben made, it is he whych only is the lyfe and lyght of men, whych shyneth vpon al, be they iust, be they synners. And truth it is, that the mysbeleuyng Jewes and synners receyued him not, it is the true lyght that lyghteneth all men commynge into thys worlde, vnto whome for to beare wytnes, Jhon baptist was sent: not that he was the lyght, or any thynge of

hymselfe: but onely he was sente as a messanger or purseuant for to beare wytnesse, to thentent that all men shulde beloue in the true lyght whyche was in the worlde, by the whyche the worlde was made, althoughe the worlde knewe hym not, he was come to hys owne people, but hys owne, that is to wyte hys folkes and hys people, knew hym not, nor receyued hym not. But to al that receyued hym and faythfully rejoyced at hys commynge, he hath gyuen them power, that they shall become the chyldren of God. And those be they whych haue vnfaynedly beleued in hys name, and in hys diuinitie: whych be not borne of the old Adam, nor of mens sedes, nor of the wyll of the woman and of the man, but be borne of God, that is to wyte be the chyldren of God and not of the worlde but be borne agayne anewe by baptisme and the Holy Goost, for as Christ hymselfc wytnesseth, oncles a man be renewed and borne agayne, he can not surely enherite the kyngdome of heauen. It followeth in the texte, that thys worde and seconde persone in trinitic, thys true almyghty, and surmountynge al lyght, is made flesh, that is to save man, and hath ben conversaunt vysibly amonges men in the worlde. And saynt Jhon the Euangelist doth shewe vnto vs here, that he hath sene the glory and diuinitie of thys eternall worde as of hym that was the onely sonne of God full of grace and of trouth. It is he good people that thys daye is borne vnto vs, that hath made vs, that is our lyfe, our lyght, our Sauiour, our redemer, oure raunsomer, and delyuerer from synne, death, Satan, hell, vnto whom we ought thys daye to go in great iove, and present vnto hym thys fayth, and doubte we nothynge but that by hym we be the chyldren of almyghtye God the father of heauen, and redemed from the power and tyranny of the deuell our capitall To thys Christ, thys eternall worde of God, be prayses and louynge thankes wythout ceasynge. Amen.

The Epistle on saynt Steuens daye.

The Actes of the Apostles, the .vi. and .vij. chapter.

Thargument.

F How the Jewes stoned saynt Steuen vnto death.

STEUEN full of fayth and power, dyd great won-

Joh. iij.

ders and myracles amonge the people. Than there arose certayne of the synagoge, whych is called the synagoge of the Lybertines and Syrenites, and of Alexandria, and of Celicia and of Asia disputynge wyth Steuen, and they coulde not resyste the wysedome and the spirite whych spake. When they herde Lu. xxi. these thynges, theyr hartes claue asunder, and they Mat. x. gnashed on hym wyth theyr teth. But he beynge ful of the Holy Goost, loked vp stedfastly wyth hys eyes into heauen, and sawe the glorie of God, and Jesus standynge on the ryght hande of God, and sayde: beholde, I se the heavens open, and the sonne of man standynge on the right hande of God. Than they gaue a shoute wyth a loude voyce, and stopped theyr eares, and ranne vpon him all at ones, and cast hym out of the cytic, and stoned hym. And the wytnesses layd downe theyr clothes at a yonge mans feete, whose name Ps. Iviii. was Saul. And they stoned Steuen, callynge on, and iij. Re. xxi. sayenge: Lorde Jesu, receiue my spirite. And he kneled downe and cryed wyth a loude voyce: Lorde Ps. xxxi. laye not thys synne to theyr charge. And whan he Lu. xxiij. had thus spoken he fell aslepe.

THYS daye is called good christen people saynt Steuens daye, not but that it is the day of Jesu Christ and the solemnitie of hys commynge, but bycause that we honoure vpon thys day our Lorde for the grace and strength that he gaue on such a daye vnto hym that representeth thys daye, I meane vnto saynt Steuen hys scruaunt the fyrste martyre amonges hys knyghtes and martyrs, in the whyche he dyd maruelous sygnes and wonders vnto the people, and hys aduersaries coulde not resyste (not vnto hym) but vnto the wysedome and spirite of God that dyd speake in hym. And notwythstanding that he was accused by false men and lyars, neuertheles they that shulde haue iudged hym, scynge hym as transfygured into the beauty of Angels dyd not condempne hym. And in thys memoriall of Steuen is shewed the goodnes

and power of Jesu Christ, that such shall they be, whych purely shal preach of him, and stedfastly confesse him before men. Than the true seruaunt of God made a goodly sermon shewynge them how Jesus Christ was the true prophete and the true Messias, whych was promysed in the olde lawe by Deut. xviij. the wordes of Moses in Deuteronomye. And hys aduersaries hauvinge no pacience, to heare the spirite of God speake in him, were as out of their wyttes, and moreouer, whan he lokynge into the skye sayd vnto them: Lo I se the heauens Act. vij. open, and the sonne of man (that is to saye Jesus Christe whyche was promysed for the redemption of eucry man) standynge on the ryght hande of the maiestye of God: than they stopped theyr cares, they swelled and fretted in theyr hartes, they gnashed theyr teth, and by great furye they drewe hym out of the cytie, and stoned hym, but whyle they stoned hym, he called not vpon the Angels, or vpon Moses, or Abraham, Isaac, or Jacob, or any of the prophetes, but only on Jesus Christ, sayenge: Lorde Jesu receyue my spirite. And than knelynge on the grounde he worshipped hym, and ryed wyth a loude voyce, sayenge: Lorde God laye not thys synne vnto theyr charge. And sayenge thys, he yelded vp hys gooste vnto oure Lorde. In thys, teachynge vs that it is God and oure Lorde Jesus Christ that we ought to cal vpon, and not Angels or any other creatures, and that it is he to whome we ought to commende oure soules. And more truely shewvnge vs hereby that the spirite of God, the spirite of benignitie, dyd speake in hym, and also that in thys doynge we ought gentely to pray for the offences and synnes of oure enemyes, that it maye please God to forgyue them, by the imitacion and followynge of our captayne and heade our Lorde Jesu Christ whych also prayed for them that crucifyed Honorynge hym. But as concernynge the honourynge of sayntes, whome of sayntes. in dede ye rather dishonour than honoure, I knowe not how to preach vnto you better wordes than the wordes of the auncient and holy doctour Jhon Chrysostome in a sermon whych he made vnto the people in hys tyme agaynst theyr supersticiouse honourynge of sayntes. Thus he speaketh:

hartes from malyce? Thynke you that God judgeth after the

Chrysostom.homil. How shall ye escape the iudgement of hell fyer? By buyld-Matheum. ynge the sepulchres of sayntes, or rather by purgynge your

fashion that man iugeth? Man iudgeth man in worke, but God iudgeth in hart. But what a ryghteousnes is this, to worship saintes and holy men and to despyse theyr holynes? The fyrst degre of godlynes is to loue holines, and then holy men, for the saintes or holy men were not before holines, but holynes before holy men. Wythout cause then doth he honour iust men which despyseth iustice. How shal ye escape I saye from the iudgement of hell fyer? Shal the sayntes delyuer you, whome ye thus decke? The sayntes can not be theyr frendes whome God is an enemye vnto. How shall ye escape? Shall happely the vayne name delyucr you, bycause ye thynke ye be Gods people? What helpeth it an harlotte yf she hath the name of a chast woman? So it nothynge helpeth a synner though he be called Gods seruaunt and be not so in dede. How shal ve escape the judgement of hel fyer? by buyldynge of churches and not kepynge the favthe of the churche? by readynge the scriptures and not beleuvnge the scriptures? by namyng the prophetes, the apostles, and martyrs, and not followynge the workes of martyres nor theyr confession of Christ? Haue ye not herde hvm that sayth: Not all that saye vnto me Lorde Lorde shall Mat. vii. entre into the kyngdom of heuen, but they whych do the wyll of my father. So not al they whych in places do magnifie the apostles, and the prophetes and martyres be furthwith by the same the righte worshippers of them, but they whych do imitate their workes and followe theyr fayth. These be the wordes of the sayde auncient doctour Chrysostom. Wherfore good christen people yf ye wylbe ryght christians and right worshippers of sayntes followe the workes of sayntes, and namely of thys holy martyre saynte Steuen whych so ernestly and constantly beleued and confessed hys saujour and redemer Jesu Christe euen to the death, to thintent he myght be crowned with him in heuen which is the home and mansion place for vs al that woll lyke wise confesse Christ as thys holy martyr dyd. To this Christ our most mercifull maker and redemer be honour and prayse. Amen.

The Gospel on saynt Steuens dayc. The .xxiij. Chapter of saynt Mathew.

## Thargument.

RF Christ doth here accuse the mysbyleuynge, churlysh, negligent, and despysed Jewes, and defendeth hymselfe that he hath done ynoughe for hys parte to brynge them to beleue.

Math. x. Luk. xi. Io. xvi. Actu. v. and .vij.

Ge. iiij.

ij. Para. xxiiij.

Lu. xiij.

JESUS sayde vnto the Jewes and chefe prestes: Wherfore beholde, I sende vnto you prophetes and wyse men, and Scribes, and some of them ye shall kyll and crucifye: and some of them shall ye scourge in your synagoges, and persecute them from cytic to citie: that vpon you may come al the ryghtuous bloude whych hath ben shed vpon the earthe, from the bloude of ryghtuous Abell vnto the bloude of Zacharias the sonne of Barachias, whom ye slewe betwene the temple and Verely I saye vnto you: al these thynges the altare. shall come vpon thys generation. O Hierusalem, Hierusalem, thou that kylleste the prophetes, and stonest them whych are sent vnto the: howe often iiij. Esd. i. wolde I have gathered thy chyldren together, even as the henne gathereth her chyckens vnder her wynges, and ye wolde not? Beholde your house is left vnto you desolate. For I saye vnto you ye shall not se me henceforth, tyll ye say, Blessed is he that commeth in the name of the Lorde.

> IN thys gospell deare frendes our Lorde dyd prophecy vnto the Jues the thynges that shuld happen on them for theyr abhominable wyckednes, and lacke of fayth in him, which is, that they shulde put to death, crucifie, scourge, and persecute from citie to citie, the prophetes, the wysemen, and the teachers of his holy worde and suche as be the true folowers of the same. But those whom he sent vnto them ought wel to be comforted and to have stedfast faith. For he which sent them, that is to saye, God almyghty the father of heauen, was theyr lyfe and theyr glory. Wherby they knewe well

and were right sure, that they coulde not verely dye nor lose theyr glorye. But vnto the syghte of men lesyng theyr lvues, they were spoyled of mortalitie, and fulfilled wyth immortalitic and cuerlastyng lyfe, and when folkes wened to haue vtterly confounded them in erth, then was gyuen them heauenly glory, where as contrary wise, vnto their enemyes whyche cruelly pursued them, was layde euerlasting deathe, and endles confusion. And all the juste blode shed sythens Abell the juste vnto the deathe of Zacharie sonne of Barachias, yea of al the martyrs vnto the ende of the worlde, shall tourne them vnto torment, and no doubte Jesus Chryst dyd complayn justly vpon Jerusalem and the nation of Jury, and vpon them that be persecutours of them that be faythful vnto hym. For he is persecuted in them and hath traueled very moch to saue them, and to bryng them to endles iove and protection. But in no wyse they wolde come to it. I say hys desyre, hys wyll, and hys feruent affection was to saue them and to bryng them vnto the nombre of hys faythfull. but they wolde in no wyse yelde nor gyue themselues ynto it. It is surely agaynst hys wyll that they shuld be lost, for doubtles theyr destruction commeth only of themselues. And therfore he prophecieth vnto them the destruction of their townes and cities, which thing was done and fulfilled by the Romanes: whyche signified the destrucion of themselues that they shulde peryshe euerlastyngly in losse of body and soule. But yet by hys goodnes (whych neuer is shutte from them that returne to him by penaunce and fayth) he gaue them hope that they shulde se hym agayne, yf they wyll knowledge hys commyng wyth louynge hartes, and saye: Ryght happy is he whyche commeth in the name of our Lorde God. Certaynly yf they wyll not save thys, they shalbe sure neuer to sc him. Let vs then knowledge hys holy commyng and we shalbe certayne to se hym in hys triumphaunt glory, and so we shalbe in hym and by hym in euerlastynge glorye tryumphyng wyth hym worlde without end. To whome be all glorye, prayse, imperie, and thankes. Amen.

The Epistle on saynte John the Euangelistes daye.

Ecclesiasticus the .v. chapter.

#### Thargument.

Of the fast cleaver to the perfyte knowledge of Gods word and of the high benefytes and commodities of the same.

HE that feareth God wyll do good, and whoso speaketh the lawe shall obteyne wysdome. As an honorable mother she shall mete hym: and as a virgine shall she receive hym. Wyth the breade of lyfe and vnderstandynge she shall fede hym, and gyue hym the water of holsome wisdom to drink. If he be constant in her, he shall not be moued, and yf he holde hym fast by her, he shall not come to confusion. She shall bryng hym to honour among his neyghboures, and in the middes of the congregation shall she open hys mouth, with the spirite of wysdome and vnderstandynge she shall fyll hym and clothe him with the garment of glory. She shal heape the treasure of myrthe and ioye vpon hym, and gyue hym an euerlastyng name to heritage.

MY deare brethren and systers ye shall vnderstande that the epistle of thys dave whyche ye haue herde, is taken out of the .xv. chapter of Ecclesiasticus otherwyse called the boke of Jesus the sonne of Syrache, in whyche be rekened vp vnto vs the manifolde profytes and commodities wherwith the word of God and perfecte knowlege therof doth indowe the followers of the same, as it is to behold in the blessed disciple of Christ Saynt Jhon the euangeliste whose memoriall the churche thys day doth solemnize. And no doubte thys holy man saynt Jhon dyd muche excelle the rest of theuangelistes in sundry The forme and fashyon of speakynge in hym is muche more vehement and more full than in the rest, and also muche more graue and solempne. He wadeth hygher in thinges than the other do. The other gospellers are moch occupied in descriving vnto vs the outwarde myracles of Chryste, thys man is more busy in declarynge the inwarde

workes and myracles for the conscience. The other euangelistes do set forth at length vnto vs the thynges outwardly done of Christ by all theyr circumstauncies, thys euangeliste is more paynefull in payntynge forthe before oure eyen the power and maiestie of Chryste towardes mens conscience. And for thys cause the prophete doth well compare hym vnto an Egle, forasmuch as he flyeth hyghest and farre beyonde Why S. the rest of the euangelistes. Now as concernyng the declara-lykened to tion of this epistle, ye shall fyrst vnderstand, that before the an Egle. texte of this present lesson, the authour hath wonderfully commended vnto vs that same man or woman which stycketh to Gods word, which learneth it, which followeth it, which consydereth it in his hart, to thintent he may ryghtely vnderstand it, and come to the perfecte knowledge and skyll therof which he calleth wysedome. Last of all he nameth hym blessed whych studieth and recordethe wyth hymselfe the lawe of the Lorde bothe night and daye, as also Dauid in the Psal. j. fyrst psalme doth. He also rekeneth vp many benefytes and profytes that suche a louer and imbracer of Gods worde doth therby receive. For he shalbe as a tree planted by the rvuer syde gyuyng fruite in due tyme. Nowe furthermore he sheweth vs, whyche they be that do cleaue fastly to Gods worde and do study in the same bothe daye and Wisdom. nyghte, and whyche they be that shall attayne to the imbrasynge of Gods worde (whyche he calleth wysedome) and to the commodities and analyses of the same, that is to wete, euen such as woll feare oure Lorde God. Wherefore my deare brethren and systers, yf we wyll be partakers of these hygh benefytes, let vs accordynge to this wyse mans counsayle feare and loue God without feyning or hypocrisic. For surely the chylderne of the worlde (which lyue without the feare and awe of God after a recheles sorte, saying they hauc fayth in Christe and by theyr dedes declare the contrary) can neyther regarde the worde of God, neyther yet reache to the perfyte wysedom of the same. Secondly, ye shal here marke that the perfyte and true knowledge of Gods worde (such as was in thys holy Euangeliste saynte Jhon) doth of the owne accorde followe them whyche faithfully and diligently stycke fast (what soeuer storme of heresye aryse) to the catholyke veritie of Gods worde. Yea as a louinge mother shal this TAVERNER. r

knowlege, this wisedome mete them, she shal as a pure and vncorrupte virgyn receyue and louyngly imbrace them. Wyth the breade of lyfe and of wysedome shall she fede and nouryshe them, gyuynge them the water of vnderstandyng to dryncke, that is to wete, the gyfte of intelligence. If they be constante in her, they shall not be moued, yf they stycke faste by her, they shall not be confounded. She shall promote them and bryng them to honoure beyonde theyr neyghbours, as who shulde say, in all that euer they do they shal prospere and go forwarde in suche wyse as all theyr neyghbours shall marueyle at theyr hyghe prosperitie, namely in thynges spirituall and aperteyning to God. Furthermore with the spirite of wysedome and vnderstandynge shall she fyll them, and at laste clothe them wyth the garment of glory and of immortalyty. Thus doubteles my deare brethren shall all they be blessed whyche wyll reuerentely feare and stande in awe of oure Lorde God, where as on the contrarve parte folyshe and newe fangled persons whych wyll not cleue to the catholyke trouth of Gods worde, but be moued wyth euery wynde, and lay not theyr foundacion vpon the sure rocke (whych is Christ) but vpon the sande whiche is vpon vayne and vnsteady thynges, they shall not se God, they shall not catche thys comfortable wysedome and knowledge whych is furnyshed wyth so hygh benefytes and commodities. Wherefore let vs not be lyke vnto these folyshe and new fangled persons which thys epistle speaketh of, but according to the counseyle of this wyse preacher, let vs honour God, feare God, loue God, trust in God and expresse our loue wyth comly dedes and workes which he commaundeth vs to do. So shal we be partakers of all those pleasures and commodities afore sayd, to the weale of our soule and contentation and glorye of almyghtye God. To whome be gyuen all prayse and glory for euer and euer. Amen.

The Gospell on saynt John the Euangelystes daye.

The .xxi. Chapter of saynte John.

#### Thargument.

IF Of the callynge of Peter and of Christes answere concernynge the death of saynte John Euangelist.

JESUS sayde vnto Peter, followe me. Peter turned

aboute and sawe the disciple whom Jesus loued folowyng (whyche also leaned on hys brest at supper, and sayde, Lorde, whyche is he that betrayeth the?) when Peter sawe therfore hym, he sayeth to Jesus: Lorde, what shall he here do? Jesus sayeth vnto him, yf I wyll haue him tarye tylle I come, what is that to the? folowe thou me. Then went this sayeng abrode amonge the brethren that that dysciple shuld not dye. Yet Jesus saied not to him he shal not dye, but if I wyl that he tary tyl I come, what is that to the? The same disciple is he whyche recordeth these thynges, and wrote these thynges. And we knowe that his recorde is true.

OUR Gospell good people sayth that our lord Jesus Chryste after hys resurrection, after the greate takynge of fyshes, and after he had sensibly eaten before his apostles and given them of the same meat to eate, sayde vnto Saynte Peter: Simon Io'l, xxj. sonne of Jona, louest thou me better then these here? And Peter aunswered hym and sayde yea, and that he knew it well ynough. Truly thre tymes he demaunded of hym, yf he loued him, wherby he gaue vs vnderstandynge that he demaundeth nothinge of vs but brennynge loue and charitie towardes hym aboue all other thynges, though that other thynges also be to be loued, as were hys holy apostles, whyche loue can not be wythout having fayth and hope in hym more then in all other, and without beynge ready to beare the crosse of Jesu Chryst (notwythstandyng that our olde man wyll none of it and doth refuse it) as he declared vnto Peter, shewvnge vnto hym wyth what death he shulde glorifye hym, and that he shulde followe hym. For that thynge is pleasynge vnto God and vnto the spirite, whych displeaseth the flesh, and which the fleshe doubteth and flyeth. Saynt Peter after the wordes of Jesus Christe returned, and seynge Jhon whych was beloued of God, and whych in the supportyme dyd rest in the bosome of our Lorde Jesus Christ and secretly demaunded of hym, sayenge: Syr, who is he that shall betraye the? Peter I saye seynge hym required diligently of oure Lorde, what shulde happen vnto Jhon. But oure Lorde

in this worlde tyll hys commynge, he had nought to do with it, hereby teachynge vs that we ought not to be ouer busy or inquisityue to know the secretes and hyd counsayles of God, nor hys wyll, as touchynge thinges to come, but that it is ynough for God to know them, only let vs wyshe and desyre that hys wyll be in all thynges accomplyshed and fulfylled. Neyther doth it become vs for to inquire after a curious sorte any further. We ought not therfore to care how God doth dispose of saynt Peter, saynt Jhon, saynt Paule, and of all other, and what glory, gyftes and preeminences he hath I saye it is ynough that we folowe Jesus gyuen them. For he hymselfe sayde and answered vnto Peter: Follow thou me, that is to say, administer thou thy callinge. Take thou no thought for other, lette me alone wyth them. Thus playnly the Lorde woll have vs go aboute the thynge wherunto we be appointed and called wythoute hauvinge respecte of other. For yf we ones dryue thys conceyte into oure heddes, we shall euer thynke other men in better state and condicion than we, wheras in very dede it is nothing so. For assuredly euery callynge hathe hys owne gryefe and incommoditie annexed vnto it. And all that wyll lyue after a godly sorte in Christe, shall suffer trouble and vexation. Wherfore this opinion wolde Christ vtterly plucke out of our myndes and wold have every man to abyde the callyng that he hath called hym in. But now in thys answere of oure Lorde, the disciples were brought in this opinion that Saynte John shuld not dye but be reserved vntyll the day of dome. But to this opinion himselfe doth answere, that Christ dyd not say, that he shulde not dye, but that he sayde: yf I wyll that he tary vntyll I come, what hast thou to do wyth it? wherby he teacheth vs that we ought to beleue simply the word of God, according vnto the vnderstanding of the spirite of God and not after our own fansey, and we ought not heretically to adde vnto it our owne gloses and vnderstandyng and therof to frame and conceyue folyshe opinions, as many heretykes afore thys tyme haue done. And to thend we shuld not doubte of thys, saynt John telleth vs moreouer of himselfe, that it is he, whyche beareth wytnesse of these thynges, and that he hath wrytten them, to thintent in no

Ioh. xxi.

wyse we shulde wauer in opinion or doubte of it, and that it doth helpe our faith, for to loue our lord Jesu Christ more then all other thinges, to haue our trust in him aboue all thynges, not to be curious nor inquisitiue of the wonderfull workes of God to come, but to beleue simply and playnly the worde of God accordynge to the spirite and catholyke doctrine of the churche and not accordyng vnto the presumption of our own wyt and vnderstandyng. This doyng and lyuing therafter we shal come to the ioye prepared for vs. Amen.

The Epistle on Chyldermasse daye.

The .xiiij. chapter of the Reuelation or apocalypse.

### Thargument.

\*\* How the Lambe Christ standeth vpon mount Syon, and the vudefyled church wyth hym.

AND I loked, and lo a lambe stode on the mounte Syon and wyth him an .C. and .xliiij. thousande hauynge hys (name and hys) fathers name wrytten in theyr forheades. And I harde a voyce from heauen as the sounde of many waters and as the voyce of a greate thundre. And I hearde the voyce of harpers harpynge wyth theyr harpes. And they songe as it had bene a newe songe before the seate and before the foure beastes and the elders, and no man could learne that song but the hundred and xliiij. M. which were redemed from the earth. These are they which were not defyled wyth women, for they are virgynes, these followe the lambe whyther soeuer he goeth. These were redemed from men beynge the fyrste frutes vnto God and vnto the lambe and in their mouthes was found no gyle. For they are without spot before the trone of God.

SAYNT John the Apostle in hys boke of Reuelations (good frendes) telling diuerse visions which the spirite of God dyd open to hym of such thynges as shulde be fulfylled

the daye of the general iugement, sheweth vs one in the cpistle of this daye, howe he sawe a lambe standynge vpon mount Syon and wyth hym an hundred and foure and fourty thousande, whyche had hys fathers name written in theyr forheades: whyche lambe as holy doctours expoundth can be none other but that moste pure and innocent lambe Jesus Christ: whom saynt Steuen also sheweth, that he loked up to heauen and sawe standyng on the ryght hande of God, whom

also S. Johan the baptist dyd poynte with his fynger whan he spake of him thus: Beholde the lambe of God, beholde hym

his people, to be sene and shewed to all hys true subjectes

Christ is the true lambe. Act. vii.

Ioh. j.

that taketh away the synne of the worlde. He is verely the lambe without spot that standeth vpon Gods holy hyl in the Psal. ij. myddes of his churche to be an exemple and sauiour to all

and disciples. And such wyll he allowe and knowledge for his disciples as wyll openly protest and wytnes his fathres name before all the worlde. Suche be euermore in presence wyth him nowe in this worlde by hope, and in the nexte by visible syght and presence. For not only they that be now revgning in heauen with him be of his housholde and family, but all they (whiche although they be corporally absent from hym, yet in spirite be wyth hym and indeuour them selues to synge theyr parte of that newe songe of prayscs to the lambe that hath redemed them) perteyne to thys holy nombre of hys retenue and familye. It is truly a newe songe and a straunge whych the electe synge before the seate of God: for it can not be sunge of any other than of them that perteyne to thys nombre of an hundreth forty and foure thousande, which be newly regenerate by Christ. Infidels, heretykes and false christians haue theyr songes whych they synge busely both daye and nyght, but yet bycause they haue not the marke of true fayth nor haue in theyr hartes the spirite of the chyldren of adopcion whych mought wyth a chyldly confidence moue them to crye to God, Father, Father, the voyce of theyr songes be not exalted so hyghe, that they be presented before the scate of God, where he sytteth compassyd wyth hys angels and the holy fathers and patryarkes, whych in theyr lyfe

sunge him this songe. He must nedes be sealed in harte with the Holy Ghost, that shal singe acceptably this song of

Ro. viii.

perpetuall prayse. For no man can speake of the Lorde Jesus (as saint Paule witenesseth) but in Holy Ghost. Wyth i. Cor. xij. him whosocuer is anounted, neuer ceaseth to make melody in hys harte and to synge thys songe of thankes gyuynge in the hole course of hys lyfe, for suche knowe that they have no better thynge to rendre agayne to God for the kyndnesse that he poureth largely vpon them. Happy then be al they which be of thys blessed nombre, for truly there is no noyse of waters be they neuer so many, nor yet no noyse of thonder frome heaven be it never so greate, that can beate so loude in oure eares as the voyce and songes of these harpers do sounde in Gods eares to be herde. Dauid that holy kynge Ps. lxx. and prophete played vpon thys harpe of steady faythe and brennynge charitie and gaue thankes to God for hys manyfolde goodnes, and euermore he testified, that God from his Ps. iij. holy hyl dyd bow downe his earcs, and herde him. Moses touchyng but the softest stryng of this herpe secretly in his hart without louder voyce sighed to God, and yet so loude it dyd beate in Gods eares, that he answered him: Why cryest Exodi xiij. thou so loude vnto me? It is no deade voyce but a very loude crye euen the onely syglies and desyres of Gods faythfull and chosen seruauntes. That holy woman Hanna styred her i. Reg. j. lyppes lyttell or nothyng in her songe which she sunge to God. Her voyce was not perceyued of them that were nexte her, but he that sat in his gloriouse seate (as far from her as heauen is from the earth) herd so loude a voyce beate in hys eares, that he coulde not but be fauourable and gracious vnto her in her songe. The harte it is and not the vaine labour of lyppes only, not the outward fourme of wordes only, that make this melody in Gods eares. As well may this songe be sung of them that be dombe and speachles, as of them that be of moste eloquent langage and loude voice. For infauntes and new borne babes, to whom nature hath gyuen no speach, haue sunge this songe before the seate of God, and haue bene alowed of him and of al his courte about him. For consyder me the infauntes and suckelyngs whom the church doth remembre this day, and ye shall easely perceive that God hathe receiued hys perfyte prayse out of theyr mouthes. What though they wanted wordes to sing the songe, yet was theyr bloude in stede of wordes wherwith they did syng God Psa. viii.

hys prayse. If they coulde have spoken with outward speach, they had not fayled in the myddes of theyr tormentes to haue sunge theyr parte of thys songe, they wolde haue Dan. iij. lyfte vp theyr voyces so loude, as eyther the chyldren Sidrac, Misac and Abdenago did in the flaming fornace of fyre, or ii. Mach. vij. the seuen brothers the Machabites, whan in the myddes of theyr tormentes they spake out the prayses of God. But where their speach fayled them, there innocency did serue them, theyr bloude supplied that want. And nothyng truly cryeth out more loude the prayse of almyghty God, than innocentes bloude shed for Christes sake. Theyr lyues coulde not have sung so swete a song in Gods eares as theyr deathes dyd. Certenly happy were the mothers of suche chyldren that sawe theyr byrthes so well bestowed, that sawe the rype and pleasaunt fruite in so tendre and yonge plantes. happy were the infauntes to be so soone chosen of God to synge theyr songe, they came into the worlde wyth wepynge songes, as bewaylyng the greate mysery of mortall mans state longe trauelynge vpon the earthe in many troubles and cares. But nowe perceyuynge the goodnes of God so sone to take them out of theyr mysery agayne, howe so euer theyr bodyes repyned therat, yet in spirite no doubte they were ryght glad, and wyth ioyfull harte sunge the songe of thankes to God for hys greate benefyte. They bewayled not them selues as taken to sone from the death, but toke it for an euident token of Gods fauoure towardes them that they were trans-Sap. iiij. lated betyme, before wyckednes shuld alter theyr vnderstandyng, and before hypocrisy shulde begyle theyr soulc. They sawe in spirite how vanity bewytched mens vnderstandyng vpon erth, they sawe howe vnstedfastnes and wyckednes preuayled vpon the chyldren of Adam, and therfore they thought themselues gracyously bought and redemed from the daungers of theyr lyfe. If they had lyued longer they myght haue bene in daunger to followe the corruption of the worlde and the errours of theyr people, whiche forgettynge Gods commaundement conteyned in hys holy lawe Deu. vij. coupled themselves in the vnlawful mariages of hethen women, whome God had charged they shulde not take to wyues but mary with their owne nation and kinred. myghte haue bene infected with the flateringe and deceytfull

doctrine of the false prophetes and so have loste the pure virginitie of theyr fayth and true honoure to God and haue commytted adultery and fornication wyth the false goddes of the Hethen. These and such lyke daungers they myght haue fallen into by longer lyfe, where now they be departed pure and vncorrupte frome the mariages of Hethen women, and vndefyled wyth the flatery of all false worshype and adulterouse doctrine, for virgyns they were, betrouthed to Christ by fayth, and virgyns they dyed, they followed Christe theyr spouse, the lambe of all innocency, in pacience and in deathe. Whyther soeuer he wente they followed hym: and as they were neuer seuered frome him neyther in lyfe nor ij. Co. xi. death, nomore be they nowe seucred from him in glory. Happy were they therfore so sone to depart out of the corrupte conversation and company of mortall men, the lambe of hvs mercy thus redemed them, the soner to brynge them to theyr ioye. And assuredly my frendes it was no deseruynge of theyr partes that they were thus chosen, but it came of the mere merev of God thus to chose them afore all other after Christes byrth to be offered up in sacrifice. And so well the lambe Jesus Christ was pleased wyth the oblation of theyr bodies, that he offered them vp to hys Father for the fruites of voluntary martyrdome for his sake. And no doubt they were to God a ryght pleasaunt and swete sacrifice, for there was neyther gyle nor deceyte founde in theyr mouthes, yea wythout spotte they were, and so taken before the throne of Gods maiesty, thoughe not wythout spotte in themselues and in theyr owne nature, but so well were they washed and pourged in the bloude of the lambe whom they followed, that for hys sake they were reputed clene, and so the euyll spottes of theyr original synne (wherin they were conceined and Apoc. i. borne) were not layde to theyr charge. God gyue vs grace Heb. ix. (good fryndes) that we may be of this nombre whom God shalbe so well pleased wyth, God graunte vs the grace of hys holy spirite to offer to hym alway thys newe songe of perpetuall prayse, and that we maye remayne chaste and pure virgyns by true fayth and clene conuersation, euer more ioyned to our swete spouse Jesus Christ, and not to be defyled with the straunge louers of the worlde, that so at last we maye approche night to the trone of hys presence there

TAVERNER.

wyth hym to raygne eternally, to whome be all honour and prayse for euer and euer. Amen.

> The Gospell on chyldermasse daye. The seconde chapter of Mathewe.

## Thargument.

IF How Herode sent forth his souldiours to kyll the gyltles chyldren.

THE angell of ourc Lorde appered to Joseph in slepe sayeng: Aryse and take the chyld and his mother and flee into Egypte, and be thou there tyll I brynge the worde. For it shall come to passe that Herode shall seke the chylde to destroye hym. So when he awoke, he toke the chylde and his mother by nyght, and departed into Egypte, and was there vntyl the death of Herode, that it myght be fulfylled, whyche was spoken of oure Lord by the prophet, saying, out of Egypt haue I called my sonne. Then Herode, whan he sawe he was mocked of the wyse men, was exceadyng wroth and sent forth men of warre, and slue al the chyldren that were in Bethleem and in al the coastes as many as were two yere olde or vnder accordinge to the time which he had diligently knowen out of the Then was fulfylled that which was spoken wyse men. Jer. xxxj. by the prophete Jeremie, where he sayde, in Rama ther was a voyce herd, lamentacion, wepynge, and great mournyng, Rachell weping, and wold not be comforted, because they were not.

> IT is not wythout greate cause (welbeloued brethren and systers) that in the begynnynge of thys Gospell the holy Euangelyste styreth vs to beholde and consyder the matter whyche he is aboute to tell, for it is suche a matter as is full of holsome and profytable instruction for our comforte, for we shall here perceyue the greate care and prouision that almyghty God hath towardes his faythful seruauntes in al

Ose. xi.

theyr necessities and troubles. We may here learne howe God appoynteth every man his crosse in suche measure as he Gods care thynketh it by hys godly wysedome mete for hys glory, and and proexpedient for our soule helth, as some to be troubeled and wardes his persecuted gyltles, some to be banyshed out of theyr landes seruantes. and contrevs, and dryuen into straunge landes, some to suffre tormentes of body and paynes of deathe. And agayne here shal we learne howe God euermore disapoynteth the counsayls of the wyse and myghty men of the world when they worke agaynste hys godly purpose and wyll as ye maye se by thys Kynge Herode, which whan he vnderstode by the communicacion of the wyse men that came out of the East (whome commonly we do call the thre kynges of Colyn) that there shulde be one borne to be the kynge of the Jucs, fearyng therupon to be put downe by hym from hys worldly honour and kyngdome, whyche as hys conscience taughte hym he enioved by vsurpation and tyranuv and not by any iuste tytle or succession: purposed to haue hym destroyed and ryd out of the wave betyme; and therfore questioned diligently with them, the more certainly to be instructed where to fynde hym, to thintent he myght bryng hys maliciouse intent the soner to effecte, and at their departing he charged them to resort vnto him agayne after they had done theyr homage and offered theyr oblations, to shewe hym the place where he was, pretendynge vnto them that he wolde also go and worshyp hym as they dyd: whych thynge they in good simplicitic beleued, and wolde haue returned vnto hym, but that God knowinge his hypocrisic and malice hydden in these gave wordes, sente hys angell to them and bad them returne home into theyr contrey another wave. Nowe so some as they were departed, beholde, the angell of oure Lorde appeared vnto Joseph in his slepe and sayde: aryse Joseph and do the office wherfore the holy vyrgyn Mary was despoused vnto the. As thou arte a wytnesse of her pure virginitie, so be thou her guyde and conductour in her iourney. Take vp thy chylde and hys mother, and flee into Egypte, and be thou there vntyl I shewe the more, for shortly wyll Herode make serche for the chyld to destroye Meruayle not here (my good frendes) though ye here suche trouble and affliction fall to Christ in the begynnyng of

exemple of all pacience and obedience, and by hys exemple to comforte all those whyche shulde in lyke maner be tempted and assayed wyth the crosse of aduersitie. For yf Christe and his blessed mother, yf Joseph, yf the innocent babes, suffered and abode suche adversities in theyr lyues, why shulde not we be contente to suffer the transitorye greues and dyspleasures of thys worlde paciently, to reggne wyth them cuerlastyngly in an other worlde? Let vs humble our selues vnder the myghty hande of God and be obedient to his wyll and ordinaunce after the exemple of thys holy father Joseph, whyche dyd not repyne agaynst God in that he was commaunded to so paynfull and tediouse a journey, as to flee into such a synfull and harde contrey as Egypte was, beynge also the olde enemyes to the Jewes, but castynge all hys care vpon God, settynge asyde the feare of all parels and icopardies, applyed him selfe to Goddes commaundemente wyth all obedience, and toke vp thys blessed babe and his mother and fledde together into Egypte. He toke hys iourneye by nyghte, to shewe hys ready diligence in fulfyllynge Goddes wyll and pleasure, and there paciently abode the further pleasure of God vntyll Herode was deade. It decayed not hys fayeth that he had to the angels wordes which sayde that Christe shulde be set vpon the Seate of Dauid to rule and reygne ouer the house of Jacob, and that he shulde saue hys people frome theyr synnes) bycause he sawe Christe now as it were for lacke of power flee and hyde hymselfe from the face of a mortall man: neyther yet did he counter with God why he wolde rather byd them go into Egypte, then into any other place, he desyred not to knowe the secrete counsayles of God and therfore he was not inquisitive of them, but dyd as he was bydden do: for he knewe not whether God had decreed that Christe hys sonne shulde go thyther or no, as it was decreed in dede longe before as doth well appere in the boke of Osee the prophet where almyghty God the father speaketh suche wordes: I have called my sonne out of Egypte, and therfore he was strayte waye ready to do Gods byddyng wythout further delaye or disputacion, and toke in hande to

trauayle thys iorney. And as busy as Joseph was to performe thys commission appoynted him of God, so busy was Herode

Osee .xi.

Luce .j.

Math. j.

in his vugracious mynde castyng and compassynge how to bryng his matters about, and euer loked after the retourne of the wyse men that shulde brynge him tydynges of this babe, whether he myght afterward goo not to honour hym as he pretended but to kyll hym, and thus longe loking after them and seyng them not come, he concluded wyth hymselfe that he was playnlye deceyued by them, and therof was excedyng wroth and woode, partly that they regarded no better his authoritie and commaundement, and partly that hys intente, wherof he was so desyrous, was thus frustrate and disapoynted. And than he beganne to study an other wave how to bring his purpose to effect. Wherfore in his rage and fury he sent his souldiours to Bethleem and into al the borders round aboute the same, to slee and destroye without any maner of fauoure all the yonge babes as many as were in Bethleem of the age of two yeares and vnder accordynge vnto the count of the tyme whyche he had learned and knowen of the wyse men. By thys policie he thought it not possible for Christ to escape, but that he shulde be one of the nombre of them that shulde be slayne. But here (my frendes) consyder what he preuayled, hys purpose was disapoynted as wysely as he thoughte he hadde done: for God knewe what was hydden in hys harte, and therfore he preuented hys malyce and conueyed Christe an other wayc out of his iurisdiction. So doth God cuer make the wysedome of the wyse men of the i. Cor. i. worlde folyshnes: yea God (saith Dauid) scatereth the coun-Ps. xxxii. sayls of the hethen, he confoundeth the imaginations of the wycked people, he beateth downe the counsayles and inforcementes of vngodly rulers. What shall it analye them to frete Psal. ij. and fume agaynste Gods ordinaunces? they shal ryse vp in vayn, yea they shal sytte them downe in theyr counsavles vaynly that wyll set themselues in theyr proude presumption and blynde zeles agaynst our Lorde and his electe. Lette vs be lerned therfore by this exemple not to wythstande God and his worde. Let vs not kepe felowshyp wyth suche as be of that sorte, but let vs rather breake confederacies and cast from vs suche bondes of worldly pollicies, for God that dwelleth in heauen wyll surely laugh all suche to scorne, and deceiue them in conclusion. Let vs (my frendes) beware of couctousnes and vayne honoure of this worlde, that it compell

Iaco. ij.

vs not as it dyd Herode to peruerte justice, to put pore innocentes to deathe, to persecute the church of Christ and his blessed worde. Let vs rather followe the exemple of these wyse men whych trauayled and spared no labour to do honour and seruice to Christ, which thought it no cost (in wytnes of theyr good hertes to Christe) to bestow theyr bountifull and ryche gyftes vpon him. This is the sure waye to mayntayne our ryches and authorite, if we vse them to Christes glorye, to the reliefe of the pore and to the defence and mayntenaunce of them that be here frendlesse in the worlde. And let vs beleue wythout all doubte that as mercye shewed to the poore membres of Christe cryeth to God for mercye and obtayneth it plentuously, so doth the oppression of the pore and the bloude of innocentes crye to God for vengeaunce and obtayne it. Ye have harde in the Gospell howe hye the voyce is lyfte vp to be herde of them that here lament, wepe, and wayle, so hye verely that yt commeth to the eares of the Lorde of hostes. Though here the innocentes be comfortles, bycause they can not have theyr right, yet will God reuenge theyr quarels at length and delyuer them out of the handes of theyr oppressours. Thoughe Herodes eares were stopped at the loude crye and lamentacions of the poore mothers that sawe the tender fruite of theyr wombes so wrongfully delt wythal, yet Gods eares were wyde open to heare theyr lamentacyon: and thoughe all theyr iove was past and coulde take no comforte whan they sawe theyr chyldren slayne and gone, yet they abode in pacyence and delyuered vp theyr cause to hym that judgeth ryghtly: by whome they hoped to haue comforte of theyr mysfortune in tyme to come. Herode had not bene to muche dronken in worldly honour and dignitic, his eares could neuer haue suffered to heare so greate lamentacyon and waylynge of the mothers for theyr chyldren nor the loude cryes of the poore innocentes that so cruelly were murdered. Verely the lamentacion and wepynge amonge them was so great that it myght wel be lykened to the great mournyng of Rachell, wherof the prophete Hicremye maketh mencyon, whyche Rachel consydering that her chyldren and ofsprynge shulde be ledde into captiuitie and thraldome, knowynge in spiryte howe cruelly the wycked kynge Nabuchodonosor shuld entrete them in Babylon, made

le, xxxij.

very greate wepyng and mournyng and wolde take no comforte, for the dispayre she had that euer they shulde returne out of theyr thraldome agayne. Thus you se good frendes in what case Goddes scruauntes lyue in this world, in what griefes and troubles. All their lyfe is but wepynge and waylynge. But yet happy sayth Christe be they that mourne Math. v. here, for they shalbe comforted. Let vs therfore abyde in pacience, and loke certaynly for comforte to folowe, so doyng we shall declare our selues to be of that bodye whereof Christe is heade, whyche for the tyme of his conucrsation suffered in lyke maner. By hym shall we be able to stande in pacience, and of hym shall we surely haue the eternall rewarde of our pacience, to whom wyth the Father and the Holy Ghost be all honour and glory for euer. Amen.

The Epistle on the sondaye after Christmas daye.

The fourth Chapiter to the Galathyans.

# Thargument.

\*\*Christe was made under the law to redeme us from the curse of the law.

BRETHERN I saye, that the heyre as longe as he is a chylde dyffreth not from a seruant, though he be lord of all, but is vnder tutors and gouerners vntyl the time that the father hath appoynted. Euen so we also, when we were chyldren, were in bondage vnder the ordynaunces of the world. But when the tyme was full come, God sent his sonne, borne of a woman and made bonde vnto the lawe, to redeme them which were vnder the lawe, that we thorough election might receyue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes God hathe sente the spirite of hys sonne into oure hartes, whych crieth abba father. Wherefore nowe thou arte not a seruaunte, but a sonne. If thou be a sonne thou art also an heyre of God thorow Christ.

SAYNTE Paule my frendes wrytynge to the Galathians, doth ful properly lyken them which were vnder the lawe before the commyng of Jesu Christ, vnto chyldren beynge within age. For as chyldren whych be wythin age, whome we call wardes, do differ nothing from scruauntes bicause they be in gouernaunce vnder tutours, gardeyns, or executours, for a certayne tyme assygned eyther by course of lawe or by the father: so lykewise those that have bene vnder the olde law haue bene as bondmen and vnder tuicion vntyll the tyme whych was lymytted and appoynted by the Father of heauen. And in dede they were as lyttle chyldren vnder the brynginge vp and nouryshynge of the lawe, of the letter, and of the outwarde sacrifyces and workes. But when the fulues of tyme was come whyche was longe before apoynted and determined by the decre and counsayle of the cuerlastynge Father, he than accordynge to hys promyse sent his sonne, borne of a vyrgyn, borne vnder the lawe, to thintent he myghte redeme all vs beyng of corrupte nature and vnder condempnacion of the lawe in case we wolde imbrace hym. O great and incomparable goodnes and mercy of God! And yet for more aboundaunce of wytnesse, and for a further declaration that we be vnfaynedly the chyldren of God, he hath sente of hys mere goodnesse the spirite of his sonne into our hartes whych cryeth vnto God, Abba father. then the spirite of God sayeth it, whyche is the greate spirite of ryghtuousnesse, we ought by no meanes to doubte that God shulde not be truly oure father, and that we shulde not be truly hys chyldren, for surely in asmuche as he is the selfe trouth he can not lye. Wherfore we be nowe no more as bondmen vnder the thraldome of the law, nor vnder the letter bonde as vnto the outwarde sacrifices of the Jewes, but we be sonnes. That yf we be sonnes, we be heyres of our father. And yf all the goodes of heauen and earthe belonge to our father, than we be enherytours to them all, and that by oure Lorde Jesus Christe whyche is oure God, and for asmuche as he became fleshe, that is to save man, and oure brother: O howe muche be we noble, sythyn we have one so myghtye, so ryghtuouse, and so good a father, togyther wyth suche a brother, wyth whome and through whome we be cohevres, and partakers of suche an heritage. Then oughte

we (good people) to lyue purely and holyly, syth that our father so surmounteth, passeth, and excedeth all holynesse. And assuredly we oughte well to gouerne vs by the exemple of God and of oure saujoure Jesus Christe oure Lorde, who was and is the fyrste begotten sonne of God, and not to folowe the bondage and compulsion of the lawe, but we oughte to walke in the libertie of the spirite, doynge the pleasure of oure father frely wythout compulsion, euen of pure charitie and loue. Wherfore lette vs not walke in letter and elementes of the worlde, which be the carnal traditions and observations of the Jues, as be the olde sacrifices, purificacions and outwarde workes, in which they had theyr trust: but principally in fayth and hope in God in reasonable sacrifice, inwarde sacrifice, offerynge not so much oxen, bulles, calues, doues, or such other deade offerynges and sacrifices as dyd the Jues in the olde law, as our body mortified by the Holv Ghost, euen as our Lorde Jesus Christ offered for vs none other vurcasonable beaste but euen hym selfe vnto God hys father euerlastynge. Thys is vndoubtedly the ryght sacrifice of the christened man, and of eche one, whyche dothe knowledge hym to be the sonne of God by adoption and follower of that great sonne of God (by nature) Jesus Take we than thys fruite of thys Epistle. And let vs rendre due thanckes to our sauiour Jesu Christ. Qui viuit et regnat in secula seculorum. Amen.

The Gospell on the sondaye after christmasse.

The seconde Chapter of Luke.

# Thargument.

IF Howe Simeon and Anna prophecyed of the chylde Christ, and howe he grewe and waxed stronge in spirite.

JOSEPH and Mary the mother of Jesus marueyled of those thynges whyche were spoken of hym. And Simeon blessed them, and sayd vnto Mary his mother, beholde, thys chylde is set to be the fall and vprisinge agayne of many in Israell, and for a sygne to be spoken agaynste. And more ouer the sweard shall pearce thy

soule, that the thoughtes of many hertes maye be opened. And there was a Prophetisse, one Anna, the doughter of Phanuell of the trybe Asser, which was of great age, and had lyued with an husbande seuen yeares from her virginytie. And she had bene a wedowe aboute foure score and foure yeres, whiche departed not from the Temple, but serued God with fastynges and prayers nyght and daye. And she came forth that same houre, and praysed the Lorde, and spake of him to all them that loked for redempcyon in Hierusalem. And when they had perfourmed all thynges accordynge to the lawe of the Lorde, they returned into Galilie to theyr owne cytic Nazareth. And the chyld grewe and waxed stronge in spirite and was fylled wyth wysdome, and the grace of God was vpon hym.

THE Gospell whych is redde in the churche thys day good christen people teacheth vs that on the daye of the presentation and bryngyng of our Lorde Jesu Christe vnto the temple of Jerusalem to thintente to presente and offer hym vnto the Lorde: Joseph that was thought to be hys father, and oure lady saynt Mary his very mother, which was truly mayden and mother, marueled of the wonderfull and straunge wordes whyche they herde save of hym and whyche they also sawe presently with their eyes at that tyme by the juste man Simeon which in greate ioye and reuerence imbraced this chylde Christ, confessyng that he was the sauiour sent of God, the true Messias, the welthe and sauing stocke of all the worlde, the lyght to gyue lyght vnto all people, and to shewe and open vnto them the true knowledge of God, and that he was the glory of hys people Israel. They marueled than, not that they knewe not well by the holy spirite and the angel of God that he was the Messias, the sone of God, the sauiour and helth of the worlde according vnto hys name, but of the grace of God whyche had opened the same to Simeon and to others, and this was a joyfull wonder. For Simeon than, by the spirite of God speakinge in hym, sayd of the chylde the thyng that had not bene shewed vnto Joseph and Mary afore, that is to wite that he shulde be put to be Luc. ii. the fal and the vprising againe of many in Israel, for surely Christ our sauioure is he which maketh the ruine and losse of all the infydeles in Israel, whyche beleued not in his worde, and agavne on thother syde he was the vprisyng, the resurrection, and helth of the faythful which beleued in his word, and which followed his doctrine. And thys Simeon saythe moreouer that he was for a sygne or marke whiche many shulde gaynsay, that is to wyte the scribes and Pharises the byshopes and prestes of the olde law who euer were against him and in his toppe, euen as at this day the catholik and true Christians are spoken agaynst of the heretical wycked and vnfaythfull persons. For no doubt so many as wyll ernestly folow Christe and cleaue to his word must nedes beare theyr crosse and suffer affliction and trouble in this worlde, for asmuch as there is no seruaunte greater than is Math. x. his Lorde or mayster. For this cause also Simeon spake furthermore to the blessed virgin Mary and sayde, that the sworde, that is to say (as Origene expowneth) affliction, crosse, Origen. tribulation, shulde perce through her harte. And this he tolde her before hande, that it shulde come to passe, to the intent she shulde not thynke it straung and sodeyne when it came. As who shulde saye, this love and felicitie in that thou arte the mother of Christe shalbe mengled wyth sorowe and affliction. And what sorowes, what swordes perced the blessed virgine Maries harte, what tyme she sawe her sonne crucified. and abyding all kyndes of reproches and villanies we mave casely gesse. Nowe ye shal vnderstand (my brethren and sisters) that our sauiour Christ what tyme he beganne to Mat. iii. v. preach dyd preach and teache to the people penaunce and an vi. vii. &c. ernest repentaunce of hart, true loue, true awe and feare of God, vnfeyned faythe, workes of true loue and charitie both towardes God and the neyghbour. He dissuaded men from superstition, from blyndnes of harte, from hypocrisie and counterfeyted holynes. He taught them wherin the true religion or holynes dyd stande. He dissuaded the people from the leuen and corrupt doctrine of the Pharisees and not to put theyr trust and confidence in theyr owne tradicions neglectynge Gods commaundementes, where as the scribes

Amen.

Psal. lvi.

Origene.

and Pharisees hypocrites taught cleane contrary. In which thynge for asmuch as Christe wolde not go one ynch frome Godes worde, but defended styfly his doctrine and blamed the aduersaries of the same, he sturred theyr fury agaynst him in so much that they now appeared in theyr kind and shewed themselves in dede to be bloude soupers and men of bloude which were before counted in the syght of the worlde for the holyest of all. And this is that Simeon sayth, the hartes of many shalbe reueled or disclosed. For as Origene the aunciente doctoure sayeth, euell thoughtes were in men, which be therfore disclosed and opened, that he myght destrove them, which dved for vs. For so longe as they were hydde, it was impossible that they coulde be weded out and destroyed vtterly. Wherfore we also in lyke wise (saith this noble clerke) when so euer we happen to commytte any synne and wyckednes, ought to saye: I haue not hydde myne iniquitie. For if we shall reuelate and disclose oure synnes not only to God, but also to such as can heale our woundes, our sinnes shalbe wyped and done awey. Furthermore ye shall vnderstand that also this great spirite of which I spake did take Anne a prophetise, whiche had lyued foure score yeares and foure in her wydowhode, in holy workes proceding of great faith, and she praysed God for the great maruels which she sawe of this chylde, and therwith comforted al them that wayted for the redemption of Israel. And here ye shal marke deare brethren that holy women as wel as men may when tyme requyre testyfye and speake of Christe as many holy virgins and deuout matrones which in the primatiue church suffred martyrdom for Christes sake, haue done. And that they be amonges them whyche saynt Peter speaketh of, to be a chosen and royall people. Now whan they had accomplyshed the holy presentation, and had offered the oblation accordynge vnto the law, they returned to Galile

vnto their citie of Nazareth, and the chyld did grow bodely, and toke bodely strength. But ther was an other maner of thyng, for inwarde and inuisible he was the abundaunce of the wysdome of God, and all plentie of grace was in hym, for he was truly God. Thys is it truly that we oughte to beleue by our gospell to the helth of our soule and glorie of God.

The Epistle on new yeres daye.

The seconde Chapter to Titus.

# Thargument.

Thapostle Paule exhorteth vs to renounce vngodlynes and worldly lustes.

MOSTE dere beloued Titus. The grace of God, that bryngeth saluation vnto al men, hath appeared, and teacheth vs that we shulde denye vngodlynes and worldlye lustes, and that we shulde lyue soberly, and ryghteously, and godlye in thys present worlde, lokynge for that blessed hope and apearynge of the Glorie of the greate God, and of oure sauioure Jesu Christe, whiche gaue hym selfe for vs, to redeme vs from all vnryghteousnes, and to pourge vs a peculiar people vnto hym selfe feruentlye geuen vnto good workes. These thynges speake, and exhorte.

THYS dave (my beloued brethren and sisters) is the daye of the circumcision of our Lorde Jesus Christ, not that he hadde any thing superfluous in the fleshe or in the soule whiche neded to be taken or cut awaye for his iustification, but it was for to sanctify the circumcision of al them that had bene and shulde be circumcised aswell spiritually as bodely in the generation of Abraham. The epistle then is taken out of the seconde chapiter of the epistle of saynt Paule whiche he wrote vnto Titus. And he sheweth vs that the grace of God, and of our sauiour Jesu Christe is appeared to all men, not only to the Jewes (as Moses which appeared vnto them not by grace but by the lawe of rigoure and of bondage) as it is sayde in the fyrst chapiter of S. Jhon. The lawe was giuen by Moses, but grace and trouth by Jesu Christe. And wherunto is this grace appered? Truly the apostle sayeth that it is to teache vs, and for our instruction. But I pray you was he circumcised only to sanctify the circumcision of the Jewes? Surely no, but for al men. To thintent that we semblably shulde take from vs all wyckednes (whiche is superfluitie of synne) and fylthynesse, and all concupiscence,

corrupte lustes and seculer desyres, and that we shulde lyue in this worlde pure, holy, juste, clene, and fulfylled with the charitie and tender loue of God, whiche is the true service in faythe that ought to be done vnto God, in lokynge for the ryght happy hope of the commyng of the glorye of the greate God, that is to say of our saujour Jesu Christe, which shalbe gyuen vnto euery true beleuer and catholike christen man after this transitory lyfe, and principally in body and soule, by the glorious resurrection in his seconde comming which hath gyuen him selfe in oblation and sacrifice to God the father, to the ende that he myght redeme and bye vs agayne from al wyckednesse and so clense vs from al synne, and make vs a peculier people vnto hymselfe, a folower of good maners and workes, and feruently gyuen to the same whiche be the workes done through hys grace in fayeth. Thys is the thynge that S. Paule doth here commaunde Titus the good byshope for to exhorte the people vnto, and that al preachers ought in lykewyse to shewe vnto the people, and boldly to rebuke them yf eny wolde contrary it, for it is the catholyke doctrine of God, the doctrine of holynes and of lyfe, whiche assuredly no man ought eyther to disprayse or to despice, in case he study to please God who be praysed and glorified wythout ceasinge. Amen.

The Gospell on newe yeres day.

The .ij. chapter of Luke.

#### Thargument.

## Howe Christe was circumcised the eyght daye after his byrth, and howe he was named Jesus.

WHAN the eyght daye was come, that the chylde shulde be circumcised, hys name was called Jesus, whiche was named of the angell before he was conceyued in the wombe.

OUR Gospel (good people) teacheth vs, that when the .viii. daye after the most blessed byrth of Jesu Christ in Bethleem was come, our Lorde was circumcised in Bethleem, and hys name was called Jesus, which is to say by interpretation a

Samour. The whiche name was brought forth, and shewed by the angell of God, before he was concevued in the wombe of hys blessed mother the virgyn Mary. For as the great clerke Origen sayeth, it was not semynge, that the name of Origene. Jesu Christ, most glorious and most worthy to haue all honour and a name aboue al names, shulde be fyrst named of men or brought fyrst into the world of men. And of this name (sayth Bede) al the electe in theyr spiritual circum-Bede. cision reiovse to be partakers, that lyke as of Christ they be called christens, so of sauiour they might be named saued, by which name they were called of God, not only before they were conceyued in the wombe of the church by fayth, but also before the foundation of the worlde was layde. Nowe ye shall vnderstande, that thys Christ our sauiour was circumcised, not for himselfe, but to thende that al the faythful that euer were, are and shalbe vnto the ende of the worlde, shulde be truly circumcised and pared of all superfluitie of synne, not in the fleshe and according vnto the letter, but with circumcision and parvng of harte accordynge to the spirite, of which saynte Paulc maketh mention in hys epistle to the Romanes, where he sayth: The circumcision of the Rom. ij. hart is the true circumcision, whiche consysteth in the spirite and not in the letter, whose prayse is not of men, but of Furthermore it was necessary, that Christe, which afterwarde shulde be the minister of circumcision, and which shuld abrogate the Judaicall law, shuld also fulfyl the law in thys poynte. Nowe circumcision was a sygne of grace gyuen Ro. xv. of God vnto Abraham and vnto hys sede to put them cuer in remembraunce of the couenaunt or testamente betwene God and them. And in the circumcision surely the self cerimone was not so much to be regarded, as was the worde and commaundemente of God. For what be sygnes, cyther of the olde or of the newe testament, yf they be scuered from the worde and commaundement of God? For as the holy doctour Athanasius wryteth: Circumcision expressed none Athanaother thynge but a spoylynge of the olde generation, inas-sius. much as that part of the bodie was circumcised which is cause of the corporall nativitie. This thing at that tyme was done in token of baptisme that was to come by Christe, wherfore after that the thing which was tokened cam, the figure

ceased. For where the hole oldnes is by baptisme taken awey, there is that superfluouse which the cuttinge of the parte prefigured. Thys wryteth Athanasius. But to returne to the historie. Hys name (as before is sayde) was called JESVS, that is to save the helth and Sauioure of all the worlde, whiche is a name doubtles aboue all names that can be named eyther in heauen or in earthe, as wytnesseth also thapostle Paule vnto the Philippians, sayenge: And he hathe Phili. ij. gyuen hym a name whiche is aboue all names, that in the name of Jesus euerye knee shulde bowe bothe of thynges in heuen and of thynges in earth, and of thinges vnder the earthe, and that all tonges shulde confesse that Jesus Christe is oure Lorde vnto the prayse of God the father. Knele we downe then (good christen people) as often tymes as we heare this most excellent and myghtye name, and worshype we God in thys name. For it is no doubte a name that can not be hartely spoken, but by the Holy Ghoste, as declareth i. Cor. xij. full well Saynte Paule where he sayeth: No man can saye, that Jesus is our Lorde but by the Holy Ghoste. Lette vs then (deare frendes) alwayes haue thys mooste swete and healthfull name in oure hartes and let vs speake it alwayes wyth oure tonges, but faythfully and with high reuerence, to thintent that the Holy Ghost maye vouchesafe to be alwayes with vs and to styrre vs to good and godly workes of charitie procedyng of fayth vnfeyned. And then we shall truly know the name which the gospel of this day doth declare to be gyuen vnto our Lorde Jesu Christ on the day of his circumcision, and furthermore we shal be protected by the same, and finally enion the euerlasting herytage prepared for vs of To whom be al honour glory and prayse for almyghty God. euer and euer. Amen.

The Epistle on twelfthe day. Esaie the .lx. chapi.

#### Thargument.

This daye the prophecie of Esaye is fulfylled concernynge the commyng of the kynges and the disclosyng of the gospell.

GET the vp betimes (o Jerusalem) for thy lyght

commeth, and the glory of the lorde is rysen vp vpon For lo, whyle the darckenes and cloude couereth the earth and the people, the Lorde shall shewe the lyght, and hys glory shalbe sene in the. The Gentyles shall come to thy lyght, and kynges to the bryghtnes that spryngeth forthe vpon the. Lyfte vp thy eyes, and loke rounde aboute the: All these gather themselves, and come to the. Sonnes shall come vnto the from farre, and thy doughters shall gather them selues to the on euery syde. When thou seyst this, thou shalt maruell excedyngly, and thyne harte shalbe opened: when the abundance of the see shalbe converted vnto the (that is) when the strength of the Gentyles shall come vnto the. The multitude of camels shal couer the the dromedaries of Madian and Epha. of Saba shall come, bryngyng golde and incense, and shewing the prayse of the Lorde.

THIS day (good people) is called the feaste of the Epiphanie, whiche worde Epiphanie in Greke is to saye a manifestation or appearing from aboue. By the which is vnderstande that this day is the solemnitie of our lorde Jesu Christe declared and opened by a starre from aboue, not that the solemnitie is of the starre, nor of them that followed it: For the starre was not the true lyght wherof men make the feaste, but that which the prophete Esaye speaketh here of, where he sayeth: Ryse vp O Jerusalem, and be thou lyght-Esa, lx. ened, for thy lyght (that is to say Christ and his gospell) is come, and the glory of thy Lorde God is rysen upon the. As who shulde say, in the shalbe borne the Lorde and saujour of the worlde, and his glory shalbe sene in the. The gentyles (that is to wit the hethen people or Panimes which be no Jues borne) shal come to thy lyght, and kyngcs shal approch to the bryghtnes that spryngeth forthe vpon the. And in the ende he concludeth that al they of Saba shal come bringinge golde and incence, and shewynge the prayse of our Lorde. Ps. lxvij. By Saba is vnderstande the regions of the Easte in respecte Mat. ij. of Jerusalem, where is plenty of golde and of preciouse and TAVERNER.

swete thynges, from whence came the wyse men (whiche they call magos and whiche comonly we call the thre kynges of Coloyne) for to worshyp thys lyght in Bethleem a region of Jerusalem, the whiche came to do him homage wyth worshyppynge and offerynge to him precious gyftes, that is to witte, golde, encence, and mirre for all them of theyr region: wherfore it is sayde by the prophete that they shulde come And this comming is to beleue and to have stedfast fayth in this lyght, in this Sauioure Jesu Christ, and in the gospell or glad tydynges of hym. So that yf we haue like wyse stedfast fayth, we maye go aswel thyther to honour him on the daye that representeth this present solempnitie, as they dyd. Yea and we be signified by them which the prophet speaketh of a lytle before. They of the West (as we be) be called they which shal come from afarre. And they of the North and of the South be called they whiche shall come from the syde. And so all they of the Easte be signifyed by Saba, and al they of the Weste by the farre of, they of the Northe and the South be signified by the side. And they be prophecied to come al by faith vnto this lyght, which was manifested and disclosed in those dayes in the region of Jerusalem, which is our Lorde Jesus Christ vnto whom be glory worshyp and honour wythout ende. Amen.

The Gospell on twelfth day. Mathew the seconde Chapter.

# Thargument.

\*\*Mowe the star appeared to the wise men of the East and of the oblation and homage whiche they made vnto Christ.

WHEN Jesus was borne at Bethleem a citic of Jury in the tyme of Herod the kinge Beholde there cam wise men from the East to Jerusalem, sayeng: wher is he that is borne kinge of the Jues? For we have sene his starre in the East, and are come to worshyp hym. When Herode the king hadde harde these thinges, he was troubled, and al the citic of Jerusalem with him. And when he had gathered all

the chefe prestes and scribes of the people together, he demanded of them, where Christ shulde be borne. And they tolde hym at Bethleem in Jury. For thus it is wrytten by the prophete: And thou Bethleem Mich. v. the lande of Juda arte not the least among the princes of Juda. For out of the shal there come vnto me the captayne, that shal gouerne my people Israell. Herode when he had pryuely called the wyse men enquyred of them diligently, what tyme the starre appeared, and he badde them go to Bethleem and savde: Go your wave thyther, and search diligently for the childe. And when ye have founde hym, brynge me worde agayne, that I maye come and worshyppe him also. When they had harde the Kynge, they departed: and lo, the starre which they sawe in the Easte wente before them, tyll it came and stode ouer the place wherin the chylde was: When they saw the starre, they were exceding glad: and went into the house, and founde the chylde with Mary his mother and fel down flat and worshyped him, and opened theyr treasures, and offered vnto hym gyftes: gold, frankencence and myrre. And after they were warned of God in slepe that they shuld not go agayne to Herode they returned into theyr owne countrey another wave.

OURE Gospell (well beloued audience) declareth vnto you partely the execution and fulfyllynge of this prophecie of Esay, which ye haue alredy herd in the epistle of this daye, that is to witte, How in the tyme of king Herod, of whom mention is made here as sayth Chrysostom by the Euange-Chrysolyst Mathew to thintent he wold shewe vs that Christe was stonic, than borne when nowe the sceptre was taken from Juda accordyng to the prophecie in the .xlix. chapter of Genesis (for Herode was no Jue borne but a straunger) how I say in his tyme the magi or wise men cam vnto Jerusalem, sayenge: Where is he that is borne kinge of Jues? for we have sene

systers Jesus is borne the king of all kinges, and not only kinge of the Jues but of all the worlde, bothe of heauen and of earth. Now when Herode whiche was the temporall kinge of the Jues and al that then were in Jerusalem hard this, they were sore troubled, as also it was prophecied in the second psalme of Dauid. Wherfore hath the hethen grudged, and the people ymagened vayne thynges? No doubte they knewe well, if suche a kynge were borne, that God had shewed it from aboue, for he wolde neuer haue shewed any earthly kynge after suche a fashion, and seyng that the wise men of the East cam to worship him, it must nedes be that it was the Christ, and the Sauiour which was before promysed. Wherfore Herode immediatly demaunded of the counselers of Jerusalem and of the scribes and learned men wher Christ shulde be borne. To whom they aunswered, that in Bethlem of Jury. For so it was prophecyed by the prophete Michee where he sayeth: And thou Bethleem the Mich. v. lande of Juda, art not the leest amonges the prynces of Juda. For out of the shall there come vnto me the captayne that shall gouerne my people Israel. Truly by this prophecy the counseylers, scribes and doctours of Jerusalem vnderstode wel that Christ shulde be borne in Bethleem. And so was the trouth, for there he was already borne. But what dyd Herode? He wold know the juste tyme of the appearing of the starre, to thintente he moughte put the chylde vnto death, which was borne at the tyme of the sayd appearinge. But surely he thought and ymagened a vayne thynge, accordvnge to the forsayde savenge of the prophete, agaynst the Lorde and agaynst his annoynted or Christ. And whan he knew the time, he sent them vnto Bethleem, wyllynge them, they shulde at their retourne declare vnto hym, whych it was, and where he shuld be, feynyng that he wold also go and worshyppe hym, but in very dede he thought, yf he

myght knowe the certayntic, to kyll him.

waye, and by the sterre, without enquyerynge of any person, they founde hym with the blessed virgin whych by the only worke of God and of the Holy Gooste had borne and brought him forth into the world. As sone as they were come, they kneled down and worshipped the chyld. It was the chylde

They went a

Penl. ij.

doubtles vnto whome the true and godly worshipping perteyned. For he alone was the God and Saujour. Neyther dyd they only worshype him, but also they offred vnto him golde, in token that he was a kynge, myrrhe, in sygne that he was mortal, and that he shulde be sacrifyed, dead, and burved for the redemption of the worlde, and encence, in token that he was only God, vnto whom adoration and fumigation (which signifieth swetnes of prayer) doth apperteine. Then whan we have sure trust and fayeth that he is truly our kyng, and the kyng aboue all kynges, we offre hym golde. And whan we confesse in spirite and wyth a faythfull harte, that it is he which hath bene sacrificed, dead and buried for the redemption of vs. we offre hym myrrhe. And when purely we worshype hym, as he is oure God, and make to hym prayer wyth harte, we offre vnto hym encence. here (my deare brethren and systers) I wolde haue you diligently to marke and beholde what care God taketh for such as loue hym and be of his chosen sorte. He raysed the wyse men by the guydyng of a starre out of theyr owne countrey. By the same starre he broughte them to the place where the chylde was. And last of al, when Herode in his rage entended the destruction of the chyld, he caused them to returne another wey. What a fatherly purueyaunce was this! On thother side marke me the great token of fayth in the wise men, how when they ones had founde out the chylde, they reuerently and humbly worshypped hym and offered vnto hym. But O the ingratitude and churlyshnes of the folke of our time! These wyse men cam from farre to seke out and to worshype Christ our Lorde, wher as we vnto whom he is dayly preached at home, haue him in derision and set naught by him. Shall not therfore these straungers ryse at the day of dome with vs and condemne vs of slouthfulnes and infidelitie? Yea no doubte. returne to the historie, when the wise men had done that they came for, they came not backe agayne by Herod to tell him howe they had sped, accordynge as he desyred them to do, but beynge warned by the angell, they returned home another waye into theyr owne countreys. And heare we be taughte not to shewe or speke any thyng that is against Jesu Christ, against hys raygne, hys glorie and fayth in hym, whiche is, that it is he which is oure redemer, nor agaynst hys worshyppyng. For otherwise we come backe agayne by Herode for to betraye him and to destroye his kyngdome. But we oughte to do clene contrary, and to walke by an other waye, in shewyng to all the world that he is the true kyng aboue al kynges, the true helth and redemer of al, and the God which only ought to be worshipped, and so by an other wey we shal returne to oure region in the East, which is the ioyful heritage and realme of God. Unto which graunt vs grace our Lord God, and oure kyng Jesus Christ, fynally to come. Amen.

The Epistle on the fyrst sonday after twelfth daye.

GET the vp betyme (O Jerusalem). &c.

Ye shal fynde thys Epistle wyth the exhortation on twelfth daye. Fol. 56.

The Gospel on the fyrst sonday after twelfth day.

The fyrst chapter of Jhon.

## Thargument.

\*\*To thys Gospell doth saynte Jhon the baptist beare wytnesse of Christ that he is the lambe of God and Sauioure of the worlde.

JOHN sawe Jesus commynge vnto him and sayde beholde the lambe of God whiche taketh awaye the synne of the worlde. Thys is he of whom I sayde after me commeth a man, whiche wente before me, for he was before me, and I knewe hym not: but that he shulde be declared to Israell, therfore am I come baptisynge wyth water. And Jhon bare recorde, sayenge: I sawe the spirite descend from heauen, lyke vnto a doue, and abode vpon hym, and I knewe hym not. But he that sente me to baptyse in water, the same sayde vnto me: vpon whome thou shalte se the spirite descende and tarve styl on him, the same is he

which baptiseth wyth the Holy Ghost. And I sawe and bare recorde that he is the sonne of God.

DEARLY beloued frendes in our Sauiour Christ thys Gospell wherof God wyllynge I purpose to make a shorte declaration vnto you is in dede a Gospell, or Euangell, that Gospell is to witte, a glad and ioyfull tydynges. For in this Gospell signifieth, doth the holy precursoure Jhon the baptiste fully ascertayne vs of the moste happy tydinges that cuer coulde be tolde to mankynde. He prophecyeth not of Christe as dyd thother prophetes afore hym, but he euen poynteth hym out with his fynger and sayth with clere vovce vnto vs: Beholde the lambe of God which taketh awaye the synnes of the worlde. O ioyfull and mery tydinges, O swete Gospell. He is nowe come (vf we woll beleue thys prophete, yea and more then a prophet) which so long afore was loked for, which so long was spoken of before, which is the only pure and vnspotted lambe, by whose mooste innocente and gyltles death we be redemed from bondage and raunsomed from euerlastynge damnation due vnto vs for the synne and transgression of our fore parentes Adam and Euc. We were condemned I say to perpetuall prison, to endles paynes, to the most sorowful and greuous lacke of Gods presence. We were at beginning made immortall neuer to have dved but cuer to have liued and that in paradyse in a place full of all ioye and pleasure. But our vnhappy forefather and mother (of whom we be originally sprongen) thoroughe the breakinge of Gods commaundement, dyd not only depryue and spoyle themselues of thys hyghe iove and felycitie, but also all theyr ofsprynge that came of them, that is to say, the hole worlde, none excepted. For (as witnesseth thapostle) al haue synned Rom. iii. and are destitute of the glorye of God. And the prophete Dauid: There is none ryghtuous no not one, there is none Ps. xiiii. that vnderstandeth, there is none that seketh after God, they and lij. are all gone out of the waye, they are all vnprofytable, there is none that doth good, no not one. And is it any maruavle deare frendes syth by the transgression of our fyrst parentes we be al depryued of originall iustice, that is to wite of the true loue of God, of the true awe and feare of God, and of the true trust and confidence in God. And therfore sayth

Rom. iii.

Rom. ii. Esa. lijj. Ioh. iij.

the holy apostle Paule, all mouthes be stopped, neyther can there be (sayeth he) any man iustifyed by the workes of the law in Gods syght, but he proueth by reasons and argumentes inuincible, that we must nedes be instified frely by hys grace through the redemption that is in Christ Jesu, whome God hath set forthe to be the obtayner of mercy through fayth by the meanes of hys bloud that he myght declare hys ryghteousnes in that he forgyueth the synnes that be passed, whiche God dyd suffre to shewe at this tyme hys ryghtuousnesse, to thende he myght be counted just, and the justifier of hym whiche beleueth on Jesus. And this is it that the holy man Jhon baptiste doth here declare vnto us, this is the glad tydinges that I spake of, that is to wit, that our sauiour Christe is now descended and come downe from aboue, which albeit in flesh and bloude he came after Jhon, yet in very dede he was before hym eternally with the Father of heaven. He cam from above to be declared and Israel what shewed vnto Israell, that is to vnderstande, vnto all the true beleuers in hym, and not to the outwarde Jewes. For he is

Rom. ii.

Ich. iii. Ro. ix.

whiche is outwarde in the fleshe. But he is a Jewe whiche is hyd within, and the circumcision of the harte is the true circumcision, whiche lyeth in the spirite and not in the outwarde fulfyllynge of the letter, whose laude and prayse procedeth not of men but of God. Wherfore my welbeloued frendes lette vs stedfastly beleuc in this Christe oure only Saujoure, in this lambe of God whiche taketh awaye the synnes of the worlde. Saynte Jhon wytnesseth of hym selfe that he came to baptise wyth water, and only to call the people to penaunce and repentaunce. But Christe he sayth baptiseth with the Holy Goost. It is only he that purgeth, that quickeneth, that lyghtneth, and kindleth the hartes of Neyther doth saynt Jhon testifye this thyng of his owne hed, but that we shulde the better beleue him, he allegeth the testimonye of God hymselfe, sayenge: He that sent me (whiche vndoubtedlyc was God) to baptise in water, the same sayd vnto me, vpon whome thou shalte se the spirite descende and tary styll on hym, that is he which baptiseth

with the Holy Goost. Now saynt Jhon sayeth he sawe thys

not an Israclite or Jue (as wytnesseth thapostle sainte Paule) whiche is a Jewe outwarde. Neyther is it circumcision

Ioh. ii.

thynge done acordyngly, and therfore he beareth recorde that Ioh. i. he is the sonne of God. Wherfore yf Christ be the sonne of God, yf he be the lambe that taketh awaye the synne of the worlde, yf he be oure Sauiour, our raunsome, our satisfaccion, let vs vnfavnedly beleue and repose our selues only in him. Let vs walk in newnes of spirite, let vs be as who shuld say new borne agayne in hym, and put of our olde lyfe. For as our sauiour Christ hymselfe witnesseth, onles a man be borne Ioh. iij. againe of water and of the spirite, he can not entre into the kyngdome of God. Oure fyrst byrth, lyuc we neuer so purely in the eye of the world, do we neuer so many apparaunt good dedes, yf it be without the knowlege and beleue in Christ, it can do vs no good. We must nedes be new New byrth. borne and regendred, yf we wol be of the chosen sorte. For doubtles al that which is borne of the flesh (if it be not ) renewed with Christianitie) is flesh, that is to say, synne, fylthines, corruption, and consequently euerlastyng death, but that which is borne agayne of the spirite, that is to witte, whych is renewed wyth christianitie, I meane wyth the lyuely fayth in Christ, furnished with charitie, is spirite, that is to save, holy, pure, justified, tried, allowed, and good. Let vs then walke not after the fleshe, not after oure corrupte nature, not after vayne philosophic, and hethen lernyng, but after the spirite, but after the rule and absolute exemple of our sole and only Sauiour Christ. To whom with the Father and Holy Goost be all gloric and prayses, worlde without ende. Amen.

The Epistle on the seconde sondaye after twelfthe daye. The .xij. Chapter to the Romanes.

## Thargument.

Of the swete conversacion, love, and workes of such as beleue in Christe, whyche thynge the apostle here doth call the lyuelye and acceptable sacrifice vnto God.

BRETHREN I beseche you, by the mercyfulnes of God, that ye make your bodyes a quicke sacrifice, holy and acceptable vnto God, whych is your resonable TAVERNER.

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seruinge of God, and fassion not youre selues lyke vnto thys worlde: but be ye chaunged in youre shap, by the renuyng of youre mynde, that ye maye proue what thynge that good, and acceptable, and perfecte wyll of God is. For I saye (thorough the grace that vnto me gyuen is) to euery man amonge you, that no man stande hygh in hys owne conceyte, more then it becommeth hym to esteme of hym selfe, but so iudge of hym selfe, that he be gentle and sober, accordynge as God hathe dealte to euery man the measure of fayeth. For as we haue many members in one body, and all members haue not one office: so we, beynge manye, ar one bodye in Christ, and euery man amonge our selues one an others members.

SAYNT Paule (ryghte dearly beloued audience) in the epistle of this day doth according to hys office teache vs to do the true and christian sacrifice vnto God euerlasting, whan he sayeth: My brethren I praye you by the mercifulnes of God, that you offre your bodyes a lyuely hoost or sacrifice holy and pleasaunt vnto God, as though he shuld say, you that are by the manyfolde goodnesse and tendre mercy of almyghty God plucked awey frome your idolatry and infidelitic, and wythdrawen and brought agayne to the true christian religion, I beseche you by the godnesse and mercye of our Lorde Jesu Christ, that from henceforth, in knowlegynge of thys great goodnes which he hath plentifully powred vpon you, ye do to him sacrifice, not with sacrifices that be deade, for he is the lyfe and releuer of al thinges lyuyng, not of vnhalowed hostes, but holy (for he is holy and alone holy and the sanctifier of all thynges) not of brute and vnreasonable oostes, nor lykewyse corporall, for he is spirituall, and wylbe worshypped in spirite. It is he surely which was offred up for vs synfull persones, for the whiche thynge it is conucnient in knowledgynge of this goodnes, that we be offered up vnto him, and thys thyng doubteles shalbe done, yf (in beynge mortified and knowleging our vnablenes, ourc synne, and infidelitie) we woll repose and put in hym only ourc hope, whiche is only iust, only innocent, pure, cleane, and full of

all goodnes. And for asmuch as this present worlde myghte drawe you frome doynge of this by the fraylnesse and worldlye fygures, se ye do not conforme your selues, sayeth Paule, to it. But lykewyse as by the promyse made and by the fayth which ve haue receyued, ye are withdrawen from the world, and are in mynde, affection, and continuall thoughte conversaunte and dwellynge in heaven, even so I pray you, that you wol not sette your mynd and affection vpon these earthly and transitorie thynges, but only vpon that that pleaseth God. And furthermore seynge it is so that the worldely sorte be of suche nature, that those which be welthy and abounde in any goodes disprayse and despyse the other, I do commaunde you (not I vet but Jesus Christ which hath shewed me so many graces) that by pryde ye do atribute nothynge vnto your selues, but do discretely consyder, that the thynge whiche ye haue, ye haue it by the fre goodnes of God in Jesu Christ, and not by your owne merites and descruvinges, but by fayth whiche ye haue for to helpe them which have nede of it. And for to do thys, the membres of one selfe body ought to sturre and enduce you, wherof notwythstandynge that the concorde ought not to be so great as they of the membres of the mysticall body, of all whiche Jesus is the heade, the whiche membres althoughe amonge them selues they be of great nombre and diverse, and also haue not one lyke office, yet neuertheles that the one doth, is ordeyned for the wealth and profyte of the other, and surely amonges those there is no discorde nor discention. Wherfore my frendes at the imitation and following of them, let vs neither thynke, say, nor do any thynge whiche shall turne to the hurte of any other person, but let vs haue one only wyll, which is to assyste, helpe, and releue the necessitie of euery body. For such is the wyll of God, as saynt Paule doth declare vnto vs in thys epistle, and thys doynge, we shall vidoubtedly please God, and haue the rewarde of lyfe cuerlastyng in heauen wyth full fruition of all ioye in our Lorde Jesu Christe. To whome wyth the Father and Holy Ghost be youen al honour, glory, and thankes for ouer and euer. Amen.

The Gospell on the seconde sonday after twelfth days.

The seconde chapter of Luke.

#### Thargument.

Howe Christe at the age of twelve yeres was founde in the temple disputynge amonges the doctours.

WHAN Jesus was .xij. yeres olde, they wente vp to Hierusalem after the custome of the feast daye. And when they hadde fulfilled the dayes, as they returned home, the chylde abode styll in Hierusalem and his father and mother knewe not of it: but they supposinge hym to haue bene in the company, cam a dayes iorney and sought him amonge theyr kinsfolke and acquayntaunce. And when they founde him not, they went backe agayne to Hierusalem, and soughte hym. And it fortuned that after .iij. dayes they founde hym in the temple syttynge in the myddes of the doctours, hearinge them and posynge them. And all that hearde hym were astonyed at his vnderstandyng and answeres. And when they sawe hym, they marueyled. And hys mother sayde vnto hym, sonne, why haste thou thus delte wyth vs? Loo thy father and I have sought the sorowynge. And he sayde vnto them, howe is it that ye sought me? Wyste ye not, that I must go aboute my fathers busines? And they vnderstode not that sayeng whyche he spake vnto them. And he wente downe wyth them, and came to Nazareth, and was obedient vnto them. And hys mother kepte al these sayenges in her harte. And Jesus prospered in wyscdome and age, and in fauoure with God and men.

LYKE as (my deare frendes) the thinges which be created and brought forth from the hygh God euerlastynge serue vnto men for theyr bodely relyef and sustenaunce, and for theyr ghostly instruction, euen so the hyghe and wonderous workes of our sauiour Jesu Chryste serue vs for the sturrynge

or guyckenynge of spirite, and also for exemple. And seynge it is so, that one of the principall intentions of all the holy scripture is perfyte humilitie, and the denyeng or forsakynge of our sclues, therfore the exemples do more worke and haue for moste parte more pythe in them than the wordes haue. For this cause the Euangeliste of God saynt Luke in the seconde chapter of hys gospell (from whence is taken the gospell red in the church thys daye) doth put before our even the humilitie and lowlynes of the sonne of God, whyche is our Lorde Jesus Christ, whiche though by the lawe he was not bounde to go at Easter vnto the citie of Jerusalem, as all the other Jues were, for he was aboue the lawe, neuer-Le. xxiii. theles after that he was returned out of Egypt, he disdayned Deute. xvi. not to go thyther with Joseph who was his father (to the thinkinge of the people) and with his blessed mother Mary, whyche went not thyther for pleasure, or for curiositie, or of a supersticiouse mynde as many folkes haue done and yet styl do, but of true deuotion, and reucrence, and to shewe theyr obedience vnto Moses lawe, wherunto they were as then bounde. For albeit in very dede bothe Joseph and also the blessed virgine Mary were alredy allowed and accepted afore God by their perfite feith which did styll fructific when occasion serued and brought forth by feruent charite workes of true godlynes, yet leest they shulde offende other, they went also to the feast of the Jues. And here (deare brethren) we have an exemple of charitie. But why Christe also went Exemple of with them vnto Jerusalem, it is good to be further waved and charite. Sure it is, that Christe was come to be the spirituall kynge, and to set vp the spirituall kyngdome, and that by the lawe he was not subjecte to the law, he was no vnryghtuousc synner (as other were) but it was he that was promysed by the mouthes of the prophetes to be the abrogatoure and defeter of Moses law. And yet we se that in al thinges and by all meanes he subjected himselfe to the lawe. Assuredly, of thys subjection of Christ, there be sondry causes of sondry doctours alleged. Some saye that Christe our sauioure did therfore submytte hymselfe to the obedience of the lawe, bycause in that he was the trouth, he might fynysh and bryng to ende all fygures, and that there myght be lefte none excuse to the Jues. Other saye (amonges whom is the greate clerke Bede) that Christ wolde therfore be sub-Bede.

Gal. vi. The true cause of Christes subjection.

Math. v.

iect to the law, bycause by his exemple he wolde declare vnto vs the vertue of obedience and to the intent he wolde by his compassion helpe suche as were put vnder the lawe and coulde not beare the burthen of the same. Albeit these thynges be true yet ye shall vnderstande for further declaraeyon of this question, that according to S. Paules doctrine our saujoure Christe was for this cause chiefly subjecte to the law, bycause he wold redcme them which were vnder the lawe and daunger therof, to the entente we all myght receyue by adoption the tytle and name of the chyldren of God. Certes it became Christe to make hymselfe subjecte to the lawe, bycause he was the promysed fulfyller of the lawe. And he recordeth of hym selfe, that he came not to breake the lawe, but to fulfyl it. So that ye may perceyue, that he calleth it his office to fulfyll the lawe. The fynal cause therfore is diligently to be consydered, why Christ, where as he was fre, wolde yet be vnder and subjecte to the lawe, that is to witte, for our cause, to the entente he myght deliuer vs from the curse of the lawe, and frely justifye vs thoroughe fayth in him, as S. Paule sayeth. But to returne to the history which was by Gods wylle and prouidence done, and not by chaunce or fortune, as some men wolde thynke: When Christ cam to the age of .xij. yeres, after all things accomplyshed appertayning to that visitation, his father and mother retourned thence homeward. And he (without the knowledge of Mary his mother or of Josephe that was thought to haue bene his father) abod styl in Jerusalem, where thre dayes after he was founde againe by them. But in what place? In the house of God his father. And what doyng? Truely in hearyng the doctoures of the law, and answeryng

Hebr. i.

them in his order. O profound and depe humilite! The eternal wysdome, which is the onely Sauiour (as his name Jesus doth shewe it) is contented to set him selfe in the myddes of the doctoures. And not wythstandynge that he was the wysedome of his father and expresse image of hym, yet for as moche as it pleased him to take our frayle nature vpon hym, it was not greueous vnto hym to heare the doctryne of other. And wherfore? To the intente surely to teache vs, that howe greate connyng so euer we haue, we ought not to set at naught nor disprayse those that knowe lesse then we do, but diligently to herken vnto the doctrine of God. But

on the other parte, in that he not onely herde the doctours, but also was herde of them, he declareth vnto vs his office for which he came, which doubtles was to teach, according to the prophecie of Esay the .lxi. chapter. And here Christ leaueth an exemple vnto al pastours and curates, to set al thinges asyde, and to preach the gospel, and to other that be no teachers, at least to heare and imbrace it with all reuerence, all other thynges set aparte. For he that loueth (sayeth Mat. x. Christe) father or mother aboue me, is not mete for me. Nowe let vs thynke (my frendes) howe the blessed virgin Mary and Joseph durynge this tyme were greately troubled, fearynge not that any harme shulde come vnto Jesus, whome they knewe to be God, but rather that by theyr negligence he shuld be displeased. Such ought we to be (my brethren) when Jesus (by withdrawing of fayth or of grace) is parted from vs, that is to save hydden from vs. For he wolde be sought by vs, to thende that we may seke him out, and when we have found him again, that we may kepe him with moch greater diligence. But where shall we fynde him? Truly euen there as Mary founde him. And where is that? In Gods busynes, that is to save, in holy conversasion, in good and charitable workes, in studieng of the holy scripture, and in all other thynges wherein God is honoured. And in lyke maner (I assure you) as after he was founde by Mary and Joseph he hath not lefte them, but hath brought them vnto the Cyte of Nazareth, where with them he doth abyde, so in lykewyse yf he be founde by vs, he wyll neuer leaue vs, but wyll conducte and gyde vs vnto Nazareth whiche is the true blysse and beatitude, where is the fayre floure procedynge from the rote of Jesse, which is the redemer of the worlde. The which thing graunt vs the Father, and the Sonne, and the Holy Ghost. Amen.

The epistle on the thyrde sonday after twelfth daye.

The .xii. chapiter to the Romanes.

Thargument.

Paule doth here exhorte vs with oure gyftes to socoure our neyghbour euen as Christ dyd.

BRETHREN, seyng that we have dyuers giftes

according to the grace that is gyuen vnto vs, vf any man have the gyfte of prophecie, let hym have it that it be agreinge vnto the faythe. Let hym that hath an offyce, wavte on his offyce. Let hym that teacheth, take hede to his doctrine. Let hym that exhorteth, gyue attendaunce to hys exhortacion. If any gyue, let hym do it wyth synglenes. Let hym that ruleth, do it with diligence. If any man shew mercy, let him do it with cherfulnes. Let charitie be without dissimulacion. Hate that which is euvl and cleave vnto that which is good. Be kynd one to an other with brotherly loue. In gyuyng honour go one before an other. Be not slouthful in the busynes which ye have in hande. Be feruent in the spirite. Applye youre selues to the tyme. Rejoyce in hope. Be pacient in tribulacion. Contynue in prayer. Distribute vnto the necessyte of sayntes: be ready to harbroughe. Blesse them whiche persecute you. Blesse (I save) and curse not. Be mery with them that are mery. Wepe also with them that wepe. Be of lyke affection one towardes an other. Be not hygh mynded, but make youre selues equall to them of the lower sorte.

THE Apostle saynte Paule welbiloued audience in thys epistle wyllyng to enduce and bryng vs vnto brotherly affection and charitie (wythout which doubteles can not be accomplyshed ne fulfylled the lawe of the Gospell) doth shewe vnto vs the greate diversitie of the membres of mans body, notwythstandynge that the vnion and concorde is so greate betwene the members of the same, that all that the one doth is done and ordeyned to the profyte weale and benefyte of the other, by which thynges (my frendes) is vnderstanded (as it is sayde in an other place) that we be all members of the body, whereof Jesus Christ is the heade. Surely in folowynge the doctrine of saynte Paule it behoueth vs charitably to supporte and beare the necessitie the one of thother. He byddeth vs to spende and distribute vnto the necessitie of the sayntes. But what sayntes doth saynte Paule here meane?

the sayntes that be alredy departed? No truly, for they have no nede of our releyfe or helpe. Ye shall therfore understand that as many as beleue in Christ vnfeynedly and truly, Who be declarynge theyr fayeth wyth workes of charitie accordingly, sayntes. whether they be men or women, laye men or of the clergy, be here called sayntes, that is to saye, holy, though the byshope of Rome wyl not canonise them, yea thoughe he curse them with boke, bell, and candle. To these sayntes therfore, that is to saye, to our pore and nedy christen brethren and systers, let vs offer. And though that the gyftes of grace, particularly distributed vnto euery one, be muche different and divers, even as the operations of the membres of the humane body, yet neuerthelesse this thynge oughte not to withdrawe vs from doyng good, pleasure, and profyte the one to the other. And vnto thys is ordeyned the wordes of the Apostle when he sayth: We be members the one of the other, hauynge diucrs gyftes of grace, accordynge as it hath pleased God to distribute and bestowe them vnto vs. As yf he shulde saye, my brethren thynke not that the gyftes of grace whiche be in you do happen vnto you by your owne descruinges and merites, but only by the grace of God, by the largues and infinite goodnes of Jesus Christe, whiche, eucn as a prynce after he hath ouercome hys enemyes and wonne the baytell, gyueth great gyftes vnto them whiche be agreable vnto hym: so lykewise oure Lorde Jesus Christ, after he hathe obteyned victory of the deuell of hell, frome whose bondage he hath brought vs all by hys frutefull oblation, death and passion, when the houre was come for to returne vnto the ryghte hande of God hys father, he dealte abrode divers gyftcs, as wytnesseth the Psalmiste speakynge of hym, whan he sayth, that he, what tyme he mounted vp Ps. lxvij. on hygh, led as prisoner or captiue wyth him euen very thraldom or captiuitie and gaue diverse gyftes vnto men. Yf it be so then (my welbiloued frendes) that all these goodes be gruen vs frome the souerayne God the eternal father of heauen by Jesu Christ, let vs knowledge that they be not gvuen vnto vs for to abuse them folyshlye, but for to vse and spende them to the behoue and profyte of oure christen brethren and system, whome yf we perceyue that they be ignoraunte in the holy scripture which shulde teache them what to do, and agayne that the knowledge of the same is

TAVERNER.

gyuen vnto vs, we ought not to despise the ignorauntes, nor bycause of that our knowledge to presume of oure selues, but we oughte rather charitably and louyngly to instructe and teache them. And agayne yf we se any one that hath nede of our helpe, we ought vidoubtedly (wythout any hope of temporall rewarde) ryght wyllyngly to helpe and assyst them. And furthermore yf any personnes be commytted vnto oure ouersyghte and charge, we ought diligently to correcte and nourtour them, to thende that leuynge the euyll, they maye take and followe the good. And not only this is to be done my frendes, but yet more, in vs the charge ought to be so great, that we oughte not alonly to do wel, or saye wel, or wyll wel vnto our frendes, but also euen vnto our enemyes. And wherfore? For suche is the exemple of oure captayne and sauiour Jesu Christ, of whom though that we were enemyes, neucrtheles for our only good and great profyte, he hath had such loue towardes vs, that by hys death he hath bought and redemed vs all agayne. Let vs then blesse them that persecute vs. Let vs blesse (sayeth Paule) and curse not. And here my frends ye shall diligently marke, To lone our that to do good for cuyll, and to speake well by them that mortally hate and persecute vs, is not a counscyle as some sophisters and popyshe doctours have taught heretofore, but it is a precepte and commaundement as it playnly and manifestly appeareth by Christes wordes in Mathewe the .v. Chapter, where we be expresly commaunded to loue, not onely our louers and frendes, but also euen our enemyes. For the very hethen people (he sayth) loue theyr frendes. We therfore must be perfyte euen as our father in heauen is perfyte. Wherfore after the exemple of our heavenly father, let vs kepe alwayes charite, whiche we maye do by his helpe, grace and assistence. Whiche thynge the father of heauen graunte vs nowe and

maundement.

Math. v.

enemyes

is a com-

The gospell on the thyrde sonday after twelfth day. The seconde chapter of John.

Qui viuit et regnat in infinita secula. Amen.

#### Thargument.

Christ here tourneth water into wyne to thintent to allure the people vnto his doctrine.

THERE was a maryage in Cana, a citie of Galile,

and the mother of Jesus was there. And Jesus was called, and his disciples, vnto the maryage. And when the wyne faylled, the mother of Jesus sayeth vnto hym: they have no wync. Jesus sayeth vnto her: Woman, what haue I to do with the? myne hower is not vet come. His mother sayeth vnto the ministers, what soeuer he sayeth vnto you, do it. And there were standynge there .vj. water pottes of stone, after the maner of the purifienge of the Jues, contaynyng two or thre firkyns a pece. Jesus sayeth vnto them, fyll the water pottes with water. And they fylled them vp to the brym. And he sayeth vnto them: draw out nowe and beare vnto the gouernour of the feast, and they bare it. When the ruler of the feast had tasted the water that was turned vnto wyne, and knewe not whence it was (but the ministers whiche drewe the water knewe), he calleth the brydegrome, and sayeth vnto hym: Euery man at the begynnynge dothe set forthe good wyne, and when men be dronke, then that which is worse. But thou haste kepte the good wyne vntyll nowe. This begynnyng of myracles dyd Jesus in Cana of Galile, and shewed hys glorye, and his disciples beleued on hym.

THE euangelist of God saynt John in the seconde chapter of his gospel, whiche this day is red in the chyrche (good chrysten people), hath begone to reherse vnto vs the excellent worke and myracles of our sauiour and redemer Jesu Christe, sayenge, that thre dayes after the Sabboth a mariage was made in Cana of Galile, where was present Jesus, Mary, and the disciples. And at the same our sauiour Jesus Christ, for to begynne to declare his glorye, did turne water into wyne. In which playnly it appereth, that he hath greatly honoured the estate of mariage. And not without cause (my frendes) for mariage is a lawfull yoke or conjunction of man and woman, ordeyned indissolubly of God, for the procreation and engendryng of yssue, and for the avoydynge of viclei-

Lawfull contractes. nesse, horedome and fornication. In that it is called a lawfull yoke or couplynge, is all crafte and fraude banyshed, whiche ofte tymes do chaunce on the behalfe of the personnes that be contracted, which onles they come laufully togyther, no doubte, they heape vp vnto them selues the ryghtful yre and vengeaunce of God, and also reproche and sklaunders, and many other euvls in the worlde. And such persones at this day by theyr vnlawfull contractynge do make matrimony (which otherwyse is an holy state) full of inconveniences, troubles, debates, discordes and wretchednes. intente ve shulde not doubte, as certayne heretikes haue doubted, that matrimony is a state whiche hyghly pleasethe

Matrimo-

Gen. ii.

godly state. God, ye ought to cast your eyen to the fyrst inuentour and authour of wedlocke, for it was euen God hymselfe which as ye shal se in the begynnynge of the Byble dyd ordeyne and institute matrimony, after he sawe that it was not good for man that he shulde lyue alone. Wherfore he sayd: let vs make to him an helpe which may be present wyth hym. And after he had made woman of the mans rybbe, forthwyth he coupled her to Adam, and sayd: For this cause shall man leaue father and mother and shalbe iovned with his wyfe. And truly the state of matrimonye is not a lytelle confirmed by the gospell of this daye, in that that oure Sauioure Christe not onely vouchesaued to be present at the mariage, but also with a bountiful miracle renowmed and honoured the same. But of the hygh commendacyon of matrimony scripture is full. And not only the scripture of God do commende it, but al lawes, al polycies and commenweals, yea that neuer knew nor herd of Christ, do auaunce it. Wherfore (my beloued in Christ) let vs not despise this right holy state, which God himself dyd institute in paradyse, and our sauiour Christ dyd here with so high a myracle set forth and commend vnto vs: but let vs louyngly imbrace it, in case we can not atteyne to the most excellent gyfte of continencie or chastite, and in case we be at libertie and haue not vowed the contrary. Then, I say, let vs not proudly despise this honest remedy but gladly imbrace it for the causes aboue remembred. Nowe the blessed virgin and mother Mary, in that she was touched with the affecte of pytie, what tyme she sawe that they lacked wyne for the feaste of the mariage,

and therupon becam a suter vnto her sonne for the poore An exembrydegrome, surely she leaueth vnto vs a notable exemple of ple of charte: charite. She also leaueth vs an exemple of faith. For when An exemintreatyng for the brydegrome it was roughly answered her: ple of fayth. Woman what haue I to do with the? myne howre is not vet come, she was not discouraged forthwyth, but beynge ful assured and persuaded that her sonne wolde not deny her her lawful and charitable peticion, she sayd vnto the ministers: What so euer he byd you do, that do. Surely suche favth and confidence ought we to haue in our prayers and peticions vnto God, in case we wyl obteyne the thyng whiche we demaunde, according to this saveng of thapostle: Oportet accedentem credere, that is to say, he that commeth to God must beleue. But in that that Christ answered somwhat sharply to his mother, he wolde shew vs that he is no regarder of persons, and also that no prerogative of fleshe beareth any stroke with hym, according to the saveng of the prophet Jeremy: O Lord thyne eyes loke only upon fayth and truth, Iere v. Neuertheles in that he yet fulfylled at last the desyre of his mother and helped the necessitie of the brydegrome, he dyd it to perswade vs, that he woll vndoutedly heare vs, albeit we be delayed for a tyme. Furthermore we be here taught (dere brethren) that God can suffer a moderate and resonable vsyng of wyne in mariage and honest feasts but surfettyng Wyne. and dronkennes he can not abyde. So also saint Paule counsayleth Timothie, to vse a lytle wyne bycause of his ii. Tim. v. ofte infirmites. Also Ecclesiasticus wytnesseth, that wyne is Eccle. xxxi. created of the Almyghty for the delectation of mankynde. Last of all ye shall in this gospell note and marke wherfore myracles dyd serue, that is to witte, to confyrme and esta-Miracles. blyshe Christes doctrine, which thyng doubtles at the fyrst commyng of Christe and disclosing of his doctrine, was to the grosse people ryght necessary. And sure it is that it pleased God in tymes past to confirme the gospel with many myracles, and not only that, but also the lawe which was gyuen to the Jues, which for as muche as it was a newe doctrine, it neded myracles. But surely the gospel which at this day is preached is no newe worde, but it is all one with that gospell which longe ago was confirmed with myracles by Christ and his apostles. And therfore where as it is all ready

Mat. xii.

An allegory.

confirmacyon. And agayne this confirmacyon was cheyflye made by the death and rysyng agayne of Christe. confirmacion who so wyll not byleue, surely he can not be drawne by no outwarde myracles to byleue Gods word. Now if ye lust to seke an allegory of this hystorye (as heretofore many doctoures have bene wont to do, to thintent to induce the people the rather to the contemplacyon of heuenly mysteries) truely by this outwarde and temporall maryage maye be full well figured vnto vs the conjunction of Jesu Christe the true spouse with the vniuersall chyrche, that is to saye, the companye of Chrysten men, that euer haue bene, be, or shalbe after that vpon good friday when it was washed in the bloude of the blessed Jesus, the thyrde daye after (whiche was the daye of resurrection) this spouse was maryed vnto hym, by true iustification, as wytnesseth saynte Paule vnto the Romanes when he saieth, that Jesus Christ was offered for oure synnes, and is rysen vp agayne for our iustification. The syxc water pottes whiche were set oute accordynge to the purification of the Jues, maye sygnifye vnto vs that none is received vnto the feast of this greate mariage, that is to saye to the communion of sayntes, yf fyrst he be not purged, and wherby? Surely by the water conteyned in the pottes of stone, that is by the mercy of oure saujour and redemer Jesus which is the true stone or rocke, from whence the water dyd sprynge oute in figure, in the deserte, as sayeth S. Paule:

i. Cor. x.

The stone was Christe. Then so it is (my brethren) that yf in thys mercy you woll put your full truste and confidence, you shalbe purified, and by thys ye shalbe founde worthy to be admytted and recevued vnto thys banket, that is to say, to be nombred amonge the faithful christen men. Wherfore vf ye beynge in this company perceyue that the wyne, that is to saye, that the puer doctrine, or the feruentnesse of charite doth fayle, pray humblely (accordynge to thexemple of the blessed virgine Mary) vnto Jesus wythout mistrusting, that it maye please hym, that the water, that is to save, the corrupte and worldy doctrines, or the small charitie and also (to speake truly) that the vnderstandynge of holy scriptures, maye be turned in to wyne of spirituall doctrine, imbraced wyth charitie, wythout mynglynge it wyth the water of oure owne

worldely wyttes. And when thys turnynge and chaunge shalbe made, euen as the ruler of the feast dyd greatly marucyle, so the worldly men, whiche thynke but on earthly thynges, shall marucyle at your chaunge and conucrsion, and of the doctrine that ye shall folowe. And the true disciples of Christ, whiche be all true christen men, shall yelde thankes and prayses vnto God, and shall haue greate truste in hym. To whome let vs all gyue all glory at all tymes wythout ceasynge. Amen.

The Epistle on the fourth sondaye after twelfth day.

The .xij. Chapter to the Romans.

## Thargument.

\*\*Paule dothe here exhorte Christen people to good workes and to yelde good for eayll.

BRETHREN, be not wyse in your owne opinions. Recompence to no man euyl for euyl. Prouide afore hande thynges honeste not only before God, but also in the syghte of all men. If it be possible, as muche as is in you, lyue peaceably with all men. Dearely beloued, auenge not your selues, but rather gyue place to wrath. For it is wrytten: vengeaunce is myne, I wyll rewarde, sayeth the Lorde: therfore, yf thyne enemy honger, fede him, yf he thyrst, gyue hym dryncke. For in so doynge thou shalte heape cooles of fyre on hys heade. Be not ouercome of euyll, but ouercome euyll with goodnes.

CONSYDER (my brethren) what deligence the Apostle of God saynte Paule doth put for to trayne and enduce vs vnto brotherly loue and good workes, for in followynge the doctrine that he gaue vs in the epistle of the last sondaye passed, he sayeth thys daye thys that followeth, Be ye not wyse in your owne conceytes, and so forth. As yf he shulde saye, for to enterteine brotherly loue and charitie euery one towardes an other, it is necessarye that the perfyte persons do supporte and endure the imperfection of other, whiche

Agaynet arrogancie.

thynge is not possible to do, judgynge or beynge in loue wyth our selues, and wyth oure owne perfections. For whiche thynge (my frendes) take hede that ye esteme not youre selues to be eyther greater or more perfyte then other be, as observaunte fryers, charterhouse monkes, and other religious persones (as they were called) were wonte to do of late dayes, and as the proude pharises dyd in Christes tyme, whiche kynde of people no doubte stode moche in theyr owne conceytes and despised in comparison of them selues al other states of men. But let vs rather consider oure greate mayster and heade, Christ, which (though he were God) yet was contented so moch to humble and submyte hym selfe as to become man for our sakes, and not man only, but (as it is wrytten in the .xxi. psalme) the scornynge stocke of men, and the moste abiecte and miserable of all the people in the worlde. thys my deare frendes an exemple of great lowlines and humilyte? And yf paraduenture any person wyll save or do any euyll agaynste you, or do you open wronge, yet for to maynteyne this brotherly loue, reuenge not your selues of him, in yelding euyll for euyl. For Jesus Christ (whose lyfe oughte to be vnto vs for a perfyte presidente and exemple) wolde not be reuenged on vs, but rather, for vs that were hvs enemyes, he vouchsaued and was well contented to suffre deathe, wherfore frendes ye ought not onely to take diligente payne and endeuour your selues to be vertuose and good before God, (whiche knoweth al thinges,) but also before men, not to glorifye youre owne selues, but to the ende that they consyderynge youre lyfe, may yelde the glorye vnto God But here (my deare beloued brethren and euerlastynge. systers) a distinction or diversitie ought to be had betwene publike vengeaunce, that is to save, punishment taken by an order of lawe (which to se executed vpon malefactours officers be appoynted) and betwene private vengeaunce whych we our selues without the authoritie of the magistrat or ruler do privately of oure owne heed exercise and take vpon suche as do vs any wronge. For surely this kynde of reuengynge is to Christen people vnlawfull and forbydden as well here in this place by the apostle saynte Paule, as els where thorowout all scripture. But ye shall understande that the other kynde of vengeaunce whiche is taken vpon euyl doers and offenders

A distinction betwene a publyke and priuate vengeaunce.

by authoritie of the rulers and ministers of the common welth (whiche vengeaunce we cal vindictam publicam) is not for-Vindicta bydden by God vnto Chrysten people: albeit the wycked publica. secte of the Anabaptistes do disalowe it, as they do well Anabapnere all other civill ordinaunces. But followe not you theyr tiste. vngodly doctrine (good christen people) though they seme neuer so holy in outwarde apperaunce, and though they feyne them selues to be the great fauourers and maynteyners of Gods worde. For no doubte the cleare and open scriptures be not only in this matter, but also in all others, directly agaynst them. But as touchynge the punyshement of euyll doers to be executed by rulers, what texte can there be playner then that of saynt Paule, whose wordes be these? Let every soule submytte him self to the hygher powers, for Ro. xiij. there is no power but of God. The powers that be are ordevned of God. Who soeuer therfore withstandeth power, withstandeth the ordinaunce of God. And they that withstande shal recevue to them selues dampnacyon. Lo (deare frendes) Paule expressely condempneth them that withstand rulers. What can be playner spoken? Wherfore this publique vengeaunce is not forbydden, but that private vengeaunce wherby euery man wyll be his owne iudge and reuenge hym selfe. This doubtles is forbydden. So that yf one gyue Math. v. me a blowe on the eare, I maye not gyue hym an other, but I must suffre pacyently, and be more ready to take an other blowe, then to paye hym agayne. But the common officer or ruler ought in this case to se thys iniury punyshed, for he ought not to beare a swerde for nought. And this is (no Ro. xiij. doubte) the true meanynge of this place. And for lacke of the ryght vnderstandynge herof, dyuerse worldely wyse men (as Porphirius and other) fell to raylynge vpon Chrystes Porphirius. Gospell, and to condempne the same, in that it semed to take away the common peace and tranquilitie of the people. But to returne to our matter. Do not thynke (good brethren) that it suffyseth you to maynteyne peace and charitie towardes the good folke, but ye ought (as moch as to you is possible) to kepe the peace towardes euery body. That yf it happen that any do you wrong by wordes or otherwyse, you, in following the innocent lambe Jesus, aske not vengeaunce, but rather suffer and susteyne the iniury, consyderynge the worde

Deute. xxxij.

of the hyghe God eternall, whiche sayeth: Unto me appertayneth the vengeaunce, and I shall yelde it. And you ought not onely to kepe you from reuengyng of other, but that more is, yf your enemye haue hunger and thyrste, (sayeth saynt Paule,) you ought to gyue him meate and drynke. And why? For doynge this (yf he be not more brutal then a beast) you shall heape cooles of fyre vpon his head: that is to wit, wyth your benefytes and kyndenesse ye shall kyndle his herte and inflame hym to loue you agayne. And for to proue this true, I praye you what beaste is so vnkynde, whiche loueth not hym that dothe hym good? Here is then my frendes the maner by whiche the souerayne God wolde that we shulde enterteyne loue and brotherly charitie. Thynke not then good people to ouercome euyl by euyl, but by goodnes onely. For as colde added to colde maketh greater colde, so euyll ioyned vnto euyll (from what parte soeuer it doth come) engendreth a greater malyce and indignation. Ouercome you therfore euyll by goodnesse, that you maye be lyke vnto oure Lorde Jesu Christe, whiche with the Father and the blessed Holy Goost lyueth alwayes in glorye, redy for to gyue vs his grace and charitie. Amen.

The Gospell on the fourth sonday after twelfth daye.

The .viii. Chapter of Mathew.

#### Thargument.

Of two notable myracles whiche oure sauioure Christe dyd for the conformacyon of his new doctrine that it myght the better be beleued.

WHEN Jesus was come downe from the mountayne, moche people folowed hym. And beholde, there came a leper and worshipped hym, sayenge: Mayster yf thou wylte, thou canste make me cleane. And Jesus put forth his hande and touched hym, sayeng: I wyl, be thou cleane: and immediatly his leprye was clensed. And Jesus saythe vnto hym: se thou tell no man, but go and shewe thy selfe to the preest, and offer the gyfte that Moses commaunded to be offred for a wytnes

Ro. xij.

vnto them. And when Jesus was entred in to Capernaum, there came vuto hym a Centurion, and besought hym, sayeng: Master my seruaunt lyeth at home sycke of the palsey, and is greuously payned. And Jesus sayeth: when I come vnto hym, I wyll heale him. The Centurion answered, and sayd: syr, I am not worthy that thou shuldest come vnder my rofe, but speake the worde only, and my seruaunt shalbe healed. For I also my self am a man subjecte to the auctorite of an other, and haue soudiers vnder me, and I say to this man, go, and he goeth: and to an other: come, and he cometh, and to my seruaunt: do this, and he doeth it. When Jesus hearde these wordes, he maruevled and sayde to them that followed hym: Verely I say vnto you: I have not founde so greate faith in Israel. I say vnto you: that many shall come from the east and west, and shall rest with Abraham, Isaac, and Jacob in the kyngdome of heauen: but the chyldren of the kyngdome shall be cast out into vtter darckenes: There shall be wepyng and gnasshyng of And Jesus sayde vnto the Centurion: Go thy way, and as thou beleuest, so be it vnto the. And hys servaunt was healed in the selfe same howre.

THE Gospell of this daye (good christen people) conteyneth two notable myracles, the one is of a lepre, thother of a certeyne captayne. And these two miracles be rekened of saynte Mathewe fyrst. Nowe ye shall vnderstande that the occasion of these myracles reported by the Euangelyste Mathew ys thys: After that saynte Mathewe in the scuen Thesumme Chapters afore hath rekened vp the pyth and summe of of Christes Christes doctrine, that is to wit, how we ought to repente vs of our former lyfe, the kyngdome of God now being at hande, and the lyght of the gospell now springing forth. Also in what sorte we myghte lyue godly and blessedly in this worlde to thende we myght be truly blessed. Furthermore what is the true vse of the law whyche consysteth not so

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moche in outwarde dedes, as in the purenes of harte. Also howe the neyghboure ought to be loued, wyth many other goodly and profytable lessons concernynge fastynge, prayer, gatherynge of heauenly treasure, bearynge the weakenes of thy brother, and concernynge the tryall of the true and false doctrine and so forth: He nowe begynneth to declare what miracles Christ dyd, wherwith he confirmed and authorized his doctrine. And not wythout cause verily. For Christes doctrine semed to be clene contrary to all mans wisdome, and be straunge and wonderfull agaynst the vnderstandyng of the doctours and lerned men in the Juishe lawe. Wherfore, for asmoche as the lernyng and doctrine of Christ was such, it was necessary that myracles shuld be by him wrought and

Wherefore miracles do seme.

done, to thintente hys doctrine, whiche was newe and straunge to the eares of the people, myght the better be beleued, and that the people myght be the soner allured and trayned to receyue the same. And thys (no doubte) is the very grounde and original cause of all the miracles and wonders that Christe did, and hereunto they only serue, I meane to make his doctrine, which was before vnknowne to the worlde, to be had in good credite and to be beleued. Wherefore, thys cause and grounde of miracles wel and substancially weyed and consydered, good christen people, ye maye easely discerne and trye out the true miracles frome the false, such as were wrought by the mayd of Kent and other lyke by the procurement of some of the clergy and of counterfeyted holy and religious persons. For it is right apparaunt and open, that no such miracles, as were feyned to have bene done, dyd waye or perteyne to the glory of God and to the confirmation and strengthyng of his true word, but only to the fylthye gaynes of those rauenous wolues and deuourers of Christes flock. And agayne it is not to be doubted, but as theyr detestable fraude and mockynge of the people is nowe detected and made open thoroughe the circumspecte diligence of godly and wyse rulers in diverse of theyr feyned myracles, so lykewyse all the reste of miracles whiche they have preached and blowne abrode in the peoples eares, yf they were not done to the vse before specifyed, that is to wyte to the confirmation of the gospel, were eyther illusions of the deuyll or els they were feyned by couetouse persons for

gaynes sake, where as no such thynges were done in dede. Nowe let vs aproche to the hystorie. After that our sauiour and redemer Jesus Christ, beyng on the mounteyne, had perfectely taught and instructed his apostles and followers of all thynges requisite vnto the christen perfection (as before is sayde), and that he was descended frome the sayde mounteync, theuangeliste of God saynt Mathew sayeth that the multitude of the people followed hym, some (as it is reasonable to beleue) by charitie and loue that they had vnto hym, the other for hys doctrine, or els for to recouer theyr health. For (as it is sayde) he taughte not the people wyth hys wordes only, as dyd the scribes and Pharises, but his doctrine was with great power, of the whiche power, the first sygne as thys euangeliste declareth was shewed in a lepre or lazare whiche incontinent after that Jesus was come downe of the mounteyne, presented hymselue and in worshipping him sayde: Lorde yf it be thy pleasure, thou mayste gyue me helth. Nowe thynke here (my frendes) what fayth and what confidence had thys lazare in Jesu Christ, of whom he beleued and confessed, that the power and the wyll was egall, as wytnesseth the prophete, when he sayth: He spake the Ps. xxxij. worde, and all thynges were made, he commaunded, and all thynges were created. Certaynly, suche ought our fayth to be, yf we woll be healed of oure spirituall leprye, that is to save, of our synnes which be contagious and full of infection to oure soules. And anone after that Jesus had knowen the profounde humilitie, and also the confidence that the lazare had in his mercy and power, in touchynge him, he restored agayn vnto him his helth. But what representeth vnto vs Allegori. this touching here? Surely my frendes it signifieth the incarnation of our Lorde Jesu Christ, in whiche the diuinitie by greate humilitie is descended from the mountayne, and what mountayne? From the mountayne of hys hygh power, and hath so muche humbled and auiled hymselfe, as to take oure nature even the nature of a servaunte, the whiche though Mans nathat it were corrupted, and though that in it there was but ture. lazary, neuerthelesse by reason of thys touchynge it hath recouered helthe, when that we have bene justifyed and purged of oure fylthynesse by thys incarnation. What is it then nedfull for to do? It is necessary, that for so great a

and that when we fele vs discased wyth spirituall leprye

The seconde miracle.

(whiche is synne) according to the exemple of this leper, we humble oure selues, in knowledgynge oure euels, and put oure trust and confidence only in him, sayenge with a true fayth: Lorde, yf thou wylte, thou mayest clense vs. thus much haue we entreated of the fyrst miracle or sygne that Christ here shewed. Nowe let vs go to the other miracle, that thys gospell speaketh of, in the whiche it is sayde, that a captayne, hauvng his seruaunt sycke, toke such thought and care for him, that he sente vuto oure Lorde Jesu Christe, reputynge and takynge hymselfe vnworthy for to presente hymselfe before hym. Of whome oure Lorde knowynge the humilitie, and also the greatenesse of the fayeth, graunted hym the thynge that he asked. And here oure sauiour Christ openly confessed to the people, that in al the countrey of Jurye he had not founde so greate fayth as he here founde in thys captayne. Then (my frendes) we oughte to followe the depe humilitie and also the greate fayeth of thys sayde captayne, to thende that our maladie or syckenes of soule, which is a spiritual palsey or leprye, may be healed, and that we maye be judged faythfull. And not that only, but also we ought to be mercyfull towardes our inferiours and subiectes, consydering (as sayeth saynt Paule) that we and they haue one Lorde, whiche is not an vnegall accepter or regarder of personnes, but he yeldeth indifferently vnto euery one according vnto hys workes, whether he be of free or bonde

Gal. ij. Eph. vi. Colo. iii.

accordyngly. Amen.

The Epistle on the fyfth sondaye after twelfth day. The .xiii. Chapter to the Romaynes.

condycyon. To whome be continuall prayses and thankes

#### Thargument.

In this Epistle the Apostle sheweth that in charite is comprysed the fulfyllynge of all the commaundementes of the seconde table.

BRETHREN owe nothynge to any man: but thys, that ye loue one an other. For he that loueth another, hath fulfylled the law. For these commaundementes, Thou shalte not do aduoutrie: thou shalte not kyll: thou shalte not steale: thou shalte not beare false wytnes: thou shalte not lust, and so forth, yf there be any other commaundement, be all comprised in this sayeng: Loue thy neyghboure as thy selfe. Charitie hurteth not hys neyghboure. Therfore is Charytye the fulfyllynge of the lawe.

MY deare brethren and sisters in our sauyour and Lord Jesu Christ, one myght meruayle peraduenture for what reason and consyderacion the apostles and euangelistes make so often mencion of charitie and of brotherly loue. But yf we wyll consyder the mater wel, there ought no man to maruayle on it. For truly they might neyther speake nor teach any other thing but that whiche theyr master and Lorde had taught them, and that doubtles was this charitie or interchaungeable loue. And though it so be, that euer among other thinges he inculked and taught them this lesson. yet cheyfly and princypally a lytel before his passion he gaue them this doctrine, when he sayd vnto them: I gyue you a Jo. xiij. new commaundement, that ye loue one an other. For hereby men shall knowe that ye be my scholers, yf ye kepe suche a charitie and loue. Wyl we my frendes haue suche a mayster. and be knowne for his disciples? Let vs then be charvtable. and kepe we faste this brotherly loue. For vnto this saynt Paule doth exhorte and ernestly entyseth vs, as this day ful wel appeareth when he sayeth: Owe nothinge vnto any per-Ro. xiii. sonne, but frendshyp and loue, as though he shuld saye: Thynke not (my brethren) that it is of charitie, as it is of other thinges. When one hathe payde a debte he is quyte therof, and no man is bound for to repay it agayne. But in loue and charitie the more a man payeth therof, so moch the more wold it be payd. So charitie desyreth and requireth to be continued with out ende. And wherfore? Truely bycause that (as saynt Paule sayeth immediatly after) he that loueth his neyghboure, hath fulfylled and accomplyshed the law. The law commaundeth to be no aduoutorer, and also not to be a mansleer, not to take an other mannes goodes, not to

beare false wytnes, not ones to desyre an other mannes goodes. Nowe, who so euer loueth his neyghbour, I praye you shal he not kepe al these thyngs? Shal he be a mansleer? shal he be an aduouterer? shall he be an horemonger? shall be be a thefe which loueth other as himself? It is not without cause then (my frendes) that it is so ofte rehearsed in the Epistle of saynte Paule, that the ende and determination of the law is loue. For where loue is perfyte, there we hauc no nede of lawe. Without loue and charitie the ryche is poore, and by loue the poore is ryche. Loue abydeth aduersitie, and is temperate in prosperitie. Loue, iovned with fayth, hath caused many thyngs to be done. made acceptable to God almoghtve the offeringes and oblations of Abel. They also prescrued Noe from the great waters of the floude. They were moreouer the causes that Abraham was allowed and iustified, and also Susan delyuered from the judgement of the false judges. Wyll you have yet a more euidente wytnes of the excellencie and prerogatyue of loue? Marke what saint Paule sayth. Yf I spake with tonges of men and of angels in moste excellent wyse, yet hauvnge no loue and charitie in me, all my langages be vnprofytable, and I were euen as a soundynge brasse or as a tyncklyng cymbal. And if I had the gyfte of prophecie, and that I knewe all the secretes and mysteries of God, and yet had not loue and charitie in me, I had nothynge. And yf I had knowledge and vnderstandynge of all thynges, and also

so greate faythe, that I coulde remoue mountaynes out of theyr places, without hauynge charitie, all is nothynge worth. Wherfore (good christen people) is it not reasonable and conueniente for vs to kepe so greate a treasure? And who so euer hath it not, to get it. Yf we haue it then (my frendes) let vs kepe it well, and yf we haue it not, at the least way let vs take payne and busily inforce our selues to get it, in louyng God with all our herte, and with all our soule and thought, and no doubte it is easye for him to gyue it vnto vs. Who be blessed and glorified for euer and euer.

Ge. iiii. Gen. vi.

Ge. xvij. Dan. xiij.

i. Corin. xiij.

Amen.

The Gospell on the fyfth sondaye after twelfth daye.

The .viij. Chapter of Mathew.

#### Thargument.

\*\*Christ trieth his disciples whether they have sure fayth or not, and he also stylleth the sees.

JESUS entred in to a shyp, and hys disciples followed hym. And beholde, there arose a greate tempest in the see, in so moche that the shyp was coured with the waues, but he was a slepe. And hys disciples came to him, and awoke him, sayeng, Maister saue vs, we peryshe. And he sayeth vnto them, Why are ye fearfull, O ye of lytel fayth? Then he arose, and rebuked the wyndes and the see, and there followed a greate calme. But the men meruayled sayeng, What maner man is this, that both wyndes and see obey hym?

WELBYLOUED audience, the doctrine of the Ecclesiastike, otherwyse called Jesus the sonne of Syracke, is, that he whiche commeth vnto the seruyce of God, oughte to be iuste, and to prepare hys soule for to susteyne and abyde temptacyon. For (as sayeth Job) the lyfe of man vpon the Iob .vii. earthe is none other thynge but a warfare and temptation, wherin we be diversly tasted and assayed, whether we be in dede the persons that we boaste oure selues to be, whiche thynge saynt Mathew thys daye declareth vnto vs in the gospell, where as it is sayde, that when Jesus was entred in to the shyp, his disciples followed hym. And then a greate tempest arose on the sec, in suche wyse, that the waves couered the shyp. &c. Assuredly (my frendes) the occasion The occaof thys dayes gospell in saynt Mathew semeth to be thys. Gospel. Bycause Christe had nowe muche preached vnto his disciples of the kyngdome of heuen and of fayth, and furthermore had vttered diverse miracles for the confirmaunce and establyshemente of theyr byleue, he thoughte it nowe tyme to haue some proufe and experiment, howe valiauntly and myghtely they had prospered and gone forwarde in hys TAVERNER.

doctrine, and so to trye theyr fayth. But (as commenly it happeneth) Christ fyndeth hys scholers and disciples styll weake and false herted, for lo, albeit they had hym wyth them in the shyp, yet they were afrayed of the stormes and Wherfore (my deare brethren) what meruayle is it at thys daye, though at the sodeyne hearynge of the Gospell many men and women be a lytle whyle weake and harde of byleuc? What sayde I, many? Naye I am afrayde, yf God at this daye wolde sende in to his congregation and churche trouble and persecucion, that, accordynge to the exemple of hys disciples, none shuld be founde to stande, or at least way a very few faynte harted bodyes. It is good therfore to knowe by this Gospel, that yf God wolde suffer greate tempestes in the see, and the shyp to be couered with waues, howe weake and faynte in byleue we shulde be, what staggering, what wordes, what gestures, what fashions we shulde vse! As long surely as we be out of the shyp and no tempost troubleth nor greueth vs. and whyle the shyp is not couered wyth surges and waues, we thynke ourc selues sure and in good condicion, we make our selues byleue we can do al thinges, yea and often tymes we boldely breake out in to Math.xxvi.these wordes wyth Peter: Though all shulde stomble and be offended for thy cause O Lorde, yet wolde I neuer stomble nor be offended. Suche Peters a great sorte a man maye se at this day, but agayne yf any crosse appeare, yf affliction, yf persecution aryse, anone it is to be feared they wyll do eucn as Peter dyd. They wyll shrynke, they wyll wauer, they wyll denye flat theyr mayster, they wyll runne from hym. Wherfore they shall be rewarded accordynglye (yf they play not agayne Peters parte and repent) whiche, leanynge to carnal opinions and persuasions, haue buylded theyr house vpon the sande, and forthwyth at the blowynge of the wyndes, and rysynge of the tempestes, it falleth and goeth to wrecke. And therfore this dayes gospell (good christian people) maye very wel be called a moste lyuely ymage and picture wherin is espyed, cuen what the wel disposed and godly personnes be able to do whan Christe slepethe, that is to wit, when they be not holpen of God. Wherfore I pray you what is the ryght vse of this gospell (my frendes) and

what may this shyp signific and represent vnto vs. but the

Mat. xii. Lu. xxij.

chyrche with the crosse of Jesu Christ, and the great persecutions that he hath vouchesaued to suffer in hym and hys members? He entred into thys shyp, whan by his goodnes infinite he toke vpon hym oure nature. And hys disciples and sayntes lykewyse entred, and yet dayly do entre into it wyth him, whan through Gods ordinaunce, by the name of Jesu Christe, they suffer so many troubles vexations and greues and fynally death, according as he hymselfe tolde them that it ought to suffice the servaunt, yf he be as hys Ioh. xv. maister, and that yf he himselfe hath bene persecuted, lykewyse men shulde persecute them. Yf so be then (my welbiloued frendes) we be his disciples and followers, it behoueth vs to folow him and entre with hym in to the shyp of anguvshes paynes and tribulations. For (as sayth saynt Paule) al they that wyll purely lyue in Jesu Christ, must ii. Tim. iij. suffer persecution and aduersitie. And assuredly not without causc. For lykewyse as a vessell made of fyne and wel tryed metell is estemed the rycher, and men do kepe it the more diligently, so shal it be of them that suffre and endure paciently persecutions and aduersities. And moreouer our blessed sauiour sayth, that who so euer he be that wyll Math. x. folowe hym, he muste vtterly forsake and denye hymselfe, and beare hys crosse and followe hym. But ye must vnderstande that it is sayde, that duryng the tempeste Jesus dyd slepe in the shyp, and hys disciples came vnto hym, and wakened hym, sayeng, Lorde saue vs, we perish. I praye you what aunswered them Jesus? Surely none other thynge but thys that followeth, what feare you O ye men of small fayeth? Nowe vnderstande you not (my brethren) that Jesus by thys answere rebuketh sore hys disciples, and for none other cause, but for theyr infidelitie or weake fayth? not you than vnfaythful and chefly in aduersitie. For God our mayster and creatour is faythfull. And no doubte (as sayeth the holy apostle Paule) he wyll not suffer that by i. Cor. x. aduersities ye shal be tempted aboue your strength, but euen in the middes of your temptation he wyll make you a way out so as ye maye be able to beare it. And as the apostle Peter also in hys epistle wytnesseth: The Lord knoweth how to ii. Pe. ii. delyuer the godly out of temptation. Be you then pacient good people. For pacience is necessary for you, to thende

that fulfyllinge the wyll of God you mave obteyne the effecte of hys promyse. And thynke not (my frendes) whan you be in trouble and adversitie, that God is departed and wythdrawen frome you, for it is than ryght certayne that he is moste nerest. And therfore haue in hym your full hope and trust, and by your prayers waken hym, sayeng vnto him: Awake Lorde God, helpe vs and delyuer vs for the honour of thy most blessed name: and I promyse you (deare frendes) yf you do thys, he wyll not fayle but surely delyuer you frome all your cuyls. And at that howre verely shalbe a great caulme and tranquilitie in the see and in your consciences, through Christ our Lorde and our vndoubted and sure Sauiour, kyng of kynges, and Lorde of all. Unto whome together wyth the Father and Holy Spirite be rendred all prayse and glory worlde without ende. Qui uiuit et regnat in infinita seculorum secula trinus et vnus. Amen.

The Epistle on the syxte sonday after twelfth daye.

The thyrde Chapiter to the Colossians.

#### Thargument.

\*\*Paule here doth declare what good workes do belonge to the institucion or bryngynge vp of a christen man or christen woman.

BRETHREN, as chosen of God, holy and beloued, put on tender mercy, kyndnes, humblenesse of mynde, mekenes, longe sufferynge, forbearyng one an other, and forgyuynge one an other. Yf any man haue a quarell agaynste an other: as Christe forgaue you, euen so do ye. Aboue all these thynges put on charitie, whiche is the bonde of perfytenesse. And the peace of God rule in your hartes: to the whiche peace ye are called in one bodye. And se that ye be thankefull. Let the worde of Christe dwell in you plenteously wyth all wysedome. Teache and exhort your owne selues, in Psalmes, and hymnes, and spirituall songes, syngynge wyth grace in your hartes to the Lorde.

And whatsoeuer ye do (in worde or dede) do all in the name of the Lorde Jesu, gyuyng thankes to God the father by him.

MY welbeloued brethren and systers in our saujoure Jesu Christ, to thintente we mave the better come and attayne vnto the knowledge of the Epistle of thys presente sondaye, we must vnderstande that the reasonable creature, I meane mankynde, beynge engendred and commyn vpon earthe (bycause of the transgression of the fyrst Adam) reteyned an inclination which induceth and trayneth him alwayes vnto foule synne, which inclination, albeit it be some what suppressed by holy sacramente of baptisme, yet it is not so perfytely repressed, but that there remayneth yet styll some roote, whiche desyreth alwayes to brynge forth the tree of infidelitie, from whence procedeth all euvll fruites, whiche be the synnes worthy of death. For whiche thynge (deare frendes) the man, beynge in thys mortall lyfe, ought diligently to take payne, and to imploye hys hole mynde and courage, holly to take awaye thys euyll inclination and the desvres of the same. And thys is it which saynte Paule commaundeth when he sayeth: Mortifie and kyll your erthly Colo. iij. membres, that is to say, fornicacyon, horedome, vnclennes, fleshlynesse, naughty desyres, and also couetousnesse, which is a spyce of ydolatry; put of also the olde man, that is to save, this euyll inclination and redynes to do euyll, whiche you haue for the sygne of Adam. And clothe you a newe wyth the newe man, whiche waxeth not olde, but rather augmenteth and encreaseth euery daye and is renued in the knowlege of God. The clothynges of the same be those whiche Jesus The gar-Christ hath worne, and hath shewed vs them, he beyng in mentes of the new this mortall lyfe, that is to vnderstande, mercy, mekenesse, man. humilitie, gentylnes, pacience, and charitie. Then (my frendes) you must be clothed with these, and fyrst wyth mercy, to thende that ye be redy to gyue succure vnto your nedy and impotente euen christen brother. And furthermore that ye be meke and tractable in common conversacion. And also that ye be gentyll in estemyng lytel of your selues. And moreouer that ye be gratious and fauorable in correctinge them that fayle and go out of the ryght waye. And be not

hasty and heady in correcting, but rather support and beare And there as ye shalbe greued or offended, be one another. ready to forgyue, at the exemple of Jesu Christe, which hath forgyuen vs our synnes. And amonges al thynges (my welbiloued frendes) let vs maynteyne and kepe charitie whiche harmeth no man, but rather in stede of euyl is euermore ready to render benefytes and goodnes. It is that Math. xxii. which holdeth together the members of the body of Jesu Christe, that is to say, al the christen people eche one ioyned with other neither more nor lesse but euen as the syncwes do concorde and bynde the bones of the body. It is surely the thynge whiche in oure hertes ought to suppresse and vanguysh pryde, hatred, and stryfe. We ought then well to kepe it. For to thintent we might the better have the same, Jesus Christe, after he had bought and redemed vs wyth the raunsom of his most precious bloud, assembled vs al in one body, to thintente we shulde be fast ioyned and knyt together, cuen as the members of one selfe body. Haue in your remembraunce then this greate tendernes and clemency of hym that hath redemed vs. And haue no rancoure nor hatred towardes your brother, whome God hath commaunded you in moste tender wyse to loue. Here gladly the worde of God, to thintente that, beynge instructed by the same, ye maye haue knowlege of hym, by meanes of whiche knowlege ye shall in lykewyse warne and exhort other, and also induce your selues to make humble prayers and orisons vnto the most mercyfull father of heuen God euerlastyng, not with mouth only, but especially with the depenesse of the herte. And then no fayle the peace of God shal be with you in all wysedome. And so no doubt you shall do all in the name of our Lorde Jesu Christ. And finally you shalbe of the nombre of the true chosen folks and frendes of God, perpetually to reigne with hym in all ioy, pleasure, and felicitie, worlde without ende. Amen.

The Gospell on the .vi. sondaye after twelfth daye.

The .xiij. Chapter of Mathew.

### Thargument.

CF Christe doth here declare vnto vs the parable of the sower.

JESUS sayd vnto his disciples. The kyngdome of

heuen is lykened vnto a man which sowed good seed in his felde. But whyle men slepte, his enemye came, and sowed tares among the wheat, and went his way. But when the blade was sprong vp, and had brought forth frute, ther appeaed the tares also. So the seruauntes of the housholde came, and sayd vnto hym: Syr diddest not thou sow good seed in thy felde? from whence then hath it tares? He sayd vnto them: the enuious man hath done this. The seruauntes sayd vnto him: wylte thou then that we go, and wede them vp? But he sayd, nay, lest whyle ye gather up the tares, ye plucke vp also the wheate with them, let bothe growe togyther vntvll the haruest: and in tyme of haruest I wyll saye to the repers: gather ye fyrst the tares and bynde them togyther in sheues to be brent: but gather the wheate into my barne.

OUR louving sauioure and redemer Jesus Christ, good christen audience, (accordyng to the wryting of saynt Mathewe,) by the parable of the sower hathe sufficiently instructed vs that the pure and catholyke doctrine of the gospell which is put in execution, profyteth vs by diuerse wayes, of which thyng the ennemy of mans nature, that is to wyte oure deadly ennemy the deuyl of hell, not contentynge hym with so greate a multitude of people which be damned bycause that they follow not this doctrine, but beyng desyrous that all the worlde shulde be as wretched as he, searcheth nothynge els, but howe and by what meanes he maye craftily stop the free passage of the catholike word of God, some tymes by temptations, some tymes also by heresies and by corruptynge of mens hartes, and lykewise by traditions of men. And for this cause our sauiour and redemer Jesus Christ, knowing the malyce of the deuyl, and not wyllyng that by hym we shuld be deceyued or begyled, warneth vs by the parable that is thys day recited in the gospel of al these thinges, when he sayeth, that the kingdom of heuen is like vnto the The king-

man that soweth good sede in his felde. But what is the dome of heaven kyngdome of houen my frends? Surely it contevneth al what it is. those which havinge confidence and stedfast fayth in the promyse of Jesu Christe whyle they be conversaunte in thys mortall lyfe, be so mortified by the spirite and grace of hym, that they have no wyll but Goddes only. Also those be the fylde in which the greate sower Jesus Christe, as well by hymselfe as by hys ministers, hath sowed his godly worde, whiche, vf it be not depressed and ouer layde wyth synne or euyll teachynge, shall profyte abundantly. But wote you what? The deuell of hell our aducrsary and mortall enemy, who is enuyous of our great welth, whyle we be a slepe, and do not thynke of God, soweth in vs the euyl seed, mouvng vs vnto synne, and for to take the straunge doctrine, which is of men, rather then that of God. What is there then (my frendes) consydering the eugls and the lyenge in wayte of our great aduersary? Truely we muste returne vnto the great sower Jesu Christe, and to hym only we muste leaue the punyshmente of the cuyl vpon whom vengeaunce shalbe taken, when the howre of judgemente shall come, at whiche tyme assuredly the good shalbe scuered from the bad, euen as the good seed is deuyded and sorted from the euyll, and the euyll men shalbe condempned to endure paynes by fyre for euer, euen as the tares or euyl grayne is cast in to the flame. Abasshe you not then any thyng at al yf whyle ye be in thys worlde ye se the bad to be conversaunte and mengled wyth the good. For as it is of the kinde of the grayne that vntyl it be threshed and clene purged and redy to be put into the garnet, the chaffe and straw is with it styll. So hath it bene, is, and shall be for euer of the good and bad people. Take we therfore sure comforte and hope of helth, if we kepe in vs the good grayne. And on the other parte also let vs fcare, yf the euyl sced (which is synne) doth vanquyshe and ouercome vs, lest at last we be seperated from the good, and cast into the fyre of hel which is vnquenchable. But what shal delyuer vs from it? surely the worde, grace, and fayth of our myghty saujoure Jesu Chryste. To whom be rendred al honour prayse and imperie now and euer. Amen.

The Epistle on septuagesime sondaye. The fyrst Epistle to the Corinthians the .xiij. Chapter.

#### Thargument.

All runne, but one taketh the rewarde, lyke to that in the Gospell, many be called, but fewe chosen.

BRETHREN, perceyue ye not how that they which runne in a course, runne all, but one receyueth the rewarde? So runne, that ye maye obteine. Eucry man that proueth maysteries, absteyneth frome all thynges. And they do it to obteyne a crowne that shall perysshe: but we to obteyne an euerlastynge crowne. I therfore so runne, not as at an vncertayne thyng. So fyghte I, not as one that beateth the ayre: but I tame my body, and brynge it into subjection, leest by any meanes it come to passe, that when I have preached to other, I my selfe shulde be a cast away. Brethren, I wolde not that ye shulde be ignoraunt, howe oure fathers were all vnder the cloude, and all passed thorowe the see, and were all baptised vnder Moses in the cloude and in the see: and dyd all eate of one spirituall meate, and dyd all drynke of one spirituall drynke. And they dranke of that spirituall rocke that followed them, the rocke veryly was Christ.

MY brethren and systers in Jesu Christe, Moses the teacher of the law in the seconde lawe gyuen by hym vnto the chyldren of Israell doth commaunde them to walke right Deut. xvii. forth and not to bowe eyther to the ryght hande or to the Iosue i. lefte, which ought to be vnderstande, not of the bodyely way, but of the waye of the soule, by whyche it ought to go vnto God, wherunto vf a man couette to attayne, it ys conucnient for hym cuermore to kepe the way, which is our Lorde Jesus Christe and his most pure and catholyke doctrine. And syth it is so, that in two maners we leave this waye, the one by infidelitie, and the other by folyshe presumption, of which maners the one is no lesse daungerous then is the other, for

TAVERNER.

this cause saynte Paule in the epistle of this day, wylling vtterly to take awaye the foolysh presumpcion of mankynde, sayth in this wise that followeth: Know ye not, that they whiche runne for the mastry or game, which is but a bodely course, ech one of them runneth, and yet but one of them beareth away the rewarde or pryce? as though he shulde say: Good christen people your bodely lyfe is nothing els but a Exodi.xiiij.course made in the way of Jesu Christ, in which course he that shall quyte hymselfe beste shall attayne to have pryce of the euerlastynge blesse. Thynke not then, that for to attayne vnto thys pryce it be sufficiente for a man that he haue bene christened or sacramentally to haue receyued the body of Exodi.xiiij. Jesu Christ. For as it is sayd in an other place, notwithstandyng that al the chyldren of Israel, wythout exceptinge any, had passed the redde see, whiche was a figure of the christen mans baptisme, and also eaten manna, the which representeth the mysticall body of oure Lorde Jesu Christe: vet neuerthelesse of so great a multitude there were very few that entred in to the lande of behest whyche was promysed For certainely this history was figured of that which shalbe done to the christen people, whome not wythstandynge that theyr baptysme be done owtwardly, yet if the workes of the christen faythe do not folow, there shalbe fewe saued. Yf it be so than, my frendes, that we be all in the course, it behouethe vs to behaue oure selues so wel, that we maye please hym that gyueth the price and rewarde, which is Jesus Christ, wythout whom, be ye ryght well assured, it is not possible to beare awey the price of cuerlasting blesse. But for asmuch as many things be impedimentes and lettes to the attaining of this thing, we must followe him that exercyseth himself in bodely course, which absteineth from al thinges that shuld let him to runne. Yf it be so therfore that for to haue a temporal rewarde men leue all thinges that myght be lettyng to the attaynyng therof, surely by farre greater reasone (my frendes) to haue the eucrlastynge rewarde, which is the glory of God, and the true blesse, we ought to sette a syde all thinges that myght let vs to gette it. And yf ye wil know what these lettes be, I say vnto you that it is our sensuall luste and selue wyl. Wherfore let vs ernestly folowe the exemple of thys holy man saynte Paule, and let vs cast

from vs and vtterly renounce our selfwyll and carnall lustes, and surely we shall have the greate price, which is the euerlastynge ioye and myrth in heauen with God immortall, to whome be all prayse. Qui viuit in seculorum secula. Amen.

The Gospel on Septuagesime sondaye.

The .xx. Chapter of saynt Mathue.

### Thargument.

In thys Gospel by a parable Christe sheweth that many be called and fewe chosen.

JESUS sayde vnto his disciples: The kyngdome of heauen is lyke vnto a man that is an houshoulder which went out early in the morning to hver labourers into his vineyarde. And when the agreemnt was made wyth the labourers for a penye a daye, he sent them into his vyneyarde. And he went out about the thyrd hour, and saw other standyng ydell in the market place, and sayd vnto them: go ye also in to the vyneyarde: and whatsoeuer is right, I wyl geue you. And they went their way. Agayne, he went out about the syxt and nynthe hour, and dyd lykewise. And about the eleuenth hour he went out, and founde other standyng ydel and sayde vnto them: Why stande ye here all daye ydell? they sayde vnto him, bycause no man hath hyred vs. He sayth vnto them: go ye also into the vyneyarde: and whatsoeuer is right that shal ye receyue. So when euen was come the lord of the vyneyarde sayeth vnto his stewerd, call the labourers, and geue them their hyer, begynnynge at the last vntyll the fyrst. And whan they dyd come that came about the eleuenth hour, they receyued euery man a peny. But whan the first cam also, they supposed that they shuld have received more, and they lykewyse receyued euery man a penye. And whan they had received it, they murmured agaynst the good man of

the house, sayeng: these last haue wroughte but one howre, and thou hast made them equal vnto vs. But he aunswered vnto one of them and sayde: frende, I do the no wronge: dydest thou not agre wyth me for a peny? Take that thyne is and go thy waye: I wyl geue vnto this last euen as vnto the. Is it not lawful for me to do as me lysteth wyth myne owne goodes? Is thyne eye euyl because I am good? So the last shall be fyrst, and the fyrste shalbe laste. For many be called, and fewe chosen.

EUEN as he (good people) which consydereth only the goodnes and mercy of God, by that consideration might fal folyshly to presume of the same, and so become slacke and negligente in doynge hys office and ducty both to God and man: in lykewyse also he that regardeth the justice of God, yf he thinke not on hys mercy, shall dispayre of hys saluation and soule helth. And for that cause the most swete worde of God is so tempered, that it conteineth mercy and also iustice, whiche thynge is manifestly to be sene and espied in the ende of the Gospell of this daye where it is sayde that they whiche be called laste shalbe the fyrst by the mercy of God, and the fyrst shalbe the last by the justice of hym. For albeit many be called, yet there be fewe chosen, and where vnto chosen? Surely to receyue the rewarde of blesse, which is signified by the peny for the dayes worke, and therfore we must labour in the vinyard, which is the law of grace, in settyng hooly oure trust and confidence in the goodnes of God, and lykewyse hauynge a feruent loue and charitic towardes God, and also towardes oure neyghbours. what representeth vnto vs that whiche is sayde in the Gospell, that the good man of the house, vnto whome belonged the vyneyarde, sent workemen into the same, in the mornynge, in the myddes of the daye, and lykewyse in the ende? surely nothynge els, but that the goodnes of God, whiche is the great housholder, the father of housholde and gouernoure of all thynges, is so great so plentyful and so abundaunt that he refuseth none at all, what socuer he be, so that duryng this lyfe he wyl by duc penaunce converte hym selfe vnto it.

And vnto that conversyon the same goodnes of our sauioure induceth and prouoketh men, not onely by promyse, but by his owne and pure election. Take we then comforte (my frendes) in this most bountyfull goodnes of God, which at euery houre is redy to gyue vs his grace, and let vs put no trust in our owne workes and dedes. For vindoubtedly of the onely goodnesse and grace of God shall be prouided oure saluation without any deseruynge of so greate ryches or rewardes on our behalfe: This notwithstandyng, yf we be in youth called to laboure in this vyneyarde, that is to say, to serue God, let vs endure the heate of the day in ouercommyng the naughtye desyres and fleshly lustes which do traine and induce vs to do euyl. And let vs not be of the nombre of them that have bene called onely, and have not bene chosen. Lct vs then contynually walke in good workes to the intente that when nyghte shall come, that is to saye, the daye of judgement of God, and perticularlye the death of eche one of vs, the rewarde of the happy men, whiche is eternall blesse, maye mercyfully be gyuen vnto vs. whiche graunte vs the Father, the Sonne, and the Holy Goost, thre personnes in deitic. Amen.

The Epistle on sexagesime sondaye.

The seconde epistle to the Corinthians the .xi. Chapter.

## Thargument.

If Paule in this Epistle sheweth vs wherin a christen man and namely a preacher ought to glory.

BRETHREN ye suffer fooles gladly, seyng ye your selues are wyse. For ye suffer yf a man brynge you into bondage, yf a man deuoure, yf a man take, yf a man exalte him selfe, yf a man smyte you on the face. I speake as concernynge rebuke, as though we had bene weake (in this behalfe). Howe be it, wherin so cuer any man dare be bolde (I speake folyshly) I dare be bolde also. They are Hebrues, euen so am I. They are the seed of

Abraham, euen so am I. They are ministres of Christ (I speke as a fole) I am more, in labours more abundant, in strypes aboue measure. In preson more plentuously, in death ofte. Of the Jues fyue tymes receiued I every tyme fourty strypes save one. Thryse was I beaten with roddes, I was ones stoned, I suffred thryse shypwracke. Nyght and daye haue I bene in the depe sec, in iourneyenge often, in peryls of waters, in peryls of robbers, in ieoperdyes of myne owne nacyon, in ieoperdyes amonge the Hethen, in parels in the citie, in parels in wyldernes, in parels in the sec, in parels amonge false brethren, in labour and trauayl, in watching often, in honger, in thyrst: in fastynge often: in colde and nakednes: besyde the thynges whiche outwardly happen vnto me. I am combred dayly, and do care for all churches. Who is weake, and I am not weake? Who is offended, and I burne not? muste nedes boaste I wyll boaste of thynges that concerne myne infirmities. The God and father of oure Lorde Jesus Christe, whiche is blessed for euermore, knoweth that I lye not.

WELBYLOUED brethren and systers in Jesu Christ in the Epistle of thys daye the chosen vessell of God sainte Paule rebuketh gently the Corinthians, because in his absence they suffred certayne false teachers and deceyvers, whiche in theyr teachinge were all carnal and fulfylled with misknowlege and erronyous doctrine (as many be at thys daye) whiche personnes also dyd auaunce, preach and glorify themselues rather than God, and chiefly they boasted, bycause they had trayned the Corinthians into the thraldome and bondage of the olde Juisse lawe, and that they had authoritie and power ouer them euen after theyr owne pleasure and lust. Nowe of these wyly marchauntes and false prophetes saynte Paule gyueth knowlege to the Corinthians and by them vnto all catholyke and true beleuers, admonyshynge vs fyrst that we must not glorifye oure selues accordynge to the fleshe as hauvng regarde to oure owne person, but yf necessitie

constrancth vs to gloric of oure sclues, for the edification Howe a and profyte of other, as saynte Paule was here constrayned man ought to boast. bycause hys doctrine was despised and false doctrine admytted, we must yet so temper the praysynge of oure sclues, as it may openly appeare to the hearers, that we do it only of necessitic to thintente Gods glorie and hys gospell shulde not be sclaundered by oure silence, as we have here a ryght goodly exemple and president of this blessed apostle. You suffer (saith saynt Paule) that these hypocrites and deceyuers do deuoure and eate vp your substaunce, that they gather and drawe to them your goodes, that they be lyfted up and waxed proude vpon you, that they have theyr rule and theyr commaundementes ouer you, so that ye suffer them to stryke you eucn in maner on the face. And surely ye maye byleue me yf ye lyst, that thys turneth not to your wysedome and honour, but rather redoundeth to your great dishonour and foule shame. Trucly sayeth saynte Paule, yf it were lefull for vs that be Christes disciples and scruantes to glorific oure sclues, and carnally to vaunt in suche maner (as these false decevuers and hypocrites do) thynke not my brethren that I am weaker in any thynge then they or that I am theyr inferiours in any poynt. Yea yf ther be any one amonges them that dare prayse and glorify him selfe for hys lynage or byrthe, for hys office or ministration receyued at Gods hande, for diligence, for ernest fidelitie, for pacience, or fynally for styffe perseucraunce in the gospell, surely I myghte better do it then they. Thys that I saye may perchaunce some vnto you a lacke of wysedome, and an humayne thyng thus to boaste as it were of my selfe, and to preferre my selfe before other, but wytte you well that I do thys to aduertyse you, and for to cause you to discerne the pure doctrine of Christe from antichristes doctrine. They boast that they be Hebrues. I also am an Hebrue as well as they. They be, saye they, the chyldren of Israell, and I also. They be of the seed of Abraham, and I also. I have suffred for the name of Jesu Marke here Christ more payne and affliction then they. Moreouer I wherin haue a diligent regarde and dayly care for the churches of dothe boast all true lyuers, to the ende that I maye drawe and wynne pare herthem to my Lorde Jesu Christe. Yea ye shall vnderstande with the B. of Romes (sayeth thys good byshop saynt Paule) yf I wolde glorific my lyfe.

ij. Co. xii. selfe, certes I wolde glorifie me in my wekenesse and infirmitie. The father of licuen is my wytnesse and knoweth that I saye trouth. When I was in Damas preachynge the name, the fayeth, and the resurrection of Jesu Christe after my conuersion, the prouost of the people of kynge Aretas serched and inquired aboute the citie for to attache me, to beate me, and to put me to death, but as God wolde I was let downe from a wyndowe in a basket ouer the walles of the sayd citic, and by this meanes I escaped hys cruel handes. Furthermore vf I wold glorifie me (but it is not expedient nor lawful to glorifie oure selues accordyng to the fleshe, but an other waye accordynge to the spirite, in gyuynge all glory vnto God and not vnto creatures) I myghte come to the visions and reuclacyons whiche it hathe pleased the good Lorde to shewe vnto me. I knowe surely (sayeth Saynte Paule, wrytinge to these Corinthians) that about fourtene yeres passed I was rauvshed up vnto the thyrde heuen. Moreouer I knowe and mave truely beare wytnes, that I was rauyshed in spirite euen vnto paradise, and that I herd wordes of secretnesse whiche no man can expresse after such maner as I haue herde them. May not I well then glorifie my selfe in these thinges? But I wolde ye shuld vnderstande that in hauynge regarde to my selfe, I wyl not glorifie me nor boste of my selfe but in myne infirmities, miseries and tribulations, as hauvnge gloriation accordynge to the spirite in thus moche, that is to saye, that in sufferynge tribulation we followe Jesu The glorie Christe, and be made partakers of his afflictions, and of his passions, neuertheles if I wolde glorifie my selfe in these thinges, I can not be rebuked of foly, for I shulde save but trouthe, but I wyll refrayne it to the ende that none of you shulde have occasion to thinke of me more then he seeth in me, or that he heareth of me, to the intente that he haue not more regarde vnto me then vnto God, and that he gyue not vnto me that am a man mortall and a creature of God the ii. Co. xij. glorie whiche perteyneth onely vnto God. Morcouer, lest the excellency of the reuelations that hath bene shewed vnto

me myght gyue me occasion to puffe vp and auaunce my selfe, there was gyuen me a prycker, a scourger, a perse-

cutour, in my flesshe, the cuyl angell Satan the deuyll of hell, which hath raysed innumerable tormentes and grieffes

of a true bisshop.

Stimulus carnis.

agaynst my flesshe. Therfore I haue prayed thre tymes vnto ii. Co. xij. oure Lorde that thys vnquiet vexer, thys scourger, myght departe from me, but our Lorde hath for answere tolde me: My grace is sufficient for the to ouercome thy persecutour, Virtus in but as of thy selfe thou couldest not endure these persecu-infirmitate perficitur. tions, for as moche as my power is made perfyte and manifested thorough weaknes and tribulation. Understande (my frendes) what our Lorde sayth, his power and vertue (sayth he) is accomplished and brought to the ful perfection in our infirmitie in that that by meanes of this his grace, power and guyding we ouercome our persecutoure the deuyl of hell, whom assuredly as we do well know we could not ouercome of our selues. Wherfore (saith saint Paule for conclusion) I wold gladly glorifie my self in myne infirmites and lacke of power to thintent that the power of Jesu Christ might haue abydinge in me. Lo this is the frute of the epistle of this daye. Let vs take payne then (my deare frendes) to do as the spirite of God speaking in sainte Paule teacheth vs, that is to wit, to boast our sclues only in God and in his power assistence and help in al our aduersities and tribulations. whom be glorie onely and prayse, whych liueth and raigneth worlde wythout ende. Amen.

The Gospell on the sonday of sexagesime.

The viii. Chapter of Luke.

Thargument.

The parable of the sower with the declaration therof.

WHEN moch people were gathered togither, and were come to hym out of all cities, he spake by a similitude. The sower wente oute to sowe his seed, and as he sowed, some fell by the waye syde, and it was troden downe, and the foules of the ayre deuoured it vp. And some fel on stones, and assone as it was spronge vp, it wydered a waye, bycause it lacked moysture. And some fell amonge thornes, and the thornes spronge vp with it, and choked it. And some fell on good grounde, and sprange vp, and bare frute an

hundreth folde. And as he sayde these thynges, he cryed. He that hath eares to heare let hym heare. And his disciples asked hym sayeng, what maner similitude is thys? and he sayde, vnto you is it gyuen to knowe the secretes of the kyngdome of God, but to other by parables, that when they se, they shulde not se, and when they heare, they shuld not vnderstande. The parable is this. The seed is the worde of God. Those that are besyde the way are they that heare, then cometh the dyuell, and taketh away the worde out of theyr hartes, leest they shulde byleue and be saued. They on the stones are they wiche when they heare, receiue the worde with ioy, and these haue no rootes, which for a while byleue, and in tyme of temptacion go away. And that which fel among thornes are they which when they have herde, go forth and are choked with cares and riches, and voluptuous lyuyng, and bryng forth no frute. That which fell on the good grounde, are they which wyth a pure and good herte heare the worde and kepe it, and bryng forth frute thorow pacience.

IN the Gospell of thys day (good brethren and systers) is made mencyon of the true goostly seede, which to sowe the great sower Jesus Christ vouchesaued to descende and come downe from heuen into this vale of mysery. Thys seede is the worde of God, it is the Gospell, it is the worde of euerlastynge lyfe, whiche only maye reliefe and saue the soules of mortall men and women, it is the spirituall fode of the soule, as it is sayde in an other place: Man lyucth not onely of material breade, but of euery worde that commeth from the mouth of oure Lorde God. And we for oure partes oughte to be the good carthe, mete to receyue the same seede. But let vs come to the expowning of this same Gospell. Our sauiour and redemer Jesus Christ beholdyng a great multitude of people which were assembled and gathered togither about hym to heare thys lyuely worde, dyd shewe a goodly similitude or parable, which shalbe forthwith opened vnto you,

Mat. iiii. Luc. iiii. as the good herdeman oughte to gyue to hys shepe. similitude is suche. The sower is gone to sowe hys scede, and whan he soweth it, one parte is fallen nere the hygh waye, and folkes haue troden on it and the byrdes of the eyre haue eaten it. Another parte is fallen vpon the stones, and as sone as it grewe vp, it wythered awey and dryed vp, bycause there was no moistnes of erth to defend to nouryshe and preserve it. Another part of it fel amonge thornes whiche grewe together and hath smothered and destroied it. The other sede fel into the good grounde, and after that it sprange vp it yelded moche encreace euch an hundreth tymes double. Now after that oure Lorde had sayd these wordes, he cryed out with a loude voyce: Who so hath eares to here, Eares to let him heare. But with what cares my frendes is this ment? heare Gods Surely not wyth the bodely and fleshly cares, but wyth eares of the spirite which be mete to vnderstande the mystery of thys similitude and parable. Wherfore after that the disciples of our Lord Christ Jesu had herd these wordes, they desyred of hym for to vnderstande the spirituall sense and right meanynge of the same. Unto whome oure Lorde dyd aunswere after this wyse in effecte. The father of heaven hath gyuen you grace (you I meane whyche earnestly go aboute to heare and followe my teachynge) that ye maye knowe the mysteries of the kyngdome of heauen, but to the rest of people, that is to say to such as passe lytle of me, it is not gyuen them to viderstande, but only in parables and darkely. to thintent that they which esteme them selues connyng and wyse shal se nothing at al, and they that repute them selues to heare as good vnderstanders shall have no knowledge, but according to their fleshly and worldly wysedome. What ought we to vnderstande by this my frendes? Surely that the heavenly father gyueth grace to knowe his mysteries and godly wyl, not onely to his disciples which then were wyth Jesu Christ, but vnto al true beleuers, hauynge stedfast fayth and stable confidence in hys mercy and infinite goodnes, whiche personnes, of what state and condicion soeuer they be, are in very dede the disciples and scholers of Jesu Christ. But on the contrary parte, to them that be mysbeleuers and infideles, that is to saye, whiche trust in them selues or in

any other thing than God, surely the father of heuen wyl not disclose nor open the mystery of his heauenly word but rather suffreth them to fal into miserable blindnes so that they shall not se nor vnderstande but after a fleshly sorte, and nothynge accordynge to the spirite. So than oure Lorde, of his great goodnes and charitic whiche he beareth towardes hys disciples, declareth vnto them the parable in maner as heare after followeth. The scede (sayeth oure Lorde) is the worde of God. They whiche be sowen in the hygh waye be those whiche heare the worde of God, but anone the deuell commeth, and taketh out from theyr hartes the same wordc lest paraduenture in gyuynge fayth and followynge the same they shulde so be saued. For the deuyll knoweth well, that yf we gyue fayeth and credence to the worde of God and do therafter, that it shalbe lyfe and helth of soule vnto vs. They also whiche be sowen vpon the stones or stony grounde be suche as whan they here the worde of God, whiche is of it selfe so pleasaunte and so swet, they receyue it gladly, but they have no roote of the same substantially and groundly rootyd wythin theyr hartes, for they beleue well for a whyle, but in tyme of temptacyon, trouble or persecution they leue and vttcrly forsake theyr Lorde and mayster, and put his word in forgetfulnesse and so followe the wycked and vngodly personnes. They whiche be sowed amonges thornes be suche as haue harde the worde of God but forthwith assone as they haue harde it, they be smouldred with cares of the worlde. wyth ryches, wyth voluptuousnes and wyth worldly vanities. and these personnes of trouth bryng forth no frute. They last of al, which be sowen on the good ground, be they that not onely heare the worde of God gladly and wyth good mynde, but even forthwyth as sone as they have harde it they retevne it, they put it in vre and in practyse, these personnes be they that bryng forth fruite in pacience (as wryteth saynt Mathewe) some an hundred folde, some thre score folde, and some thyrtye folde, according to the talent and the grace that ech one of them hath receyued of God. Wherfore by thys exemple of oure sauiour Jesu Christ ye maye ryght well vnderstande and lerne, that it is not sufficient to here the worde of God, no though it be wyth a good mynde, but more ouer ye must put it in ure, ye muste nyght and daye recorde it, ye must

Mat. xiij.

practyse it, ye must do therafter, and be as it were an exemple and myrrour to others to followe the same. For (as sayeth saynte Paule) the hearers of the law be not rightuous before Rom. ij. God, but the kepers and workers of the lawe shalbe justifyed, and counted for good and ryghtuous persons in Gods syght. Let vs then inforce our selues (my welbeloued frendes) to heare not the dreames, heretical persuasions, new fangled errours, Romyshe traditions, and fantasies of men, but the word of God with a good hart, for as truely as God is tructh, it is the onely catholyke worde of God that maye saue vs. Wherfore let vs not onely here it, but also let vs lyue therafter, let vs practyse it, and effectually put it in vre and execution. And so doyng, let vs nothing doubte but that we shall fynally be of the numbre of those whiche be sowen in the good grounde, by the grace and louynge fauour of our Lorde Jesu Christ. qui uiuit et regnat in secula seculorum. Amen.

The Epistle on the sondaye of quinquagesime.

The fyrst Epistle to the Corinthians, the .xiij. Chapter.

Thargument.

Of the excellencie of charitie, and of fayth, and of hope.

BRETHREN, though I spake with the tonges of men and of angels, and haue no charitie, I am euen as soundyng brasse, or as a tynklynge cymball. And though I coulde prophecy, and vnderstande all secretes, and all knowledge, yea yf I haue all fayth, so that I can moue mountaynes out of theyr places, and yet haue no charitie, I am nothynge. And though I bestowe al my goodes to fede the poore, and though I gaue my body euen that I burned, and yet haue no charitie, it profytethe me nothynge. Charitie suffreth long, and is curteous. Charitie enuieth not. Charitie doth not frowardly, swelleth not, dealeth not dishonestly, seketh not her owne, is not prouoked to anger, thynketh none euyll, reioyseth not in wyckednesse, but reioyseth in the trueth, suffreth all thinges, beleucth

all thinges, hopeth all thynges, endureth all thynges. Thoughe that prophecienges fayle, eyther tonges cease, or knowlege vanish away, yet charitie falleth neuer awaye. For oure knowlege is vnperfyte, and oure prophecienge is vnperfytte. But when that whiche is perfyte is come, then that whiche is vnperfyte shall be done awaye. When I was a chylde I spake as a chylde, I vnderstode as a chylde, I ymagened as a childe. But assone as I was a man, I did put away chyldysshnes. Now we se in a glasse, euen in a darke speakynge, but then shall we se face to face. Nowe I know vnperfytely, but then shall I knowe euen as I am knowne. Nowe abydeth faythe, hope, and charitie, euen these thre, but the chefe of these is charitie.

IN the Epistle of this daye (good people) is made meneyon of the thre gyftes of the Holy Goost whiche surely be right nedeful for euery one that wyl entre into the kyngdome of heuen, that is to say, of fayth, hope, and charitie, whiche thre gyftes no doubte do not seuer them selues in this worlde, for asmuche as it is impossible to have the one perfytely wythout the other: and therfore in the begynnynge of the epistle of this daye saynt Paule declareth vnto vs, that without charitie it is impossible to do any thynge that can be allowable and pleasaunt to our Lorde, sayenge: Yf I coulde speake the tonges and languages of men and of angels, and haue not loue and charitie, I am as the soundynge brasse, and the cymbale that gyueth melody. As though s. Paule wolde say: It is a great gifte of the Holy Goost to speake many languages of men, and yet greater to speake languages of angels, that is to saye, to gyue vnto God angelyke prayses and suche as be aboue mannes wytte and capacytie, but yet not wythstandynge wythoute charytye and feruent loue it profyteth nothynge. And yf I had the gyfte of prophecye, and the gyfte of knowlege, in so moche that I knewe al mysteries, and if I had all fayth to do merueylous workes, and had not charitie, I were nothynge. Ueryly good people it is a great gyfte, the gyfte of prophecy, that is to say, to teache and interprete scrypture, it is a great gyfte the gyfte of knowledge of Gods worde, and amonge al other it is a farre greater gyfte the For as sayeth oure Lorde, Yf you have Math. xvii. gyfte of fayth. faythe as the grayne of mustarde seed, you myghte saye to thys mountayne departe from hence, and it shuld forthwith remoue awaye, yea and nothinge shulde be vnpossible to you, neuertheles if we have not perfyte love and charitic all these gyftes shall anale vs nothing, in so moche that the faythe that we have wythout charitie is no fayth, for it is but a deade fayth, an vnperfite fayth and not lyuely, for the liuely fayth worketh by charite. And yf (sayth Paule) I wolde Iaco. ij. deale and distribute all my goodes for the sustenaunce and reliefe of poore men, and yf I wolde moreouer gyue my body to be burned with fyer, yet for all thys, yf I haue no charitie, that is to wyt, yf I do it not of a very loue and zeale whiche I beare to God, and for God to my neyghbour, al this profyteth me nothynge. For surely yf I haue no charitic I do it not for God, and yf I do it not for God, then the entent wherfore I do it is nothing worth. Thus ye se good people that all these vertues, gyftes, and excellent qualities, be nothing to the purpose, yf they be not seasoned and sauerly poudred wyth charitie. Thys done saynt Paule cometh to declare the great goodnesses, properties, offices, and vertues that be knyt with this christen loue and charitie. He that hath this loue rooted in his herte towardes God, is paciente, also he is meke, he is not enuious, he is constant and stable to do well, he is not vaynglorious or ambitious, he desyreth not his owne particular profyte, but the welth the defence and commoditie of his neyghbour, he is amiable, he is courteouse, gentle, easy, and tractable, he taketh nothyng to the worst part, but all to the best, he doth not reioyse at other folkes harmes, as those do that be maliceous or enuious, but reioyseth him of goodnes, he beareth and taketh in worth al things paciently, he hath a stedfast and a perfect fayth vnto our Lorde in all thynges, he hath a sure hope of all the swete promyses of our Lorde God. And moreover this brenninge loue and charitie neuer decayeth neyther here in this worlde nor in the other. It neuer leueth vs here in this world nor in the worlde to come, where as al the other giftes of the Holy Gost without doubte shall leave vs at what tyme we shall departe oute of this transitory worlde. And this is it my

i. Cor. xij. deare frendes that Saynte Paule sayeth: As nowe we haue vnperfyte knowledge, as nowe we do prophecye and declare Gods wyll and worde vnperfytly, but whan that shall be come that is perfyte (whyche shall come to passe when we shall be in the heauenly glorie) than no doubte the thynges that be vnperfyte shal vanysh away and be defaced. And at that tyme shall we knowe euen as we be knowen of God, that is to saye, clerely, perfytly and divinely. For lyke as chyldren do after a chyldyshe sorte tryfle, and lyke as in a glasse the forme only and not the thynge selfe is sene, righte so all oure thynges be in maner imperfecte, and so longe they shall in that state continewe, vntyll we se face to face the maiestie of the Lorde of all lordes. To conclude, nowe (sayeth Saynte i. Co. xij. Paule) fayth, hope, and charitie, these thre gyftes do abyde, but the greateste and chiefeste of the thre is charitie. What is it to saye my frendes that they do abyde, but alonly that they be not taken awaye in thys worlde, but in the other worlde fayth and hope shalbe taken awey and abolished, where as yet charitie, that is to wytte, a brennynge and hote loue towardes God, shall abyde for euermore, and therfore it is not wythoute cause that it is here called the greatest of the thre. Truly christen fayeth despayrynge of the owne proper powers, and fixing her eyen vpon oure Lordes goodnes, is the thynge that getteth vs forgeuenes and pardone of our synnes, and finally euerlastynge lyfe. Nowe dothe hope constantly awayte and loke for the thyng that fayth hath thus through Gods goodnes obteyned. But as to the continuance and lastyng, trouth it is that charitie is greater then they Thus Saynt Paule expownyng hym selfe, sayeth: Charitie neuer falleth awaye, thoughe that prophecyenge fayle, or tonges cease, or knowledge vanyshe. Let vs then (my deare brethren and systers) so lave holde and catch thys vnfeyned and workyng fayth in Christe, and also awayte by hope the thynges that this vnfeyned fayth doth assure vs of, that yet in the meane season we retayne and holde faste this mooste excellente gyfte and vertue of charitie, whyche thynge yf we do, we shall vndoubtedly attayne to the thynges that oure fayeth garnyshed and clothed wyth thys charite hath obtayned and purchased for vs, that is to wit forgyuenes of

synnes, iustification and eternall lyfe through Christe oure

Lorde. To whom be gyuen all prayse glorye and worshyppe now and euer. Amen.

The Gospell on the sondaye of quinquagesime.

The .xviij. Chapter of Luke.

# Thargument.

Christe telleth hys disciples of hys deathe that shulde happen, and to stablyshe their fayth he healeth a blynde man.

JESUS toke vnto him the twelue, and sayde vnto them, Beholde, we go vp to Jerusalem, and all shalbe fulfylled that are wrytten by the prophietes of the sonne of man. For he shalbe delyuered vnto the gentyles, and shalbe mocked, and despytfully entreated, and spytted on: and when they have scourged him, they shall put him to death, and the thyrde day he shall aryse agayn. And they understode none of these thynges. And this sayenge was hyd from them, so that they perceived not the thynges which were spoken. And it came to passe, that as he was come nye vnto Hierico, a certayne blynde man sat by the waye syde, beggynge. And when he hearde the people passe by, he asked what it meant. And they sayde vnto him, that Jesus of Nazareth passed by. And he cryed sayenge, Jesu thou sonne of Dauid, haue mercy on And they which went before rebuked him, that he shulde holde his peace. But he cryed so much the more, thou sonne of Dauid, haue mercy on me. And Jesus stode styll, and commaunded hym to be broughte vnto hym: when he was come neare, he asked hym, sayenge, what wylt thou that I do vnto the? and he sayde, Lorde, that I maye receive my syght. Jesus sayd vnto him, receyue thy syght, thy fayth hath saued the, and immediatly he receyued his syght, and followed him praysing God. And all the people, when they sawe it, gaue prayse vnto God.

IN the Gospel of this day (my welbiloued frendes) our Sauiour and Lord Jesus Christ prophecied afore vnto his apostles of his dethe and passion, to the entent that when the howre shulde come, they shuld not be founde agreued ne offended in theyr conscience with it. And after is made mencion of the goodly miracle of the blynde man, vnto whom our Lorde restored his eye syght. Saynt Luke sayth, that oure Sauiour dyd take with hym his twelfe apostles, and began to say vnto them, Beholde we go our wayes vp to Jerusalem and all the thynges which be wrytten by the prophetes of the sonne of man (meanyng himself) shalbe fulfylled and brought to effecte. Loo (sayeth he) the sonne of man shall be gyuen vnto the people, and shalbe mocked and scourged, and they shall spytte in hys face, and when they shal have scourged hym, they shal put hym to death, but yet for all theyr malyce and spyte, the thyrde day he shall triumphantly ryse agayne from death vnto lyfe, perpetually to revgne with the Father in heuen. Truely, good people, these wordes were vnto the disciples right maruelous and very straunge, that is to wytte, that the true sonne of God shulde suffer euen of hys owne country men so many tormentes, illusions, and shames. But surely it was no maruell, yf the Apostles had none vnderstandyng of it, and that the sayde wordes were hyd from them. But wherfore I prave you now did the Apostles vnderstand nothing of it? and what was the cause of theyr ignoraunce and blyndnes? No doubte lacke of fayth. They were not surely as yet confirmed in fayth, and for that cause they coulde not easely perceyue, howe he, whiche was the true sonne of the cuerlasting father. shuld suffer death so shamfully and spitefully of the Jues. Our Lorde therfore considering theyr weaknes and lacke of fayth, to thintent he wold confirme and strengthen them in feith, vouchesaued to shew vuto them a goodly token and miracle at hys approchynge vnto the citic of Jerico. The miracle was this. There was a blynde man sittynge by the waye syde which asked his almose. And the same man hearynge the greate companye and thronge of people whiche passed by hym, asked what it was. Then it was aunswered him, it was Jesus of Nazareth which went that way. he this herde, forth with he cryed with a hye vovce saveng:

Jesus sonne of Dauid haue pytie on me. Now those which went before our Lorde dyd chyde him very soore to make him to holde hys peace, but he cryed more and more sayenge, Jesus sonne of Dauid have pytie on me. The meke and merciful Lord whiche desyreth nothing so muche as to gyue helth not onely bodely, but also spiritually, at this worde stoode styl and commaunded he shuld be brought vnto hym. Now when he was brought nere hym, he louyngly questioned with him savenge: my frende what woldest thou that I shulde do to the? And thys dyd Christe aske not that he (which knoweth the inwarde thoughtes of mennes hartes) knewe not wel what thyng the blynde man desyred and craued of hym, but he wolde confirme vnto hym hys fayth. The blynde man therfore sayd vnto him: Lorde my desyre is, that I may se and haue the vse and benefite of my eyen. And then oure Lorde sayde vnto hym: Loke vp, thy fayth hath saued the. And assone as he had sayde the worde, lo, the blynde man dyd se, and folowed our Lorde Jesu Christ, glorifyeng God and veldynge thankes vnto hym. Assuredly we have here (good people) a greate mystery and a noble instruction. For I praye you, be we not all blynded, and be we not of our selues al of vs foule synners? And then when we se oure Lorde not only passe nere vnto vs, but to be at the dore of our conscience, and to knocke at the gate of the same, demaunding nothing but only entrance and that he mave take his spirituall residence with vs, and we with hym, yf we wyll heare hys voyce, and open vnto him the gate of oure hart: ought we not then to followe and do after thys poore blynde man? and to saye wythout styntyng with good affection and vnfeyned fayeth: Jesus sonne of David: or yet after a better sorte, Jesus sonne of God our only saucour haue pytie and mercy vpon vs. Truly vf we woll do thys, the good Lorde shall abyde in vs, and he shall drawe vs vnto hym, and shall purge vs and make vs as clene as a perle, fully elensed and purified from all our synnes. And if we can alonly beleue that he is both able and also wol take from vs our blindnes and infection dampnable of synne, and so pourge vs and make vs to have the true eye syghte, he shall saye vnto vs incontinent as he sayde vnto the blynd man: Loke vp, thy fayeth hathe saued the. And assuredly,

the more we shalbe purged frome our synnes, euen so muche the more shall we se clerely wyth the eye of fayth, and fynnally folowe our Lord Jesu Christe in louynge, praysynge, and glorifyenge God. The whiche thynge hys holy grace graunt vs now and euer. Amen.

The Epistle on the fyrste sondaye in lente.

The seconde Epistle to the Corinthians, and the .vi. Chapter.

## Thargument.

Paule declareth here hys diligence in the Gospell.

BRETHREN we also as helpers exhorte you that ve receiue not the grace of God in vayne. For he sayeth, I have herde the in a tyme accepted, and in the daye of saluacion hane I suckered the: Beholde nowe is that accepted tyme, Beholde, nowe is that daye of saluation. Let vs geue no occasion of euyll, that in our office be founde no faute, but in al thynges lette vs behaue oure selues as the ministers of God, in muche pacience, in afflictions, in necessities, in anguishes, in stripes, in prysonmentes, in stryfes, in labours, in watchynges, in fastynges, in purenes, in knowlege, in longe sufferinge, in kyndnes, in the Holy Goste, in loue vnfayned, in the word of trueth, in the power of God, by the armoure of ryghtwesnes on the ryght hande and on the lyfte, by honoure and dishonoure, by euyll reporte and good reporte, as deceyuers, and yet true, as vnknowen and yet knowen, as dyeng, and beholde, we lyue, as chastened and not kylled, as sorowynge and yet alwaye mery, as poore and yet make many ryche, as having nothyng and yet possessyng all thynges.

GOOD christen people, the ryght good byshop S. Paule in this epistle doth exhorte and teache vs by hys exemple what we and namely preachers ought to do, sayinge in this wyse: We as helpers and felowe workers with you, exhorte you

that ye take not the grace and fauoure of God in vayne, whyche accordynge to the prophecye of Esaye hath herde vs Esa, xlix. in a tyme accepted and in the day of saluation. Now this acceptable tyme (sayeth Paule) and this daye of saluation is euen now come vpon vs. by the disclosing of Christes Gospell through out the worlde. Thus he warneth vs, that we lyuc after the rule of true christen men, he byddethe vs gyue no occasion of euvll, that in our office be founde no lacke, but in all thynges that we behaue oure selues as the ministers of God accordynge to hys exemple, that is to wytte, in much pacience, in tribulations, in necessities, in anguishes and paynes, in strypes, in prisonment, for his sake, in labours, in watchynges, in fastinges, in great honger, in purenes, in knowledge, in long sufferyng, in kyndenes, in the Holy Goost, in hote and brennyng charitie (not suche as these ypocrites haue) but ernest and vnfayned, in the worde of trouthe, not in leasynges, in the power of God, not in fained invracles, not in vayne thouderboltes with whiche false prophetes use to fray symple folke, by the armours and weapens of ryghteousnes both on the ryghte syde and on the lefte, by worshyp and disworshyp, by euyl report and good reporte, as deceyuers and seductoures of the people, but yet in verye dede true, as vnknowen and personnes obscure and vet knowen, as dyenge for the gospell sake, and yet through Gods grace lyuynge for all the malyce of men, as sorowynge, and yet alway mery and ioyfull in herte to se the worde of God take place, as poore in spirite, and yet making many ryche in Christ, as hauynge nothyng in worldly substaunce, and yet possessynge all thynges. Lo good people these be the titles, these be the triumphes apostolical. In these as ye Tytles and se did our great apostle saynt Paule glorie, and the rest of triumphes Christes apostles. These were theyr badges, by these armes they wold be knowen. Now yf suche as call them selues at this daye the successours of the apostles and vicars of Christ do folowe theyr exemples described here vnto vs by this holy apostle S. Paule, it is well, we wyll take them for apostles and apostles felowes. But contrary wyse yf they do all thynges cleane contrary to this that we have declared, surely we ought no lenger to take them for apostles and vicars of Christe, but rather for Antichristes, for false prophetes, for

Lucifers. And truely yf it be lawfull for vs to knowe them Mat. v. Esa. xiiij.

by theyr frutes (accordynge to Christes lesson) it is moch to be feared that they be rather such then Christes vicars, or successours eyther of Peter or of any other of the apostles. It is to be feared (I save) leest they may very well be lykened to Lucifer descryued vnto vs in the person of Nabuchodonosor, whyche not gyuynge thankes to almyghtve God for hys gyftes gyuen hym in hys creation, but by pryde thynkynge to haue them of hym selfe, sayde in hys herte: I shal ascende into heuen, I shal auaunce my seate aboue the sterres of God, I shall mount vp aboue the heyght of the cloudes, I shall be lyke to almyghtve God. But his fall is forthwyth there described, where the prophet goeth further and saveth: But yet for all thys thou shalte be plucked downe to hel into the botome of the lake. For I pray you hath not God create them to be subjectes, commaundynge them to obey theyr prynces and gouernoures? And what do the moste parte of them? they do not only refuse to obey Godes commaundement, but they wyll be aboue their gouernours in refusynge to obey them, and furthermore wyll haue theyr prynces to fall flat vpon the grounde, to worshyp them vpon the earth, and to kysse theyr feete, as vf they were gods, being but wretched men. Do not suche, as ye thynke, followe the pryde of Lucifer theyr father, whyche thus make them selues felowes to God? But who have bene these, that men mave knowe them? Surely certayne byshoppes of Rome, whyche exalte theyr seate aboue the sterres of God, and mount aboue the cloudes, and wyll be lyke to almyghty God. The sterres of God be mente the angels of heuen, for as sterres shewe vs in parte the lyghte of heauen, so do angels sente vnto men, showe the heauenly lyghte of Gods grace to whom they be sent. And the cloudes betoken in the olde testament, the prophetes, and in the newe, the apostles and preachers of Gods worde. For as the cloudes do gather in the skyc moysture, whiche they after poure downe vpon the grounde to make it therby more frutefull, so the prophetes in the olde testament and the apostles and preachers in the new do poure into oure eares the movsture of theyr heavenly doctrine, to make therwith oure soules beynge seere and

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drye to brynge forth frute of the spirite. Thus do all auncient doctours, and amonge them saynt Augustine, interprete S. Augusto be ment in scripture by sterres and cloudes. Saynte Jhon tine in thexposiin his Apocalyps writeth, that when he wold have fallen tion of the downe at the angels foote, to have worshypped hym, the xlv psalme. angel sayde to hym: Se thou do not so, for I am a seruaunt Apoca. xix. as thou arte, worshyp God. Here it appeareth that suche and xxij. byshops of Rome as compelle men to fall downe before them, and to kysse theyr feete, do clymme vp aboue angels, whiche refused such worshyp. We rede that whyle Christ sat at Lu. vij. dyner in the pharisecs house, a synfull woman came into the same, hauvng a boxe of preciouse ovntment, which kneled downe, and vnder the bourde with wepynge teares wasshed his feete, and dryed them with the heare of her heed, and kyssed and annoynted them with her preciouse ovntmente. Whiche worship Christe beynge God and man there dyd take, forgyuynge the woman her synnes for her fayeth and her repentaunce. Wherby he shewed his godheed to the pharisee that toke hvm but as an holy man, for onely God forgueth synne. We rede also that Mary the suster of loh xij. Martha dyd annovnte hys feete, and dryed them wyth the heare of her heed, which honour Christe as God receyued. But neyther we can fynde in scripture that suche godly honour hath bene done to man onely, nor we rede not in any hystories, that christen princes have received such honor-Christen princes be content to se theyr subjectes knele vnto them: and yf they suffer them to kysse theyr handes, it is the moste worldly honour which they suffer to be done to them. But Christ offered hys feet being bare to be washed with teares and to be kyssed. For he sayde to the pharisee that wondered why he suffered the synfull woman to drawe so nere vnto hym, that all be it he had made hym a good dyner, yet the synfull woman had done more then he. For he had not gyuen hym water to washe hys fete, but she sens he entred into hys house, had not ceased to washe hys feet with her teares. The feete be washed to no man but when they be naked, so that it appeareth, that Christes feet than washed wyth teares and kyssed were bare. But the byshop of Rome offreth hys feete to be kyssed, shod wyth hys shoes on. Agayne we rede that

Act. x. Cornelius, the captayne of the Italian bande, submytted hymselfe to Peter, and much honoured him. But I praye you dyd saynte Peter (whose successour the Romayn bishop sayth he is) suffer him? no truly, but forthwith he toke him vp. and bad hym ryse, saying: I am a man as thou arte. ve se that byshops of Rome admyttynge such worshyp, clymme aboue the heavenly cloudes, that is, aboue the Apostles sente in to the worlde by Christe, to water the earthly and carnall hartes of men by theyr heavenly doctrine of the And that by Gods worde all men ought to be word of God. obedient to the gouernours of the worlde, as to emperours, kynges, and prynces of all sortes, saynt Peter playnly teacheth i. Pe. ij. vs. saveng: Be ve subject to euery humane creature for Gods sake, whether it be the kynge as chiefe heade, or deputies, as sente of hym to the punishement of euyl doers, and prayse of good doers, for so is the wyll of God. Loo ye se that Peter hymselfe wylleth all worldely princes to be obeyed as ministers of God. And accordynge to thys, saynt Paule sayeth: Ro. ziii. Euery soule be subjecte to the hygh powers, for the hygh powers be of God. And who so euer resyst power, resyst the ordinaunce of God, and purchase therby to them selues damnacion, for the hygh powers be the ministers of God for to souccour and prayse well doers, the ministers of God to punyshe euyll doers, and the ministers of God to do iustice to all men, for whiche cause they receyue tribute. And lest men shuld forget theyr duetie of obedience to theyr prynces, it is thryse repeted, that they be the ministers of God, so that

Agatho.

brose.

then beynge at Constantinople to have hys election alowed, before he wolde be consecrate, after the olde custome at that Vitalianus, tyme vsed. And another byshop of Rome called Uitalianus S. Gregorie, dyd the same, as saynt Gregory and Ambrose had done before them. So ye se that the byshope of Rome at that tyme followed the doctrine of saynt Peter and Paule lefte vnto them, to be subjectes, and to obey theyr princes. gospell also teacheth vs howe the apostles fell at variaunce

vnto them must all men obey, Apostles, preachers, primates, archbyshops, byshops, and prestes. Wherfore the byshop of Rome oweth to hys soueraygne lyke subjection, as the other byshops owe to theyr princes. And this moued Agatho

byshop of Rome after his election to send to the emperour

amonge them selues, who shulde be aboue other. Whiche variaunce Christ discussed, sayenge: The kynges of people Lu. xxij. haue dominion ouer them, and those that haue power ouer them be called gracious lordes. But so it shal not be amonge you, but who soeuer amonge you is the greater shalbe as the yonger: and he that is chiefe shalbe as a minister. For who is hygher, he that sytteth at the table or he that serueth? is not he that sytteth? But I am amonge you as he that serueth. And ye be those that haue abyden with me in my temptations. And I ordevne for you as my father hathe ordeyned for me a kyngdome, that ye shal cate and drynke at my bourd in my kyngdome, and shall sytte vpon seates, iudgyng the .xij. tribes of Israel. Here we se (good christen people) that Christ wolde hauc the mekest and moost humble to be chiefe in hys flocke, euen as Christe by exemple had washed his apostles fete the same night a lytle before. And so it appeareth well, that he wolde not leave among his apostles a worldly kyngdome, but that he ordened for them a heauenly kyngdome to revgne wyth hym in heuen, and to sytte wyth hym in iudgement, to iudge the .xii. tribes of Israell, that is to save by thexemple of theyr fayeth, to con-What it is demne the infidelitie of the Jues, that wolde not beleuc in to inge the hym, but shamefully put hym to death. So that herby is of Israell. proued playnly, that Christ left his disciples no such worldly kyngdom here in earth as to haue princes vnder them. A lyke stryfe of souerayntie is red in Mathew and Marke, and Mat. xx. by lyke wordes assoyled, that mekenes and not souerayntie Mar. x. shulde be regarded amonge them, for the apostles before the commynge of the Holy Goost, after the resurrection, euen at the tyme of Christes ascension, asked hym whether he wolde Actu. i. restore agayne the worldly kyngdome of Israel, for which at that time they dyd loke, as Cloophas sayd vnto Christ apperyng to hym and hys felowe goynge to Emaus: We trusted Luke.xxiiii. that he was the man that shulde haue redemed Israell. And yet vnto this daye the Jues loke for theyr Messias to come and revgne amonge them by a worldly fashyon in Jerusalem, as Dauid dyd. But surely Christ lefte hys disciples no suche kyngdome, but sayde it shulde not be so among them Laik. xxas it was amonge the princes of the worlde. And though Christ sayde after hys resurrection: All power is gyuen mc Math.xxvi.

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in heauen and earth (so that both in his godheed and manheed he had all power gyuen hym as man, whiche from the begynnyng he euer had as the sonne of God, wyth God his father) yet he neuer chaunged the auctoritie of worldly princes, but commaunded them to be obeyed, as before hys incarnation. For when the Jues asked hym whether they shulde pave tribute to Cesar or no, he bad them gyue to Cesar those thynges that be his, and to God those that be his, signifyeng, that tribute was due to Cesar, and that theyr Math. xvij. soules were due to God. Yea Christ hym selfe bad Peter pay tribute for hym, and hys disciples, when it was demaunded Christ as man wolde not chaunge the order of obeysaunce to worldly princes, whiche he as God had ordevned before his incarnation. Now that Christ himselfe wolde not reigne in earth appereth by thys, that where, after he had fed fyue thousande Jues wyth fyue barley loues and two fysshes, and the Jues wolde haue taken and made hym Kyng, he fled from them. For the kyngdom that he came to serche for here, was not a worldly kyngdome, but an heuenly and spiritual, that is to say, to reigne spiritually by grace and fayth in the hartes of al faythful people, and to turne all people and nacions, which at hys commyng were carnall, and lyued after the lustes of the fleshe, to be spirituall, and to lyue after the spirite. Of this heuenly kyngdome Jhon Baptist in wyldernes preached oft to the Jues, saying: Repent you, for the kyngdome of heuen is at hande. saynt Johns death Christ purposynge to shewe hym selfe to the worlde, beganne hys preachynge lykewyse. playnly expressed in the parable where the kingdome of heuen is lykened to a man that sowed good seede in his felde, and after, whyles he slepte, hys enemy dyd sowe tares, for Christe expounynge that parable sayeth: The good seede be the chyldren of the kyngdome, so ye se the kyngdome that Christ seketh here is a spirituall kyngdome. Furthermore Christ sayd to Pilate: My kyngdome is not of thys worlde, wherfore those that go aboute to make of Christes spirituall kyngdome a worldly kyngdome fall into the errour of some heritykes whiche loke that Christe after the daye of

> iudgement shall reygne wyth all hys sayntes here in earth carnally in Jerusalem. So, good people, ye se that Christe

Tribute due to princes.

Christe himself payde tribute.

Ioh. vi.

Mat. iij.

Io. xviij.

lefte worldly kyngdomes to princes of the worlde, but he betoke the preachynge of thys heauenly kyngdome to his Apostles, gyuing them lyke commission to preache the same through all the world, sayenge: Go ye forth and teache all Math. nations baptysynge them in the name of the Father, Sonne, xxviij. and Holy Goost, teaching them to kepe all that I have commaunded you. Also the euenynge after hys resurrection he sayd: As my father hath sent me, I sende you. And after he Ioh. xx. had so sayde, he brethed vpon them, sayenge: Whose synnes so euer ye shall forgyue be forgyuen, and whose synnes ye shall holde styll be holden styll. And lykewise he sayde to them all before his death: What socuer ye shal bynde vpon Math. earth shall be bounde in heaven, and what soever ve shall xxviij. loose voon earth shal be loosed in heuen. Nowe thys power he gaue to them all alyke. But here summe byshop of Rome An objecsteppeth in, and sayeth: Peter had authoritie gyuen hym tion. aboue the residue of the Apostles, for Christe sayde to hym: Thou arte Peter, and vpon thys rocke I shall buylde my Mat. xvi. churche, and I shall give to the the keves of the kyngdome of heuen, and what soeuer thou shalte bynde on earth, shall be bounde in heuen. Thys sayd Christ. And saynt Peter is buryed at Rome, whose successour I am, and oughte to rule the churche as Peter dyd, and to be porter at heauen gates, as Peter was. Also Christe sayde to Peter: Fede my shepe, Ioh. xx. whiche wordes he spake to hym only, so that hereby he had authoritie ouer all that be of Christes flocke, and I as hys successour haue the same. Wherfore who so wyll not obey me, kynge or prince, I wyll curse hym and deprine hym his kyngdome or scygnoric, for all power is gyuen me that Christ had, for I am hys vicare generall, as Peter was here in earth ouer all, and none but I, as Christ is in heuen. This fonde obiection is made by certayne Romayne bishops and by their adherentes. But yf they wold take those places after the ryght sense, as not only the Apostles them selues taught vs, but also all the auncient and moost holy doctours do expoune them, the worlde shulde be more at quietnesse then it is, where now by wronge interpretacion the scripture is ouerwhelmed, and an other Gospell preached then euer the Apostles preached, so that thoughe an angell came from heauen, and wolde tell vs such new exposicions of those

places, as be now of some made, to turne the wordes spoken for spirituall authoritie of preaching the word of God and ministring of the sacramentes, to a worldly authoritie, we ought to refuse hym. But to open the true meaning of the Gal, i. scriptures aforesaid, it is to be marked that Christe asked hys disciples, whome men sayde he was. Wherunto after answere gyuen by them diversly, Christe asked them: Whome do ye Mat. xvi. saye I am? Then Peter aunswred for them all, (for of all them this question was asked,) as he was alwayes ready to make answere: Thou arte Christ the sonne of the lyuynge God. To whom Jesus aunswered: Blessed arte thou Simon the sonne of Jona, for flesshe and bloude hathe not disclosed thys vnto the, but my father in heuen. And agayne I say vnto the: Thou art Peter, and vpon thys rocke I shal buylde my churche, and the gates of hell shall not preuayle agaynste it, that is to save, vpon thys rocke of thy confession of me to be the sonne of God I shall establyshe and buylde my churche. Super hanc For thys confession conteyneth the hole summe of oure fayth petram. Thys confession fyrst was spoken by the and saluation. mouth of Peter, for of al the .xij. Apostles that Christ chose to preache hys worde, he was the fyrst that wyth hys mouthe vttered that confession and knowlegvnge, wherby all christen men muste be saucd, as witnesseth also saynt Paule, sayeng: The word of fayth that we preache is at hande in thy mouth Rom. x. Deut. xxx. and in thyne harte, for yf thou confesse with thy mouth our CF Lorde Jesus, and wyth thy harte byleue that God raysed hym from death to lyfe, thou shalte be saucd. Upon this fyrst confession of Peter the churche is buylded: as Chrysos-The wordes tome expouneth that place, savenge: Not vpon the persone of Chryof Peter, but vpon the fayeth Christ buylded the church. sostome. And what is the fayth? Thys: Thou art Christ the sonne of the liuinge God. What is it to saye: Upon this rocke? that is, vpon this confession of Peter. Wyth this saying of The consent of all Chrysostome all auncient doctours do agre. For yf we the old shulde expoune that place thus, that the church is buylded doctours. vpon the persone of Peter, we shulde lave an other fundation of the churche then Christ, whiche is directely agaynst saynte Paule, who sayeth that no man maye put any other fundation, but that is put already, Christ Jesu, and therfore that expo-

sition shulde of the trinitic make a quaternitie, and put a

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fourth personne besydes the trinitie to be the fundation of And no doubt this fyrst confession of Peter by feyth is the preeminence and primacy that Peter had before the other, spoken of in the tenth chapter of Matheu, wher in recytyng the names of the .xij. Apostles chosen by Christ it is wryten: The fyrst is Simon Peter. For he fyrste confessed the fayth that all men must be saued by. For who so doth agre with Peter in his sayd fyrste confession, shalbe saued, and who so doth not agre with that confession, shalbe damned. But where he is called by many auncient and holy inter-Why Peter pretours of the scripture for hys fayth sometyme the chiefe of is called the the Apostles, somtyme the mouth of the Apostles, somtyme prince of the prince of the Apostles, somtyme the president of the hole stles. church: all these honorable names be gyuen hym for hys forsayde fyrst confession, wherin all our fayth is conteyned, and bycause he was of all thapostles moost hot in feyth, and feared not beynge in greate tempest on the sec to come vpon Christes word out of the ship, and go to hym on the water then in greate rage, which dede declared his fayth to be marueylously stronge in Christ. The greatnes also of hys Act. ij. iij. fayth was espved when the Jues in the begynnyng withstode iiij. the Apostles, preaching the fayth of Christ. For then Peter was moost redy to defende it agaynst the aduersaries therof, speakyng for them al vnto the people, for the feruent loue that he bare to Christ. But as Peter was most feruent in fayth, so was Paule moost feruent in zele both to wynne the The fer-Jues to Christ (desyryng the saluation of his countreye, and of Paule. wyshing himselfe in maner to haue bene parted from Christ, Ro. ix. so that they myght haue bene saued therby) and also to wynne all the gentyls and other nations to Christe, as he hymselfe testifyeth sayenge, who is weake and I am not ij. Cor. xi. weake? who is offended and I am not offended with him? And as Paule was feruent in zele, so was Jhon the Euangelist Iohn Euanmoost excellent in innocency and in charitie, wherunto he geliste. chefly exhorteth all men. And the other Apostles had theyr special gyftes dyuersly gyuen them. And as Christ is called D the fyrst frute of those that rose from death to lyfe, so is i. Cor. xij. Peter called the fyrst in fayth, for he was the fyrst that wyth his mouth confessed it. Nowe that Peter had not a rule aboue all other Apostles in all places, Paule playnly sheweth

Gal. ij. The Apostelshyp of the Gentils was gyuen to Paule.

Paule wythstode Peter.

The exposition of S.Ambrose.

Actu. x.

Actu. xi.

All the apostles had like dignitie. Ephe. ij. where he sayeth, that as the apostleship of the Jues was gyuen by Christ to Peter, so was the apostleship of the Gentils gyuen to him amonge the Gentils, so that there they deuided them selues asonder, that Peter, James, and Jhon shulde go preache the fayeth to the Jues: and Paule and Barnabas to the Gentils. Here it appeareth that Paule knewe no primacic of Peter, concernynge people or places, but amonge the Jues. For whiche cause Peter wolde not be aknowne in Antioche to eate of the Gentils meates, when the Jues came thyther, leste he shuld offend hys flocke of the Jues, in which mater Paule defendynge the libertie of meates that he had preached to the Gentils withstode him. And Ambrose expouning that place sayeth: The primacie of the Jues was gyuen chiefly to Peter, al be it James and Jhon were ioyned with him, as the primacic of the Gentils was gyuen to Paule, albeit Barnabas was joyned with hym. Yea that Peter hymselfe knewe no suche primacic ouer all people and places given vnto hym, it appeareth playnly, where after the commynge of the Holy Goost he beynge at Joppa, and sente for by Cornelius to come to hym in Cesaria, durste not

go to hym wythout a vision of a shete let downe from heuen conteynynge al maner of beastes and foules, wherof he was bydden cate and not to thynke those meates vncleane that God had purged. Which vision opened vnto him that he shulde not refuse the Gentils, whom the Jucs did abhorre as

all, he shulde not have neded suche vision, but he hym selfe

Now yf he had knowne his commission to be ouer

vnderstode it not so large to be aboue the other. Thys he Luke.xxiiij. remembred well, that Christ bad them begynne fyrst at Jerusalem to preach to the Jues, whiche he dyd. And after hys returne to Jerusalem from Cesaria, he made hys excuse to the Jues of hys flocke offended with his goinge thither, so it appeareth that Peter hym selfe agreeth wyth saynt Paule, that hys commission and authoritie was amonge the Jues, as Paules was amonge the Gentils. And that all the Apostles had lyke authoritie, it appeareth by saynt Paule, where he sayeth: Nowe ye be not gestes and straungers, but felowe citisins with the sayntes and of the housholde of God, buylded vpon the fundacyon of the Apostles and prophetes, Christ beyng the corner stone whereon euerye buyldynge

buylded groeth to be a holy temple in oure Lorde. Here he sayeth that they be buylded not vpon the fundacyon of Peter onely, but vpon the foundacyon of the Apostles, so that all they be in the foundacyon set vpon Christe the very rocke wher vpon the hole churche standeth. Lykewyse in the Apocalypse it is wryten, that the wall of heauenly Jerusalem Apoca. xxj. the citie of almyghtye God, whiche is the churche, Christes spouse, hath .xii. foundacyons, and in them the names of the xii. Apostles wryten, so that the name of Peter is not there wryten onely, for surely all the .xii. Apostles as wel as Peter through all the worlde preached Christ to be the sonne of God, who no doubte is the very rocke wherupon all oure fayeth is founded. S. Cyprian also sayth in his boke of the S. Ciprian simplicitie of prelates, that all the Apostles had egal power that the and dignitic gyuen them by Christe. And that all shulde apostles preache one thynge, therfore the begynnynge therof was authoritie. fyrst by one, whiche was Peter, who confessed for them all, that Christe was the sonne of the lyuynge God, sayenge further, that in the chyrche there is one offyce of all bysshopes, wherof every man hathe a parte allotted hooly vnto hym. Nowe yf the bysshop of Rome maye medle ouer all where he wyl, then euery one hath not hooly his parte, for the byshop of Rome maye medle in hys parte wyth hym. And where Christ sayde he wolde give to Peter the keyes of heaven, thys was sayde to hym, not for hym selfe onely, but for the hole chyrche, whiche confessyng the fayth that he dyd, shulde haue the keyes of heuen as well as he, as saynt Augustine saycth expounynge the gospell of John in the fyftye treatye. Now concerning the authoritie of the last chapter of John, where Christ sayd thryse to Peter: Fede my shepe, after he Ioh. xxi. had confessed to loue Christ, thryse asked: that place is (as Cyrillus sayeth expounynge the same) thus to be vnderstande, The expothat bycause Peter had thryse denyed Christ, wherby he sition of Cyrillus. thoughte hym selfe he had lost his apostleshyp, Chryst to comforte hym agayne, and to restore hym to hys offyce that he had lost, asked hym thryse, whether he loued hym, and so restored hym agayne to hys offyce (whiche els he durst not haue presumed vnto) saying to him: Fede my shepe. With whiche exposition the auncyent and holy expositours of that place do agree. If ye woll saye, that those wordes were

Act. xx. i. Pe. v.

Faustine of Romes atturney coulde allege no scripture for his maister.

nence aboue the other: saynte Paule proueth the contrary where he sayde to all the bysshops assembled at Milete: Take hede to your sclues, and to all your flocke in which the Holy Goost hath put you to gouerne hys chyrche, whiche worde (gouerne) is in the Greke pimenin, the same worde that Christe spake to Peter, and doth sygnific to fede and gouerne the shepe, as the shepherde ought to do, so that saynt Paule sayeth, that the Holy Goost hath ordeyned all bysshops to fede theyr flocke as S. Peter was byddyen do. S. Peter also hym selfe sayeth: Ye that be prestes, fede the flocke of God amonge you, whiche worde there spoken to all prestes is the same worde that Chryst spake to Peter. So it appeareth playnelye by the sayde scriptures conferred to gyther, that neyther of the sayde places do proue that Peter had power gyuen by Christ ouer all the other, that they shuld be vnder hym: and yet his primacie that he fyrst of al the Apostles confessed oure favth (with whiche confessyon all the Apostles dyd consente, and preached the same) standeth styll, and all that wyll be saued must followe that lesson that he fyrst taught vs to confesse. Thus the bysshop of Romes power ouer all, whiche he wolde proue by those places wronge alleged for hys purpose, vtterly quayleth, and is not proued. Besydes thys, when Faustinus legate to the the bysshop bisshope of Rome alleged in the .vi. councell Carthaginense, that the bysshop of Rome ought to have the orderinge of all greate matters in all places by his supreme authoritie, he alleged no scripture for hym (for at that tyme no scripture was thought to make for it) but he alleged vntruely the fyrst generall counsell Nicene to make for that purpose, and after the boke was broughte forth and no suche article founde in it, but the contrarye, yet the councell at that tyme sent to Constantinople, Alexandria, and Antioche, where the patriarchall sees were, to have the true copye of the councell Nicene, which was sent vnto them, and also from Rome, whyther they sent also for that purpose. And after they founde no suche article in it, but in the fyfth chapter therof, the contrary: that all causes ecclesiasticall shulde eyther be determyned wythin the diosese, or els yf any were greued, they shulde appeale to the councell prouinciall, and there the

matter to take full ende, so that for no suche causes men shulde go out of theyr prouince: the hole councel Cartagi- Theanswer nense wrot to Celestine at that tyme beynge bysshop of of the hole councel Rome, that for asmuch as the councel Nicene had no suche vnto the article in it as was vntruely alleged by Faustinus, but the bysshop of Rome. contrary, he wolde absteyne from hens forth to make any more such demaunde, denouncynge vnto hym that they wolde not suffer any cause greate or small to be brought by appeale out of theyr countrey, and therupon they made a lawe, that A lawe no man shulde appeale out of the countrey of Aphrike vpon that no man shulde payne to be dinounced accursed. Wherwith the byshop appeale to of Rome euer after he helde hym contente, and made no more busynes with them, seyng he had nought to save for him selfe to the contrary. And at this councel amonge other saynte Austine was presente, and subscribed to the same, S. Auguswhiche he wolde not haue done, had he knowen or taken tine. any parte of the Gospell or of the scripture to be agaynste it. It was also determyned in the sayde councell Nicene, that in Metropothe Este parte the byshop of Antioche shulde be chiefe, in litans. Egypte the byshop of Alexandria, aboute Rome the byshop of Rome, and lykewyse in other countreys that the metropolitans shulde have theyr preeminence, so that the byshop of Rome neuer had medlinge in those countreys. And in the same councell the bysshop of Jerusalem (whiche citie before had bene destroyed) was restored to his olde prerogatyue to be the chiefe in Palestyne and in the countrey of Juric, whiche churche of Jerusalem, yf places shulde be regarded, shulde be the chiefe, for there was wroughte and fulfylled the misterie of oure redempcyon, and Christe hym selfe the euerlastynge worde and sonne of God there preached in persone, and after hys ascencion all the Apostles and disciples. and saynte Paule also, preached there in persone. The hole .xij. Apostles begane fyrst there, as Christe commaunded, to haue the savenge of Esaye the prophete fulfylled, where he Esa. ij. sayeth: The lawe shall go forth out of Syon and the worde of God out of Jerusalem. Whiche place saynt Jerome there The interexpounyng sayeth, that the church fyrst founded at Jeru-pretacion of salem dyd sowe abrode al other chyrches of the worlde. And at that tyme, and a good season after, Rome had not herde tell of Christe, so that the churche of Rome muste nedes

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mother, as she was to all other churches, as Esay had prophecied. Nowe syth the purpose and trifelinge objection of

gyuen by Christ to his Apostles. Mat. x.

Luke .x.

the byshope of Rome is clerely auoyde, let vs returne to oure What com-mater to declare what commission was gyuen by Christe to mission was hys Apostles. We shewed before, that he bad them preache and teache to all men all thynges that he had commaunded them, and he sheweth them how they shuld enter their charge, saying, Into what house or place so euer ye enter, fyrst saye: Peace be to thys house, and yf the chylde of peace be ther, he shall receive you, of they will not receive you, then go forth out of the house or citie, and shake of the duste of your shoes agaynste them in wytnesse of your labour. For Sodome and Gomore shalbe in better case at the daye of iudgemente then they. And as Christe commaunded them to make theyr entrie wyth mencion of peace: so dyd he hymselfe after his resurrection, appearing to hys disciples the euenyng nexte after, when the doores were shutte, sayenge to them: Peace be with you. And the apostles in their epistles, do begynne with desyring grace and peace to be with them to whom they wryte. Christ furthermore sayeth: By thys shall all men knowe, that ye be my disciples, yf ye loue eche other. For where charitie is, there can be no debate, but all peace: and where it lacketh, discorde doth ensue. Christ sayde also to his Apostles in the .ix. chapter of Marke: Haue peace amonge you. Also it is wryten to the Hebrues: Folowe peace with all men and holvnes, without whiche no man shall se God. And to the Romanes it is sayde: As muche as is in you have peace wyth all men. And immediatly after he sayeth: The kyngdome of God is iustice and peace and ioy in the Holy Goost. Moreouer Christ when he shulde go out of thys worlde lefte to hys disciples peace, so that peace and charitie ought to be amonge all christen men, and who so preacheth not peace but debate, commeth not from Christ, but from Satan. But loo the byshop of Rome, bycause he can no lenger in thys realme enjoy his vsurped power in al thinges (as he was wont to do) and sucke out of thys realme yearly innumerable sommes of mony to the greate damage of the same: beynge moued and replete

with furious wrathe and pestilent malyce goth about to stirre

Io. xiij.

Mar. ix. He. xij.

Ro. xij.

all Christen nations that wyll gyue eare to his diuelish inchauntmentes, to moue warre agaynst vs: giuing our countrey in praye to all those that by hys deuelishe settyng on wyll inuade it, whyche fewe wordes to gyue it in praye, To gyue in how great mischefe they conteine I shall declare to the thou praye what true Englysh man. Fyrst to make this realme a pray to al venturers, al spoylers, al snaphanses, all forlonehopes, all cormeraunts, al rauenours of the worlde that wyl enuade it, is to saye, thou possessioner of any landes of thys realme of what degre so euer thou be from the hyghest to the lowest shalt be slavne and destroyed, and thy landes taken from the by those that wyll haue all for them selues. And thou mayst be sure to be slavne, for they wyll not suffer the nor none of thy progeny to lyue for to make any claym after ward, or to be reuenged, for that were theyr vnsuertye. Thy wyfe shal be abused before thy face, thy doughter lykewyse deflowed in thy sight, thy children slavne before thine eyes, thyne house spoyled, thy cattell dryuen awaye and solde before thy vysage, thy plate, thy money by force taken from the, al thy goodes wherin thou hast any delyte, or haddest gathered for thy chyldren, raucned, broken, and delt awey in thy presence, that euery rauenour may have hys share. marchaunt man art sure to be slayne for thou hast either mony or ware, or both, whych they serch for. Thou byshoppe or prest, what so euer thou be, shalt neuer escape, bycause thou woldest not take the byshop of Romes parte, and rebell agaynst God and thy prince as he doth. If thou shalte flee and escape for a season, what so euer thou be, thou shalte se and heare of so muche miscrie and abomination that thou shalte iudge them happy that be deade before. For thou maist be sure thou shalte not at length escape. For truly to take the hole realme in praye, is to kyll the hoole people. and to take the place for them sclues, as no doubte they wyl do yf they can. But for all thys thou Englysh man take courage vnto the, and be no thynge afrayed. Thou haste God on thy syde, whiche hath gyuen this realme to the generation of Englysh men, to euery man in hys degre, after the lawes of the same, thou hast a noble victorious and vertuous king, hardy as a lyon, who wil not suffre the to be so deuoured by suche wilde beastes, only take an English

hart vnto the and mistrust not God, but trust surely in him, and no doubte the destruction intended against the shall fall on theyr owne neckes that intende it. And feare not though the deuyll and his disciples be agaynste the, for God thy protectour is stronger then he and they, and shall by hys grace gyue hym and them a falle. And to shewe vnto the. that God is on thy syde, consyder, that it is wryten in the Prouer vi. boke of the Prouerbes, that amonge many crymes there rehersed that God hateth, chiefly he doth abhorre those persones that sowe discorde among theyr brethren, for al we christen men be brethren vnder oure heauenly father. Also it is wryten in the gospel of Jhon, that those that styre men to mourder be chyldren of the dyuyl which was from the begynnyng of mankynde a murtherer, and broughte Adam to synne, and therby to deathe, euen as the Jues his chyldren styrred the people to put Christ to death. Paule also wrytyng to the Romaines warneth them to beware of those that do make discencion and debate among them agaynst the doctrine that he had taught them, and byddeth vs eschue theyr company. And herein the Holy Goost wrought in Paule. For these many yeres past, lytel warre hathe bene in these partes of christendome, but the byshope of Rome hathe bene cyther a styrrer, or a nourysher of it, but very seldome any pacifier, onles it were for his own ambition or profyte. Wherfore good christen people for asmuch as God is not God of discencion, but of peace, who commaundeth by his worde peace alwayes to be kepte, we are sure that all those that go aboute to breake peace betwene reames, and to brynge them to warre, are the chyldren of the deuyl, what holy names so euer they pretende to cloke theyr pestilente malyce wyth, which cloking vnder hypocrisie no doubte is double dyuelyshnes, and of Christe moste abhorred, bycause vnder his blessed name they playe the deuyls parte. And therfore syth Christ is on oure syde agaynst them, lette vs not feare them all, but puttynge our confidence in almyghty God, and cleauing fast to the kynges maiestie oure supreme head immediately vnder Christ of this churche of Englande, as faythful subjectes by Gods lawe oughte to do (thoughe they go about to styre Gog and Magog, and al the rauenors

of the worlde agaynst vs) we trust in God verely they shall

i. Corin. xiiij.

Io. viij.

Ro. xvi.

hauc such an ouerthrowe as is prophecied by Ezechiel Ezech. agaynst Gog and Magog goynge about to destroy the people \*\*xxix. of God, whom the people of God shall so vanquysh and ouerthrow on the mountaynes of Israel, that none of them shall escape, but theyr carcases there shall lye to be deuoured by kytes and crowes and byrdes of the ayre. These thynges be spoken good christen people agaynst certayne byshoppes of Rome and theyr adherentes, not for any malyce or hatred of theyr personnes, but to the intent ye shuld esteme them none otherwyse then the scripture of God, then the general counseyles, then the holy doctoures of the churche wolde haue you to esteme and thynke bothe of them and of theyr authoritie. Wherfore let vs not followe suche theyr doctrine i. Ti. iiij. as is the doctrine of deuyls, but according to the counsel of this true apostle of God let vs not refuse the great fauoure and grace whiche God hathe vouchesaued to shewe vs in this acceptable time, which no doubte is the time of helth and saluation to as many as wyl imbrace and receyue the most comfortable Gospell and glad tidings of our saujour Jesu Christ, which Gospel in case we wyl beleue with an ernest repentaunce of our former life, following not the doctrine of these false prophetes and deceyuoures of the people, but the doctrine of thys blessed apostle Paule and hys exemple described vnto vs in thys Epistle, no doubte we shall be the chosen chyldren of God and inheritours of the heuenly kyngdom through Christ our Lorde. To whom with the Father and Holy Goost be gyuen all honoure, prayse, and thankes. Amen.

The gospell on the fyrst sondaye in lente.

The fourthe chapiter of Mathewe.

### Thargument.

\*\*Chryste after he had fasted fourty dayes is tempted of the deuyll.

THEN was Jesus led a waye of the spirite in to wyldernes to be tempted of the deuyll. And when he had fasted fourty dayes and fourty nyghtes, he was at last an hungred. And when the tempter came to hym

he sayde, vf thou be the sonne of God. commaunde Deu. viij.

that these stones be made bread. But he answered and sayde, it is wrytten, man shall not lyue by breade onely, but by euery worde that proceadethe out of the mouthe of God. Then the deuyl taketh hym vp in to the holy citie and setteth him on a pinacle of the temple, and sayth vnto him, yf thou be the sonne of God caste thy selfe downe headlynge. For it is wrytten, he shall gyue his angelles charge ouer the, and wyth theyr handes they shall holde the vp, leest at

Deu. vj.

Ps. xcii.

any tyme thou dashe thy fote agaynste a stone. And Jesus sayde to hym, it is wrytten agayne: Thou shalte not tempte the Lorde thy God. Agayne, the deuyl taketh hym vp in to an exceding hyghe mountayne, and shewethe hym all the kyngdomes of the worlde and the glorye of them, and sayeth vnto hym, all these wyl I gyue the yf thou wylt fall downe, and worshyp Then sayde Jesus vnto him, auoyde Satan. it is written: Thou shalte worshyp the Lorde thy God,

and him only shalte thou serue. Then the dyuvll leaueth hym, and beholde the angels came, and myn-

Deu. vi. and x.

ystred vnto hym.

GOOD chrysten people, in this Gospell is shewed fyrst, howe Christ was led a parte in to wyldernesse of the Holy Goost, and was tempted of the deuil, and howe valiantly he vaynoushed and trode him vnder foote. Nowe if we will beholde thys hole thinge with the eyes of our faith, no doubte we shal fynde that Christe suffred and dyd all these thynges not for his owne sake but for our sakes. For nothing eyther great or smale was euer done for hym, but it serued and perteyned to our profyte, weale, and commoditie. His temptation, his fasting, victory, yea his crucifienge, his passion, and deathe, were all togither for our cause, as he declarethe and recordethe hym selfe, that he cam to ministre, to serue, to wayte vpon, and not to be ministred vnto, not to be serued, nor tended vpon. Wherfore even in this place is Christ to be catched holde vpon as a singuler gyfte, for

Christes temptation is our victorie. Lu. xxi.

asmoche as he was gyuen al togyther of the father vnto our profite with al that euer he did. Yea and furthermore he ought to be set before our eyes as a president and exemple, to the intente we also shulde take vpon vs our crosse and Mat. xx. folowe his steppes. For as Peter wytnesseth, Christe suffred i. Pet. ii. for vs and was gyuen vs for exemple, that we shulde ensue his steppes. And when ye heare that he was led of the Holy Goost in to wildcrnes to be tempted of the deuyl, ye shal lerne hereby, that vuto suche as be godly persones all aduersitie that chaunce vnto them, and all temptations, be sente vnto them by the Holy Goost and by the proper wyll of God, to the intente they shulde learne, what suche temptacvons in suche tyme layde vpon them shulde helpe them, and that they shulde the more feruently seke and call vpon God for helpe and succoure. For assuredly, when necessitie is lavde vpon a man, it styrreth hym moche rather to prayer, lyke as the Prophete sayeth: To the Lorde in my trouble I Psalm. crycd, and to my crye he gaue eare. Moreouer when ye exxij. heare, how myghtely Chryst ouercame the deuyl, and how by scripture he destroyed and defayted the cursed assautes and snares which he layde for him: by this ye may learne that no temptation can any otherwyse be ouercome then by Christ. And in especial we shal hereby learne (good people) that to a christian souldioure is necessarye the weapone of Gods worde, if at any tyme the deuvl shulde assaute hym, lyke as in the Epistle of Paule to the Ephesians it is recorded. Ephe. vi. For what shal this enemye do, what power shall he haue vpon me, yf in temptation I have this one worde of our sauiour Christ faithfully fixed and imprinted in my hert, Confidite ego uici mundum? That is to say, be of good chere and shrynke not, for I have overcome the worldc. But let vs nowe se wyth what maner temptations the deuyl assayed Christ. Fyrste he temptethe hym with the care of the bely, sayenge The care of vnto hym, yf thou be the sonne of God, commaunde these the bely. stones to be made loues of breade. All byleuers no doubte maye be named the chyldren of God, as in the .vi. chapter of Genesis it appeareth. This therfore in effecte the deuyl semed to saye vnto Christ: yf thou arte the chylde of God, why do not God take care for the? why dothe he not ministre vuto the meate and drynke and such other necessaries?

pane. &c.

what, thinkest thou God hath any thyng to do wyth the? tary and loke styll while deintye meate flye into thy mouthe. Thus by thys meanes labored the deuyl to brynge Chryste aweve from hys trust in God, and to charge hym with infidelitie and with vnprofytable care, to se whyther he wolde leaue God and make his bely an ydoll. But what doth Christ? he leueth no place at all to suche assautes and engens of the deuyll, but perseuerynge and styckynge styflye in his confidence towardes God, saythe, not in onlye breade Non in solo shall man lyue, but in euery word that commeth out of Gods mouth, as who shulde saye, yf breade be at hand vnto vs, I knowe ryght wel, that we ought to lyue by breade, but not for the breades sake, but rather for the wordes sake, wherby God hath given the power and vertue vnto the bread to abate mans hunger, but yf no breade at al be present, than we Psal.lxxvij. ought to liue by the word of God and to hang of it. then if we have pure and sure fayth to his worde, this bread can not but come vnto vs, thoughe it muste be sente by myracle down from heauen cuen as in times past the chyldren of Israell were fedde wyth breade from heauen which they called manna. Lo, lo deare frendes in this wyse Christ vanquisheth, destroyeth, and taketh prisoner the deuyll for oure cause and profytte, to thintent that if we shal happen to fal into lyke engens and temptacions of the deuyll, that vngodlines and infidelitie shulde not have the vpper hand vpon vs, but that this exemple of Christ wyth so many promises which be remedies against the care of the bely beyng of vs folowed and taken, myght vanquysh our gostly enemy Satan, bynd him, cast him downe to the ground and trede him vnder fote. Seconde, the deuell wolde very fayne haue entysed Christ to tempt God by lettynge hymselfe fal downe from the temple wythout any nede at all, wrestynge scripture for that purpose, by this meanes prouing, whyther he might: ouercom Christ which semed in outward apperaunce to be of great simplicitie and to be clothed in shepes garmentes, and whyther he myght moue hym to attempte any thynge agaynst: Gods word. And here shall ye marke that the deuill hath

> mo wayes then one to assault vs sely mortall men and women. He knowethe in what parte we be most weake: and vf in one thyng he happen to fayle of his purpose, he assayeth

another way. For of our destruction and condemnation taketh he pleasure. Bycause therfore he could not draw Christ to the care of the bely, he hopeth by this dart to strike him thorow, wherwith he wold moue him that he shuld by vayne glorye tempte God. Wherfore he settethe We oughte him vppon the toppe of the temple, sayeng: Yf thou be the not to seke our selves sonne of God, let down thy self, for he hath gyuen a com-peryls. maundement vnto his angels ouer the to take the vp in theyr handes, lest thou shuldest stomble with thy fete against any stone. But I pray you why doth the deuel ouerskyp that part of the psalme that they shulde preserve the in thy wayes? Surely bycause it made against his purpose. And therfore Christ answereth him: It is writen: Thy Lord God thou shalt not tempte. As though he wolde save, God doth strongly defende his faythfull children, neither doth he leaue them in any distresse. Yea and to hys angels hath he gyuen in commaundement to take charge not of me onlye, but also of all the favthfull and chosen persons, that they maye passe their iourney without any disturbance or grefe. But God will not therfore that we shulde despice the meanes wherby he helpeth vs and worketh. Why shuld I cast my selfe into the water when I have a brydge or a shype to convey me ouer? In lyke maner why shulde I here cast my selfe downe from the temple where as I have stayres to go downe by? He that loueth peryll shall fall into it. So Christ agayne Eccl. iii. beareth awaye the victorye in the battayle wyth the deuyll and that wyth strong and pythy objections taken out of the scripture, to teache vs how in like maner we ought to war wyth the deuyl. Last of all, the deuell yet stinteth not, but procedyng styll to tempte hym, carieth him vp into an excedyng hyghe toppe of a mountayne and sheweth him al the kyngdomes and seignories of the worlde, savenge: All this wyll I make the mayster and lorde of, yf thou wylt fal downe and worship me. Here (good people) we learn that the deuel satur is is cleped both lorde and prince of this world, that is to wytte lorde and of worldly vanities, as Christ also calleth him in the .xij. chap. of thys of Jhon. And moreouer that as many as cleaue to the vayne worlde. and transitorie thynges of this world, and which be drowned therin, and woll not be deade to this world, perteyne not to Christes but rather to the deuels kingdom. For vpon what

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euer. Amen.

What it is so euer thing I fyxe my hope, and what soeuer I loue aboue to worshyp God, is properly my idoll, as yf my hart be geuen to honour, to plesure, to the power of this world, surely such thinges are my idols, and I worshyp the deuyll. Yea yf in owtwarde apperaunce I were a good and just man and trusted therupon and not vpon Gods mercy, this same selfe goodnes were a deuyll and an idoll, whyche thynge Esay the prophete testi-Esay .ij. fieth, sayenge: They have worshypped the workes of theyr S. Austine. handes. And saynt Augustine saith: My loue is my God. Nowe, to loue the creatures aboue God, what other thynge is it then to worshyp the deuyl? But herken my frendes how highly oure sauiour Christe is displeased wyth suche blasphemy and idolatry. Auoyd, quoth he, O Satan, this thy counsaile is in no wise of a godly person to be suffred. For: Deu. v. it is wryten that a man must only worshyp God, and serue him. Lo thus the thyrde tyme Chryst ouercame the deuell | and chased hym awaye wyth the worde of God. Wherfore: good brethren and sisters like as by Chryste all temptations, synne, death, the deuyl, and hell must be ouercome of vs, so we oughte to be well fensed wyth Gods catholike and true: worde, wherein by Chryst is reached and delyuered vnto vs helpe and comforte, and onles we be armed with it, doubteles we shall anon streye out of the ryght way and fall into innumerable snares of the deuyll. From whyche God by Chrysteil

The Epistle on the seconde sondaye in lente.

The fyrst Epistle to the Thessalonians and the fourthe chapters

our sauioure moughte mercifully protecte and defende vs... To whome be all prayse glorye and thankes for euer and

# Thargument.

In thys Epistle doth the apostle exhorte vs to maynteyne a perpetuall purenes and innocency of lyfe.

WE beseche you, brethren, and exhorte you by oure Lorde Jesus, that ye increace more and more, euen as ye haue received of vs how ye ought to walke and to please God. For ye knowe what commaundementes

we gaue you by our Lord Jesu Christ. For this is the wyll of God euen your holynes, that ye shulde absteyne from fornication, and that eucry one of you shulde knowe howe to kepe hys vessell in holines and honoure, and not in the luste of concupiscence as do the hethen which know not God, that no man oppresse and defraude hys brother in bargaynynge, bycause oure Lorde is the auenger of all suche thynges, as we tolde you before, and testified. For God hathe not called vs vnto vnclennes, but vnto holines in Christe Jesus oure Lorde.

THE Epistle red in the churche thys daye, ryghte deare brethren and sisters in our saujour Christ Jesu, dothe admonyshe and teache vs all, whyche haue or at the leste waye ought to hauc knowledge of the weve of justice (whyche is none other thynge then the lawe of the Gospell, euen the lawe of grace) that we do not decline nor straye abrode neyther on the lefte nor on the right syde out of the ryght catholyke trade and pathe that Godes moste hooly worde hathe set forthe vnto vs, but that we shulde contynually and busely walke by the same. After thys, this foresayde epistle declareth vnto vs, what the wyll of our Lorde is. Now as touchyng the fyrst, saint Paul here, wrytyng to the Thessalonians, sayeth: My brethren from henceforth, we praye and requyre you in Jesu Christe, that ye encrease more and more, and that ye walke in the waye of trouthe in the maner as ye haue herde of vs how ye shulde walke, and to please our Lorde in conformynge and fashonyng your selues holly vnto his wyll. Lo deare frendes here maye ye marke the difference betwene a teacher of the lawe and a preacher of grace. as thys good apostle saynte Paule was. The lawe teachers accordinge to theyr office threaten folke if they obey them not. But Paul, being a preacher of grace, louingly desyreth and exhorteth men to do theyr dewetye. And wyll ye know the wyll of oure Lorde my brethren and systers? The wyll The wyl of oure Lorde (sayeth saynte Paule) is youre sanctifienge, of God. that is to saye, that you be in hym sanctifyed and holy, that is to wete, that beynge renewed by the Holy Gooste, ye

walke from hensforth in the pure and holy lawe of God. And for to be sanctified in hym, you must do two thynges. Fyrste ye muste be knowne, how euery man ought to possesse his vessell in sanctification, honestly and purely without any fraud or deceyte. For declaration herof ye shall vnder-. Cor. xv. stande, that we have two vessels in vs, oure body whiche is our outward vessel, and this we ought to possesse in al purenes, not as the Gentiles and Panymes dyd, in following theyr beastly desyres, and theyr carnal concupiscences, in commyttynge horrible and abhominable synnes before God and before the worlde. And here doth this apostle saynt Paule condemne not only syngle fornication and lechery, but also . Cor. i. euery vncomly vsyng of the lawful bed, for our wedlockes ought to be cleane and holy. Our soule is our vessell inwardly, whych ought to be a vessel of gostlines, that is to wete, a lodgynge and mancion of the Holy Gooste, of faythe, and of all grace. The seconde thynge that must be done of vs for to be allowed in Gods sight, is that no maner persone do cause to be done to his neighboure and to his christen brother any displeasures, any griefes, or any falshod and vntrouth, in any busines what soeuer it be. And wherfore? Surely bycause that our Lorde in all these thynges is the reuenger and suche one as wyl no doubte take juste vengeaunce and punishment. For this cause here it is commaunded vs to haue loue and charite toward our neighbour as to our selues, and verely thys thynge is vnto vs declared also by the law of nature, which biddeth vs do none otherwyse to other then we our selues wolde be done vnto. herein is comprysed the hole law, as also our Sauiour Christ wytnesseth in the .vij. chapter of Matheu. Wherfore good Mat. vii. people, accordynge to Paules counsavle here, let vs increase euery daye more and more in our fayth and loue towarde For assuredly our fayth, yf it be the ryghte and vnfayned fayth, muste nedes grow with dayly increase and not diminishe. It muste I say increase and not decrease. Let vs folowe the mooste holsome lessons and preceptes of lyfe which saint Paule exhorteth here the Thessalonians vnto. But yet ye must here note and understande, that he exhortethe them by oure Lorde Jesu Christ. So that ye may very well see that the good Apostles and preachers of God haue

no power nor authoritie to teach any divers doctrine from the catholicke and right doctrine of Christ. Wherfore let vs take payne and busily endeuoure oure selues, my frendes, that we mave obtayne grace and sanctification in our Lorde Jesu Christ, consideryng that our Lorde God hath not called vs to vnclenlines, but in purenes, in clenlynes, and sanctification, and thus doyng doubtles we shall have the frute whiche oure present Epistle pretendeth. The whych thynge graunt vs God the father of heaven with the Sonne and Holy Goost thre persons in deitie. Amen.

The Gospell on the seconde sondaye in lent.

The .xv. Chapter of Mathewe.

#### Thargument.

WF The woman of Cananee intreatethe for her doughter.

JESUS wente thence, and departed into the coastes of Tyre and Sydon, and beholde, a woman of Canaan whyche came out of the same coastes, cryed vnto hym, sayenge, haue mercye on me O Lorde, thou sonne of Dauid. My daughter is piteously vexed wyth a deuyll. But he answered her nothynge at all, and his disciples came, and besought hym sayenge, send her awaye, for she cryeth after vs. But he answered, and sayde: I am not sent but vnto the lost shepe of the house of Israell. Then came she, and worshypped him, sayenge: Lorde, helpe me. He answered and sayde: it is not mete to take the chyldrens breade, and to caste it to dogges. She answered and sayde: trueth Lorde, for the dogges eate of the cromes whyche fal from their masters table. Than Jesus answered and sayd vnto her: O woman, great is thy fayth, be it vnto the euen as thou wylte. And her daughter was made wholle cuen at that same tyme.

IN the Gospell of this daye (good people) is presented and declared vnto vs the stedfast faith and the great humilitie of

the good Cananite which (though she were not of the people of the Jues and of the chosen of God, but of the people of the gentiles) yet she trustynge holly in the goodnes and mercy of our Lord Jesu Chryste, in reputynge and countynge her selfe vnworthy of the grace and fauour of God, cam humbly and wyth greate faythe for to aske of oure Lorde helth for her daughter, beynge then sore tormented and vexed wyth the euyll spirite. But our Lorde, to thintent he wolde haue her fully tryed, answered her nothyng. The disciples seing the importunitie of the woman, and that she had neuer done, began to pray him that he wolde dispach her, and send her a way. Our Lorde then sayde vnto them (as a good shepherde) that he was not sent but only vnto the sely pore shepe of the house of Israel, that is to wete, to the Jues whyche were fallen into ruine and destruction for lacke of a good feder that shulde fede them with the worde of God. Yet neuertheles in conclusion he dyd dyspatche her wythout theyr intercessions. But what sygnifyethe thys vnto vs. that our Lorde dyd answere nothyng vnto her? Truly truly my frendes in this he wold declare vnto vs. that in our prayer we ought to perseuer and continewe wythout ceasynge in faythe and humilitie. For the good Cananite scynge that oure Lorde had answered nothynge to her, and that he had made answere vnto hys disciples, that he was not sente but vnto the loste shepe of the house of Israel, which for default of a good shepeherd were perished, she did not leave Christ, but did styl cal vpon him with a bolde spirite. Yea she dyd meken her selfe humbly vpon the ground before our Lord, and in confessing his godhed did worship him, saying: Lorde help me. But oure Lorde, to the intente he wolde yet trye her throughly, answered her agayne, that it was no reason to take the breade from the children and to give it vnto the dogges. The sely Cananite forthwith confessed that she truely was a bych, a Gentyl, a worshipper of idols, and that she was not worthy of the benefyte and of the grace that she dyd demaunde of our Lorde, not wythstandyng yet sayde she, O Lorde the dogges do eate of the crummes whyche fal from the table of theyr lordes. As who shuld say, I do not demaunde the breade from the chyldren (Lorde) but I wolde be ryghte well apayde wythe the crummes or scrappes, that

is to save with the leaste porcion of your graces. Then our Lorde consyderyng that she had so stedfast a fayth and trust in his mercy, anone sayde vnto her, O woman thy faith is great, let it be done to the accordynge to thy wyll and demaunde. And incontinent as he had spoken this word, lo cuen from the selfe same hour her daughter recouered her health, and was as well as euer she was. Now therfore let vs folow (my deare frendes) the fayth of this good woman of Cananee, nothynge hopynge in our selues, but only let vs fasten in Christ our hope, oure loue and favth for to obtevne spirituall helth. I saye my frendes let vs haue lowlynes of hart and humilitie, let vs knowlege our infirmities and syckenesses, let vs truste alonly in the goodnes of oure saujour, not in his creatures, not in our owne rightcournes without him, not in our owne dreames and inuentions, but only in his depe and profound tender loue and kyndnes whiche he hath towards his creatures, and in his great mercy, countynge our selues as of oure selues farre vnworthy of his grace, and let vs beleue stedfastly, that whan he shal have pronounced the word, we shall have helth, such as it pleaseth him, whether it be bodyly or goostly. Unto whome together with the Father and Holy Goost thre persones and one in deitie be rendred al prayse, thankes, honour, glorye, and commendacion in infinita secula. Amen.

The Epistle on the thyrde sondaye in lente.

The .v. Chapter to the Ephesians.

## Thargument.

If In thys Epistle we be warned that we receyue not the kyngdome of the deuel, which consysteth in eucli affections, in ydell lywynge, in fylthynes, and in vncleane spirites.

BRETHREN, be ye therfore followers of God as deare chyldren, and walke in loue euen as Christ loued vs, and gaue hym selfe for vs an offringe and a sacrifice of a swete sauer to God. As for fornicacion and all vnclennes, or couetousnes, let yt not be ones named

among you, as it becommeth sayntes: or fylthynes or folyshe talkynge, or iestyng, which are not comly: but rather gyuynge of thankes. For thys ye knowe, that no whoremonger, either vucleane person, or couctouse person, whiche is a worshypper of ymages, hath any inherytaunce in the kyngdom of Chryst and of God. Let no man deceyue you wyth vayne wordes. For because of suche thynges commeth the wrathe of God vppon the chyldren of disobedyence. Be not ye therfore companions of them. Ye were somtyme darkenes, but now are ye lyghte in the Lorde. Walke as chyldren of lyghte. For the frute of the spirite consysteth in all goodnes, and ryghtewesnes and trueth.

THE Epistle of this daye good christen audience doth teache vs, that we oughte to followe oure highe shepherd and captayne, whych is Jesu Christ, in govng in the true charitie without any dissimulation, that is to saye, in having perfyte loue and charitic towarde God and oure neighbour eucn as he hath had towardes vs. And I pray you what loue, what charitie and fauoure, hath he had towarde vs? Saynte Paule doth shew vs this when he saith, that he hath gyuen himselfe for vs to be a sacrifice, an oblation, and a lyuely hoste vnto God his father, whan that by the wyl and ordinaunce of the euerlastinge father of heauen he was ryght well contented willingly to suffer moste painful death and passion for our soule helth and saluation. And truly at that time there departed from him a good sauour wyth a great swetnesse. For by his deathe we which were al ful of infection, corruption, and synne haue bene al purified. Yf it be thus (my frendes) that he hath gyuen him selfe for vs to be offred in odoure of swetnesse, let vs then endeuer vs with al our powers to offer our selues vnto him as liuely and holy sacrifices in eschuing al lechery, whordom, fornication and couetousnesse, which be thinges so abhominable that they be not to be named amonges christen men. In eschuyng in lyke maner al ribawdouse al villanous and foolyshe wordes, whiche be assuredly not apperteynynge, but farre vnseminge vntc christen people. But glorifie and prayse we our Lorde, and

veld we vnto him graces and right harty thankes for the great benefytes and giftes which he dayly doth in large wise poure vpon vs. For saynte Paule sayeth vnto vs, that for a trueth all fornicatoures, al lecherous persons, al folkes replenished with vnclennes, and al couetous people (whyche in very dede be idolatoures) shal not have parte of the realme and glorious kingdome of God and of Jesu Christ, and that we shuld kepe vs well from beynge begyled throughe vayne wordes and false doctrines. For of truthe, bycause of the savd thinges the dradfull wrath and displeasure of God hathe bene opened and vttred vpon the chyldren that want pure favth in God. Certaynly these persons thynke the waye of God is not good, righte, nor true. Kepe you well (therfore) from being partakers with suche maner of folkes. And yf you have bene herbefore in darkenes, and by reason of synne out of the ryghte wave and departed from the true lyfe and the true veretye which is Jesu Christ, be ye now lyghtened in oure Lorde, and se from henseforthe ye walke as chyldren of the lyght. And wyll you knowe what frute and profyte hereby you shall repe! Sucrly my frendes the frute of the lyght is goodnesse, trouth, and iustice, and this iustice is a rightuousnes which we have, as testifieth saynt Paule, by lyuely and vnfeyned fayth garnished with workes of charitie and not by our merites inasmoche as we fele within vs the goodnes and the mercy of our Lorde and the vndoubted trouth of his promyses. The whyche thynge God gyue vs grace well to fele by our Lorde Jesu Chryste. Amen.

The gospell on the thyrde sondaye in lente.

The .xi. Chapter of Luke.

## Thargument.

\*\*The Christe casteth out deucls by the power of God to stablyshe the fayth of his disciples, and sheweth who be happy.

JESUS was eastyng out a deuyll, and the same was domme. And when he had easte oute the deuyll, the domme spake, and the people wondred. But some of them sayde, he easteth out deuyls thorow Belzebub the chief of the deuils. And other tempted him, and

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requyred of him a signe from heauen. But he knowinge their thoughtes, sayd vnto them: Euery kyngdomme divided agaynste it selfe is desolate: and one house dothe fall vpon another. Yf Satan also be deuided against hym selfe, howe shall hys kyngdome endure? Because ye saye, that I caste out deuvls thorow Belzebub. Yf I by the helpe of Belzebub caste out deails, by whose helpe do your chyldren caste them oute? Therfore shall they be your iudges. But yf I wyth the fynger of God cast oute deuyls, no doubte the kyngdome of God is come vpon you. When a stronge man armed watcheth his house, the thynges that he possesseth are in peace. But when a stronger then he commeth vpon hym and ouercommethe hym, he takethe frome hym all his harnes wherin he trusted. and deuidethe his goodes. He that is not with me, is agaynste me. And he that gatherethe not wyth me, scatterethe abrode. When the vncleane spirite is gone oute of a man, he walketh thorow drve places sekvinge reste. And when he fyndeth none, he sayth: I wyll returne agayne vnto my house, whence I came oute. And when he commeth, he fyndith it swepte and garnisshed: Then goeth he and taketh to him seuen other spirites worse then hymselfe: and they entre in and dwell there. And the ende of that man is worse then the begynnynge. And it fortuned that as he spake these thynges a certayne woman of the companye lyfte vp her voyce, and sayde vnto hym: Happye is the wombe that bare the, and the pappes whyche gaue the sucke. But he sayde: Yea happy are they that heare the worde of God, and kepe it.

IN the Gospel of this day is fyrste made mencion (good people) of an eucl spirite which was dombe whom our Lordo Jesu Christ did caste out of a pore man that was possessed and vexed with him, after such sorte, as the pore dombe

man incontinent after hys healynge did begynne to speake distinctly, so that the people whiche saw it were greatly amerueled and astoyned at the thing. Now by this same dombe spirit (as holy doctoures do wryte) may be figured and represented vnto vs those which can neyther pray to God, nor prayse hym neyther wyth mouth nor wyth hart. For as holy Remigius writeth, this miracle is daily sene in Remigius. the confession of the feithful, when the deuil fyrst being expulsed, they beholde the light of feith, and then theyr mouthes, whiche before were spechles, be now opened to the praises of God. It followeth in the text that the Jues, scribes and pharisees, seinge the wonderfull workes of our Lorde, some hauvng euvl wyl against hym, dyd begynne to murmure and to blaspheme him, savenge, he dyd cast forthe deucls oute of men by the vertue of the dyuel. And some other goving about to tempte hym demaunded a sygne from heauen. But our sauiour Christ (vnto whom al thinges be openly knowne, for he seeth the hartes of men) seynge theyr euyl thoughtes showed them manifestly that they judged noughtely, and that they had no cause to sklaunder and to blaspheme his worke, for the kyngdom of Satan, sayth he, is not divided in it selfe, or cls it shuld not have endured so long, but trouth it is that the deuyl is cast out by the worde of God, and not by an other deuil, as theyr children can bere witnes against them. After this thynge accomplyshed and done, our Lorde doth come to declare by two similitudes, that betwene him and the cuyl spirite there was no lykelyhod affinitie nor communication. The first similitude is of the strong arme or power keping the entringe of the house, which is the deuel of hel that kepeth the soule of the synner which is in his possession, and all that which he doth possesse is in tranquillitie and rest, whan none doth withstand him. But our king our protectour and our captayne Jesus Christe, which is farre stronger then he wythout any comparison, by his grace doth delyuer vs from the puissaunce of his strength. The second similitude. Whan the vncleane spirite, that is to say, the deuyl, commeth out of the man at what time he ceasyth to tempte him or from the possessing of him, he dothe go by places whiche be without water, whiche be not softe nor delicate, but hard and resysting manly vnto suggestions.

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Than he sekyng rest and not fynding it, for as much as he can not subdue the same, he retourneth vnto the house from whence he is come, that is to say, to the soule of man from whence he had bene cast by the grace of God. And whan he commeth, he fyndeth it clensed and purified by this greate spirite. And then seyng that he can not subdue and ouercome it, he taketh with him seuen spirites worse then himselfe against the vertue of the Holy Gost, and dwelleth in the same house, namely if the soule be not assisted by the Holy Goste. And truly my brethren if he may have entre, the estate of this pore soule is a greate deale worse then it was before. In the end of our gospel he saith, that a certaine good woman of the multitude came to give blessing and commendacion to our Lorde, sayenge, that the bely which had born him was blessed, and the brestes which he had sucked. And that is ryghte trouthe. But oure Lorde by hys answere wolde gyue vs knowledge where lyeth or whence procedeth al blessyng. That is to wete, to heare the worde of God, and in the closette of the hart to kepe it, and to put it in execution. And yf we do this, we shalbe truly blessed and ryght happy and fortunate, by Christ our Lorde. whome is due all blessynge, honour, glorye and imperic. Amen.

The Epistle on mydlent sondaye.

The fourth Chapter to the Galathians.

#### Thargument.

We be here taught by an allegorye of the bondage of the lawe and fredome of the Gospell.

Ge. xvi. BRETHREN it is wryten, that Abraham had two sonnes, the one by a bonde mayde, the other by a free woman. But he whiche was borne of the bond woman was borne after the fleshe: wheras he whyche was of the free woman, was borne by promes. Whych thynges are spoken by an allegorie. For these are two testamentes, the one frome the mount Sina, whych gendreth vnto bondage, which is Agar, for mounte Sina is Agar

in Arabia and borderethe vpon the citie whyche is nowe called Jerusalem, and is in bondage wythe her chyldren. But Jerusalem whyche is aboue is free, which is the mother of vs all. For it is wrytten, reioyce thou Esa. liij. baren that bearest no chyldren: breake forth and crye, thou that trauelest not: for the desolate hathe many moo chyldren then she which hath an husband. Brethren, we are after Isaac the chyldren of promes. But as then he that was borne after the fleshe persecuted hym that was borne after the spirite, euen so it is nowe. Neuerthelesse, what sayeth the scripture? put Ge. xxi. awaye the bonde woman and her sonne. For the sonne of the bonde woman. So then brethren we are not chyldren of the bonde woman, but of the free woman.

IN our Epistle, good people, saynt Paule the holy Apostle doth declare vnto vs the two testaments, that is to wete, of the olde lawe and of the newe, in a figure and allegoricall sense of the two chyldren of Abraham, that is to wete Ismael and Isaac. And also by the bond woman and by the owne proper wyfe of Abraham, that is to wyt, Agar and Sara. Ge. xvi. And by two places, that is to wete the mountayn of Sina, in whiche the olde lawe was gyuen vnto Moses by the eternall Father of heauen: and the citie of Jerusalem in whiche oure Lorde Jesu Christe personally hathe gyuen and preached vnto the Jues the newe lawe, I meane the law of the Gospell. Abraham then, which doth represent vnto vs Jesus Christ, hath two chyldren, whych be two testamentes and two peoples. The bondwoman Agar and the mountayne of Sina representeth vnto vs the olde lawe whiche engendreth bondage. The sonne of the bondwoman Ismael be the people of the olde lawe. Sara and the citic of Jerusalem the newe lawe. The sonne of the owne wife, that is to wete, Isaac, signifieth the people of the new lawe. By thys, that the mountayne of Sina extendeth towarde the citie of Jerusalem, is signifyed vnto vs that the olde testament, whiche is figured by the same mountaine, is not ordened nor ought not to extende to any other thinge but to the new testament, and vnto oure saujoure Jesu Christe, for the ende of the lawe is Jesus Christe. Moreouer

before the commynge of oure Lorde, by the chyldren of Isaac accordinge to the flesh was represented the people of the new lawe. And by the chyldren of Ismael, which came of the bondwoman, be represented the people of the olde law. But after the commyng of our Lord, the chyldren of Isaac according to the flesh, that is to wete the Jues, which gaue themselues to serue the bondwoman, haue loste theyr lybertyc. For in leuing the new law, that is to say the fayth of Jesu Christe, they have gyuen themselves to serve styl the olde law and to abyde in seruitude and bondage. And we (my brethren) whych be descended from the people of the gentyls and that were chyldren of the bondwoman by comming vnto the fayth of Jesu Christ (which is the newe lawe) we haue, I saye, bene delyucred from the scruitude and thraldome whych we were in, and be made children of the owne wyfe, and partakers of the promyses made vnto Abraham. deare frendes ye must vnderstande that from our fyrst begynning and fleshly byrth we be al children of the bondwoman, and we have no parte of the heritage. But what is then of vs to be done? Truly we muste caste of from vs the bondwoman and her sonne, whych is the olde man. For as saint Paule here specefieth and declareth vnto vs, the sonne of the bondwoman shal not be inheritour, but the owne sonne, whyche is the new man. And surely for to do this we must be borne agayne, not of a carnal or fleshly byrth, but of a byrth after to the spirite, accordynge to Chrystes savenge in the thyrde chapter of Jhon, to the intente that we may be put out of bondage and finally be infranchised, and that we may be made partakers of the libertie whiche Jesus Christe our sauioure hath giuen vs by his death and passion, in castyng vs out from the fearful captiuitie and thraldome of the deuyl of hel, and from the bondage of synne, vnto him then be glorie, in infinita seculorum secula. Amen.

Ioh. iij.

Ge. xij. xiij. and

The Gospell on mydlent sonday.

The .vi. chapter of Jhon.

Thargument.

JESUS went his way ouer the see of Galilee which

is the see of Tiberias and a greate multitude followed hym, because they sawe hys miracles which he did on them that were dyseased. And Jesus went vp into a mountayne, and there he sate with his disciples. And easter a feaste of the Jues was nye. When Jesus then lyfted vp his eyes, and sawe a great company come vnto hym, he sayth vnto Philip: Whence shall we bye breade, that these maye eate? Thys he sayde to proue him: for he hym selfe knew what he wolde do. Philip answered him, two hundred peny worth of breade are not suffycient for them, that every man may take a One of hys dysciples (Andrew, Simon Peters brother) sayeth vnto hym: There is a lad here, whyche hath fyue barlye loues and tow fyshes: but what are they amonge so many? And Jesus sayde: Make the people sytte downe. There was much grasse in the place. So the men sat down in nombre about fyue thousande. And Jesus toke the bread: and when he had gyuen thankes, he gaue to the disciples: and the disciples to them that were sette downe. And lyke wyse of the fysshes as muche as they wolde. they had eaten ynough, he sayeth vnto his disciples: gather vp the broken meate whych remayneth, that nothyng be loste. And they gathered it together, and fylled twelue baskettes wyth the broken meate of the fyue barley loues: whych broken meat remayned vnto them that had eaten. Then those men (whan they had sene the miracle that Jesus dyd) sayd, this is of a trueth the same prophet that shulde come into the world

IN the Gospell of this daye, good people, is represented vnto vs the goodly miracle whiche it hath pleased oure Sauiour and redemer Jesu Christe to shewe in the deserte or wildernes of the citie of Bethsaida for to strengthen and encorage in fayth his disciples and the people which followed him, and which as yet were all very weake in the fayth. Nowe let vs

come then to the declaration of the same. Our Lorde went beyond the see of Galilee which is otherwise called the see of Tiberiade bycause of the towne named Tiberias which lyeth and is situate nere vnto the sayd see, and a greate multitude of people followed him bycause of the great miracles whiche he dyd from dave to day on the sycke people. Our Lorde then went vp to a mountayne in the desert of Bethsaida and there dyd syt downe wyth hys disciples. After thys he beganne to lyfte vp hys eyes, and seing a great multitude of people followynge hym, he wolde fyrste proue the fayth of his disciple saynt Philip in confirminge hym after in the same. And that is it which the Gospell sayeth here: He sayd this in temptyng hym. Our Lord therfore demaunded of hym, from whence they myght have meate for to refresh the sayd multitude. Philip dyd shew well in his answer that he had lytle fayth when he sayde vnto our Lord, that yf they shuld bye breade for two hundrethe pence, and that eche of them shulde take a lytle, yet that notwythstandynge it shulde not be ynoughe vnto so great a multitude. Truly Philip dyd not yet knowe the power of oure Lorde. Saynt Andrewe brother to saynt Peter hearyng this, sayd vnto our Lord, that ther was a chyld in the company which had fyuc barly loues and two fyshes. But when he proceded and sayde, what shuld so lytle meate do for so muche people, surely he also declared that as yet hys faythe was very feble and vnperfyte. Lorde then commaunded incontinente his disciples that they shulde cause the people to syt downe, which were in nombre fyue thousande men, besyde the women and lytle chyldren. Gyuynge vs to wete by the same, that all the thinges be vnto hym presente and subjecte. After he toke the fyuc loues and the two fyshes, and yelding graces and thankes vnto God his father he deuided them vnto his disciples, and his disciples vnto the people. And the people were fedde and refectioned. Which done, he commaunded that the rest of the fragmentes which were lefte shuld be gathered together, and ther was fylled xij. baskettes wyth the same. The people now seynge the great myracle whiche oure sauiour Christe had there shewed vnto them began to saye that of trouth he was the greate prophete whyche oughte to come into the worlde for to give redemption vnto the people of Israel. Thys is the

Luke .i.

myracle whyche it pleased oure Lorde to shewe in the wyldernes, in whych truly is a great misterye and a noble My frendes we do maruayle of thys instruction for vs. myracle here, and we have no maruayle at all of much greater miracles of oure Lorde, whyche we se before vs frome daye to daye. Let vs consyder a lytle wyth oure selues, I praye you, is it not a greater miracle for to gouerne all the world, and to nuryshe al creatures with so fewe sedes caste on the earth which bryngeth forth so many frutes, then to fede fyue thousand men with fyue barley loues and two fyshes? And that notwithstandyng we do not maruell of the greate benefytes here, whyche oure Lorde doth for vs, neyther do we yeld hym thankes, but rather we be ingrate and vnthankful forasmuch as we do not adresse the eyes of our thoughtes towardes so meruelous a prouision. And therfore often tymes our Lord is sore displeased with vs and doth punysh vs not alonly by a spirituall punyshment but otherwhiles also with a temporall punyshment for our vnkyndnes, bycause we have no fayth nor trust in him, and bycause we do not set by his words in hauving fayth vnto him wherby he carethe not for vs, and somtyme for the same cause he doth not multiplie the graines that we have cast on the earth. Let vs then take payne from henseforth for to folow and to loue his worde in yeldynge vnto him mooste harty thankes for his manifolde benefytes and for hys great prouision and care for And we shalbe nourished spiritually wyth his lyuely wordes, and then no doubt he shall forthwyth gyue vs that thynge whiche shalbe necessarye and requisite for vs bodely. Unto whom be honoure and glorye for euer and euer. Amen.

The Epistle on passion sondaye.

The ix. Chapter to the Hebrues.

### Thargument.

(F) Christ the hye and euerlastynge byshope is entered into the eternall and heavenly temple and sanctuary.

BRETHREN, Christe beynge the hye preste of good thynges to come, cam by a greater and a more perfecte

tabernacle, not made with handes, that is to say, not of this buildyng, neyther by the bloude of goates and calues: but by his owne bloude he entrede in ones into the holye place, and founde eternal redemption. For yf the bloude of oxen and of goates, and the ashes of a yong cowe, when it was sprinkled, puryfieth the vnclene, as towchynge the purifienge of the fleshe: how moche more shall the bloude of Christe (whiche thorowe the eternall spirite offred himselfe wythout spot to God) pourge your conscience from dead workes, for to serue the lyuynge God? And for this cause is he the mediator of the new testament, that thorow death which chaunsed for the redemption of those transgressions that were vnder the fyrst testament, they which are called myghte receyue the promes of eternall inheritaunce.

THE Epistle of this day, my welbeloued brethren and systers in oure sauioure Christe, giueth vs knowledge who is our great byshop, oure purger of synnes and our mediatoure towardes the heauenly father, saying, that Jesus Christ is come here downe into this worlde, to the intent to be the byshop of the good thynges to come, that is to save, of the eternall welthes and mistcries whiche shall be openly shewed vnto vs in the heauenly glorye. He hath ones for all entred into the tabernacle, but certaynly it was much more perfyte without any comparison then euer was the tabernacle of Moses. For he doth entre not in a tabernacle made wyth the handes of men, not of that creation and building whiche we maye vnderstande as was in olde time the tabernacle of Moses, but by the Holy Goost. And he hath not bene created in the maner of other creatures. For the humanitie of Jesu Christ hath bene conjoyned wyth the deuinitie, in such wyse that Jesus Christ was true God and true man. Moreover he hath entred not by the bloude of beastes (as they were wont to do in the olde lawe) but by hys owne bloude which he hath shede, for the behofe of all pore synners that wyll beleue and become his seruauntes for to washe

Le. xvi.

i. Pe. i.

away theyr synnes. And by this he hath founde redemption eternal of mankynd whyche otherwyse for the transgression of Gen. iii. oure foreparentes Adam and Eue shuld vtterly haue peryshed and bene condemned. And for to shew this saint Paul bringeth forth the olde law, sayeng: Yf so be that the bloud of beastes shed vpon the people dyd sanctifye and pourge the vncleane, in gyuynge purgation accordynge to the fleshe: surely by moche greater reason the bloud of Jcsu Christ, which wyllyngly hath bene offred wythout any spot of synne by this great spirite vnto God hys father, shall pourge oure consciences from dead or mortuarie workes, that is to saye, Mortuarie which brought with them death of soule, to thintent we workes. myght serue the lyuynge God. And therfore (saith saint Paule) Jesus Christ is the mediatour of the new testament and leage to this purpose and entent that by the meanes of hys death those which be called to have the eucrlastynge hervtage shulde obtevne the promise in byeng agayne al the transgressions which were vnder the olde testament. I say Christ is the only pacifier, the only mediatour, and the only Christ is contryuer of the newe conucnaunte and leage betwene God the mediatour of the and man. He only hath appeared Gods wrath and indig-new testanacion towardes mankinde, he only hathe set God at one ment. agavne wyth vs, for asmoch as by hys owne proper bloude he hath purchased vnto vs forgyuenes of our transgression and synnes, whych otherwyse were inexpiable and whych in no wyse could be purged nor redemed. And this I say hath he done to thintent that suche as be called mought receyue the promyse of euerlastynge inheritaunce. By called he vnder-Called. standeth those that be effectually and finally called, that is to wete, whyche be so called that they meryte by theyr christen and godly lyuyng to be also chosen. Otherwyse it is perpetually true whyche Christ sayth in the Gospell: Many be Math. xxii. called, but fewe chosen. In the olde lawe for to pourge and Le. xvi. clense the synner of hys synne there were foure thinges requisite, that is to wete, the place of propitiation or clensyng before the whyche the offeringe was made, the hoste whyche oughte to be offered, the bloude of the hoste whyche was to be shed, and the people whyche were sprinkeled therwyth, and by this he was clensed and purifyed. But now my frendes the true place of propiciation or pourgyng before

whyche we must present our selues, I meane our true clensyng stocke, is Jesus Christ our great and most hygh bishop.
Our great patrone, I say, our aduocate, intercessour and
mediatour is Christe. The true hoste or sacrifice is also the
same Christ which hath suffred most painful and bitter death
and passion for to saue vs, and which in sheding his most
precious bloude for vs all hath vnfeynedly gyuen vnto vs (if
we continewe constantly tyl the ende lyke true and faythful
christians) life, and hath more ouer holly pourged and purified vs of synne. Praye we hym then wythe oure hole hartes
(good christen people) that by hys plentifull graces and
goodnes we maye enioye his greate benefyte and louynge
kyndenesse whyche he hath so liberally and largely bestowed
vpon vs myserable synners. Who be lauded and praysed for
euer and euer. Amen.

The Gospell on passion sondaye.

The .viij. Chapter of John.

## Thargument.

\*\*Christ doth here defend his doctryne against the mysbeleuyng Jues.

JESUS sayde vnto the company of the Jewes and the highe prestes: Whyche of you rebuketh me of sinne? Yf I say the trouth, why do not ye beleue me? He that is of God, heareth Gods wordes. Ye therefore heare them not, because ye are not of God. Then answered the Jues, and sayde vnto him: Saye we not well, that thou arte a Samaritane, and haste a dyuell? Jesus aunswered: I haue not a dyuell: but I honoure my father, and ye haue dyshonored me. I seke not myne owne prayse: there is one that seketh, and iudgeth. Verelye, verelye I saye vnto you: Yf a man kepe my sayeng, he shall neuer se dethe. Then sayde the Jues vnto hym: Now know we that thou haste a dyuell. Abraham is dead, and the Prophetes, and thou sayest, yf a man kepe my sayenge, he shall neuer

taste of death. Arte thou greater then oure father Abraham, whych is dead? And the Prophetes are dead. Whome makest thou thy selfe? Jesus aunswered: If I honour my selfe, myne honour is nothynge. It is my father that honoureth me, whyche ye say is youre God, and yet ye haue not knowen hym: but I know him. And yf I say, I know him not, I shal be a lyer lyke vnto you. But I knowe hym and kepe hys sayenge. Youre father Abraham was glad to se my daye: and he saw it and rejoysed. Then sayde the Jues vnto hym: thou art not yet .l. yeres olde, and hast thou sene Abraham? Jesus said vnto them: Verely verely, I saye vnto you: ere Abraham was borne, I am. Then toke they vp stones to caste at hym. But Jesus hyd hym selfe, and wente oute of the temple.

IN the Gospell of thys daye (good christen people) our Lorde and Saujour Jesus Christe sevng the wylfulnes and the stubburne demenoures and fashions of the scribes and pharisees, and theyr hartes to be holly hardened and very euvll accustomed in malice and infidelitie, he cummeth to blame them ryght sharpely in shewyng vnto them and settynge before theyr eyen theyr blyndenesse and darkenesse of harte. And for to do this, our Lorde observed the condition requisite to be had before that any may correct an other, that is to wete, that he ought not to be fawty in that thing wherof he wil correct other. Wherfore our Lord said fyrst vnto them: Which of you is he that can accuse or reproue me of synne. As if he wolde say: Truly I have great compassion of your blyndnesse, therfore I wyll blame you touchyng your obstinacy and your misbileue, and I may justly also do it, for you shal not finde me in any synne. I have shewed and preached the trouth vnto you and the heuenly doctrine, euen the doctrine of God, and yet this notwithstandyng ye wyll not giuc credite ne faith therunto, yea ye vtterly despise and set naught by it. Wherfore truely ye shew manifestly herby, that ye be not of the retinewe and party of God. For he

W which is of God, heareth with good will the word of God, but forbicause that ye are not of God, you wyll not heare These thinges speaketh our Lorde vnto the scribes and pharisees. Now ye shall vnderstande that those truely be pharisees which do disprayse the worde of God, whyche wyll not heare, nor beleue it, nor give fayth vnto it, but which soner delyte to heare worldly and vayne wordes whych do no thing els but alure them to synne. And what do such maner of folkes answere to our Lord or vnto his seruauntes? for al that whiche is done vnto his seruaunts, whither it be good or yl, our Lorde doth reken it to be done vnto hymselfe. They answer then vnto our Lord that he is a Samaritan and a scismatyque, and that he hath the deuyl in him. Here our Lord doth not yelde them iniurye for iniurye, but he dothe answer them mekely. As to that, that they called Samaritane hym a Samaritane, that is to wete, a vyle person, a runnagate,

what it is.

an apostata, an hethen person and no true Jue, (for such do the Jues cal Samaritans,) he answered nothing againe, teachynge vs by thys hys exemple, that we ought to beare opprobriouse wordes and reproches that be spoken agaynst our owne persone. For it maketh no mater whether the men of the worlde alowe or disalow our lyfe, so that we lyue wel. But our doctrine we ought to defend, for it is Gods doctrine and not oures. Wherfore as to that, that they sayd that Christe had the deuil in him, that is to say, that he did worke by the power and helpe of the deuil, he could in no wise holde silence but answered them mekely, saveng, I have no dyuel, I do not seke my glorie, but the cternal Father doth requyre it, whiche hathe iuged it to me. I have no euyl spirite within me, but I do honour my father, and you do not honour me but vtterly dishonoure both me and my father, And marke wel (my frendes) what our Lord said consequently to them, I say vnto you for a trouth, that all those whiche shall kepe my wordes, that is to save, those that shall heare it by fayth and shal put it in execution by worke, shal not see deathe eternally, that is to saye, they shall not go into euerlastyng damnation but vnto the hauen and porte of saluation, for as in an other place he sayeth: He that beleueth in me, although he were deade, yet shal he lyue. The Jues vnderstandynge that our Lorde dyd speake of the temporal and

bodely death, dyd begynne to say, that they knewe wel hereby that he had an euel spirite, and they than brought agaynste oure Lorde for to confounde hym al carnall reasons, such as sauored nothyng of the spirite, saveng: Doest not thou se well, that Abraham and all the other prophetes be deade, and yet not wythstandynge thou sayest that he that shall kepe thy worde, shall not taste the deathe eternall? Arte thou I praye the greater then our father Abraham and the prophetes whych be all deade? What makest thou thy selfe? Our Lord sayd vnto them: Yf I gyue my selfe any glorye, my glory were nothynge. It is my father whych doth glorifie me, yea wyth the same gloryc wherwyth he hymselfe is glorious. You say that he is your God, but truly ye haue not knowen hym, but I do knowe hym perfytly. And yf I wolde saye that I dyd not know him I shuld be lyke vnto you, euen a very dissembler, an hypocrite and a lyer. But I do knowe hym and do kepe hys worde. Moreover I save vnto you, that he whom you boaste and vawnte to be youre father, I meane Abraham, hathe desyred to see the daye of my commynge, and verely he hath sene it Ge. xvij. and he is therwyth not a lytle reioyced. Then the Jues sayd vnto hym incontinente: Thou arte not yet fyfty yeares olde, howe is it possible that thou shuldest hauc sene Abraham? Lo good people oure Lorde hath gyuen them knowledge Christes sufficiently for to know his godhed and divinitie yf theyr divinite. eyes had bene open, in sayenge vnto them: In trueth I say vnto you, before that Abraham was made I am and was. And this he sayd according vnto his diuinitie, and gaue knowlege by the same that Abraham was hys creature. Than they toke stones to have stoned him, but our Lorde knowyng ful well that the tyme of his passion was not yet come, wythdrewe himselfe from them and went oute of the temple. Here mave you se my frendes how the scribes and pharisees at that tyme dyd persecute the trouth. Lette vs then leaue (accordynge vnto our gospell) theyr carnall vnderstandynge. And of the wordes of God let vs take that whyche is of the spirite. The whiche God the Father with the Sonne and Holy Ghoste myght giue vs grace to do. To whom be laude and prayse for euer. Amen.

The Epistle on Palme sonday.

The seconde Chapiter to the Philippians.

## Thargument.

\*\*How Christ humbled and submitted himselfe for our sakes.

BRETHREN, let the same mynd be in you that was also in Christ Jesu, whyche when he was in the shape of God, thought it no robbery to be equall wyth God. Neuerthelesse he made hym selfe of no reputation, takyng on him the shape of a seruaunt, and became lyke vnto men, and was founde in hys apparell as a man. He humbled hym selfe, and became obediente vnto the death, euen the death of the crosse. Wherefore God also hathe exalted hym on hygh, and geuen hym a name which is aboue all names, that in the name of Jesus euery knee shulde bowe, bothe of thynges in heauen, and thynges in earth, and thynges vnder the earth, and that all tonges shulde confesse, that Jesus Christ is the Lord vnto the prayse of God the Father.

SAYNTE Paule the great Apostle of our Sauiour Jesu Christe, good people, immediatly before the wordes of the Epistle of this daye, commaundynge humilitie wyth charitie to be vsed, saythe: Ye muste by humilitie thynke euery man to be your better and superiour, not considering euery one of you his owne welth and furtherance, but the furtherance of other. And so exhorteth all men by the exemple of Christe, not to take hede to theyr owne advauncemente but to the aduauncement of other, sayenge: Se the same mynde be in you that was in Jesu Christe, as who shulde say, shew humblenes and pacience for the welth of other, euen as Christe dyd, whose hyghe degre the Apostle Paule here fyrst speaketh of, from which he was contente to come downe for oure sake. For he beynge in the forme of God, thoughte it no rauyn or robbery to be equal wyth God. What is thys to say, in the forme of God? The meanynge thereof is this. He was in

We must followe the exemple of Christe.

In the forme of God what

full substaunce, in ful essense, in ful glory, in eternitie, equal wyth his father. As to put for our better instruction of thinges farre aboue our capacitie, an exemple of thinges that we may vnderstande, to thintente we maye be in some parte directed to the atteyning of deper and hygher thinges. Lyke as the bryghtnes is in the fyer, and as the ymage or prynte is in a scale, and as a worde is in the mynde, so the sonne of God is in the father. For the bryghtenes is as sone as the fyer is, and the prynte is wythin the seale as sone as the seale is, and the word that a man wyl vtter is in the mynde as sone as the mynde hath conceyued it. And therefore in hooly Heb. i. scripture it is sayde that the sonne of God is the shynynge of the glorie of the father, (euen as in the foresayde exemple the bryghtnes is of the fyre,) and figure of his substance, (as the prynte is of the seale,) supportynge al thynges by the worde of his strength and vertue, as the minde bryngeth forthe the worde. And where saynte Paule sayeth, that Christe thought Non rapiit no rauync or robbery to be equall with God, he meaneth, tratus est. that he made not hymselfe equal to God by vsurpation, but God the father begat hym in the begynnynge equal to hymselfe. For if he shulde have made himselfe equal to God, not beyng so by nature, he shuld have fallen as Lucifer dyd. For Lucifer bicause he wold make himselfe egal to God, beynge but a creature, dyd fall, and of an angell was made the deuel. And this his pryde, by whyche he was ouerthrowene himselfe, he entised mankynde vnto, sayenge to Euc before the fall of Adam: Taste of the frute that is for-Gen. ij. bidden you, and ye shal be as Goddes. As who shulde saye: Take vpon you by vsurpation the thing that ye have not by creation, for so was he ouerthrown. But Christ was borne in the begynnynge egall to his father, and not made after egal, but was borne of the substance of the father. Wherfore he toke not wrongfully vpon him equalitie with God, but was in that equalitie in which he was borne in the beginning. It followeth in the texte: But he did abase himself, taking vpon Seipsum him the forme of a seruaunte. Surely this he dyd, not losing exinaniuit. the forme of God, in which he was before, but taking the forme of man, which he was not before, and therby he was made an vnderlyn to his father, and yet he abode styll egal with him both in one persone. I meane as thus, that in that

TAVERNER.

he was the worde of God, he was egall to his father, but in that he was man, he was inferioure to him, one sonne of God, and the same sonne of man. One the sonne of man, and the same the sonne of God. Not two sonnes of God, God and man, but one sonne of God and man, God wythoute begynnynge, man from a certayne begynning, our Lorde Jesu Christ. For sythe God doth graunt to his creatures, whiche be mortall and subject to sufferynge, that they mave begette that same thing in likenes that they are, how moche more myght God the father, beynge eternall and impassible, begette his sonne, not of an other substaunce then he himselfe is, but euen of the same. Which is yet to our great wonder, bicause he begat him without any alteration, and in such egalnes with himselfe, that neither in power nor in age the father goeth before the sonne. But the sonne doth wyte vnto the father, and not to hymselfe, all that he hath, and maye very wel, bycause he is not of himselfe, but of the father. He is pere to the father, but he had that same of hys father. Nor he toke not of himselfe to be pere or equal but he is so by nature. As he was euer born, he was euer equal. And therfore the father begat him not inequall to himselfe, and after his byrthe gaue hym equalitie: but in begettyng him, gaue it vnto him because he begat him equal and not inferiour to hymself. But yet he saith, his father is aboue him because he toke the forme of a seruaunte but vet not losing the forme of God. And by this forme of a scruaunt he was made lower, not only to his father, but also to hymselfe (as to the sonne of God) and to the Holy Goost. Neyther was he onely an vnderlyn to the trinitie in his forme of manhode. but also he was made an vnderlyn to angels. And he was also an vnderlyn to some men, that is to say, to his mother and to Joseph (whom men toke to be his father) to whom he was subject. Wherfore for the forme of a seruaunt he sayde: My father is greater then I. And for the forme of God, whiche he neuer lefte, he sayde, I and my father are one. that is to say, one substance. In forme of God he was superioure to himselfe, and in forme of man inferiour. therfore, not without cause, the scripture calleth bothe the sonne equal to the father, and the father superioure to the sonne, the one for the forme of God, the other for the forme

Luke .ij.

John .x.

The son is bothe egal and also inferior to the father in diverse respectes.

of man, without confounding the one nature with the other. both natures of God and man beyng in one person. In the forme of man, whyche he toke for vs, he was borne, he suffered, he arose from deathe to lyfe, he ascended to heauen. By the fyrste two, that is to saye, by hys byrthe and hys passion, he shewed to vs ourc mortall estate. By the two last, that is to say, by his resurrection and his ascention, he shewed to vs an exemple of our rewarde. The two fyrst al that be borne do fele, and the two laste we shal attayne vnto if we beleue in him. And as the apostle sayeth, Christe thoughte it no rauyn to be equall wyth God: so saynte John in the begynnynge of hys Gospell sayeth, that the worde lob. i. (whyche is the sonne) was God. And as Paule sayeth here, that he made hymselfe of no reputation, takynge vpon hym the forme of a seruaunt, so saynte John sayeth: The worde of God is made flesh, that is to saye, man: and hath dwelte among vs, God and man in one person. For as the nombre of persons is not increased whan the soule is knyt to the body to make therby one man, so is not in Christ the nombre of personnes increased when man is knyt to the worde of God, to make one Christ. It followeth in the text: He was In similimade in similitude of men, that is to saye, he toke all our tude of men. nature vpon him, albeit he was wythout synne, and he lefte no carnall procreation by generation carnall. Neyther was that only in him that appered in outwarde vysage, I meane hys manhode, but godheade also was in hym. For he was not only man, but in his persone godhede was knytte with manhode. And therfore he sayth here, that he was lyke to In simimen, but more was in hym than is in men. For we be made sinful of soule and body. He had both soule and body and also fleshe. godheade. And therfore he sayth here, in lykenes of men. As saynt Paule sayth in the .viij. chapter to the Romaynes: God sent his sonne into the worlde in similitude of synfull fleshe, not bycause he lacketh fleshe, but bycause the fleshe that he toke lacked synne, and yet was it lyke to our fleshe whych is subjecte to syn, lyke by nature, but not lyke by wyckednes. It followeth, that in shape he was founde as a man, that is to saye, where he was wythout bodely shape, he toke vpon him the forme and shape of a man, yet abiding styll God as he was before, but in figure, that is to saye in

fleshe, he was made a man, and cladde wyth manhode, as wyth a clothynge, not that hys godhed was chaunged therby into manhode, no more then a mans body is chaunged by puttyng on a newe garment. And he saith, he was founde in shape as a man, bycause he semed outwardely as one of the common sorte of men, and yet he was more than so; for he was God therwyth. And yet was he a very man in nature, and not in phantasy and ymaginacion as some heretikes haue thought. Savnt Paule also in hys fyrste epistle to Timothe calleth hym a man, sayeng: There is one mediatour of God and man, a man Christ Jesu. And as he is in the forme of God perfyt God: so is he in the forme of man a perfyte man. It followeth, Christ humbled himselfe, and became obedient vnto death. Here maye we lerne humilitie as Christ teacheth vs, sayeng: Learne of me, for I am meke and humble in hart. He was made for the, a man without synne, and thou synful man, why wylt not thou come to him that calleth the,

i. Ti. ij.

The humilitie of Christ. Mat. xi.

Math. xi.

and saith: Come to me al ye that trauayl, and be ouercharged, and I shall refreshe you. Thou proude synfull man, why arte thou so haulte? Christe became obediente for thy sake to be incarnate, and to take part of the mortalitie of man. He was obedient so farre, that he suffred, fyrste, to be tempted of the deuel. He was obedient to suffre the mockyng of the people of Jues. He was obedient to suffer to be bound, bobbed and spytted at, to be stryken, and to be scourged. Yea he was yet further obedient to dye for the, thou synfull man. It was a great humilitie at his byrthe to lye in the maunger wyth beastes for lacke of a cradel. It was a more humilitie to lyue .xxxiij. yeares amonge synners, he being without spot of synne. But the most abundant humilitie was, that he suffred vpon the crosse betwene two murderers. It was a harde sufferynge, that he suffered for wycked men. It was more harde that he suffered of wycked men. But the farre hardeste of all was, that he suffered wyth wycked men and the same deathe that wycked men and mourderers dyd suffer. It followeth in the texte, that he suffred the death of the crosse. Thys death was worste of all other kyndes of death. For those that were put to this deathe were fyrste nayled vpon the crosse, handes and fete drawne on length and stretched abrode, hanged vp in the

The death of the crosse.

avre, quicke, naked and bledynge, not bycause longer lyfe shuld followe therby, but the death it self was by reason therof prolonged to make the payne the more, leste the shortenesse therof shulde lesse have bene felte. Hangynge, drowning, headinge, be paynes sone ouerpassinge. But the death of the crosse long tyme doeth most paynfully endure, in whiche they were wonte to breake theyre legges, bicause Io. xix. they wold make them die more paynefully. This death of the crosse surely was the worste death that the Jues could ymagine for hym to suffer, but yet Christ did chose this death, and entended to sette it to be hys sygne, and to make The sygne of it hys bage, that all men beleuyng in hym shuld in theyr of the crosse. foreheads make his sygne of the crosse (as it was prophecyed and figured before by the prophete Ezechiell) and so might Eze. ix. glory in the crosse of Christe. As saynte Paule to the Galathians saveth: God forbyd that I shuld gloric in any thynge, Gal. vi. sauc in the crosse of oure Lorde Jesu Christ, by which the worlde is crucified to me, and I to the worlde. There was nothing before more paynfull ne more intollerable to the fleshe of man, then death of the crosse. And againe there is now nothing more gloriouse set forth in the forehead of a christen man, then is the sygne of the crosse. Here we may lerne what hygh rewarde in heauen is reserued and layde vp to a christen man, when Christe hath gyuen suche an honoure to the forme of the crosse, representynge to vs hys passion, for nowe is the forme of the crosse so honoured amonge christen men, that yf a man worthy to dye shuld be crucified, it wolde be thought amonge christen men, that he shulde thereby rather be honoured then reproched, rather hyghely auaunced than punyshed. The crosse is nowe cucry where amonge chrysten men erected and set vp as an arche tryumphall agaynst the deuell, declarynge vnto vs the victorye and tryumphe that Chryste vpon the crosse obteyned agaynste the deuell in cancellynge the bonde of oure synne, as saynte Col. ii. Paule wytnesseth, wherin we were bonde to the deuel, and fastenyng it cancelled to hys crosse. It followethe in the texte: Therfore God hathe exalted hym, and hathe gyuen hym a name that is aboue all names. Here it is to be noted that God gaue to Christe hys exaltation and auauncement as to man, and not as to God. For there was neuer any tyme

before he was made man, that he in the forme of God was not exalted, nor no tyme that all thynges dyd not bowe downe to hym, that be in heuen, earth, and hel. And for this cause he sayeth, (therfore) that is to say, for hys manhode and forme of a seruaunte taken vppon hym, and vnyted to hys godheade, and for hys obedience euen to the death of the crossc. For in the selfe same forme of man in whiche he was crucified, in the same he was exalted. And a name was giuen him aboue al names, that he beynge in the forme of a seruaunte, rysynge from death of the fleshe to lyfe, and ascendyng vp into houen, shuld be called the onely begotten sonne of God. Whych name he as the worde and the sonne of God, eternally begotten of God and equal to God, hadde before, of whiche thynge the angell that was sente to the blessed virgine Mary before his byrth wytnessed, sayenge: That hooly thynge whiche shall be borne shal be called the sonne of God. Thys hygh exaltation and advauncemente of Christe, gyuen to hym for his manhode and sufferaunce of death for mankynde, is lyke to that that Christ himselfe spake of, sayeng: Al power is gyuen to me in heauen and in earth, which wordes he spake of hys manhode, and not of his godheade, for by hys godheade he had it before he was man. It followeth in the texte: In the name of Jesu euery knee shall bowe downe of all thynges that be in heauen, or that be in earthe, or that be in hell, that is to say, of angels, of men, and of dcuels. For the angels of heaven at hys ascencion glorified in hym the nature of man, and bowed downe to hym beynge exalted aboue all angels. And mon in earth do glorify in hym and do knele downe to hym, and worshyppe him as their redemer, and as God and man. deuels stoupe downe to hym for feare, and one of them, whom he chased awaye out from a bodye possessed by hym, sayd to hym: I knowe that thou arte the holy man of God. And all the dyuels shall know his power, when he shall syt in judgement, rewardyng good men, and punyshynge the What bow- euyll accordynge to theyr desertes. Nowe by the bowyng downe of euery knee, is ment the submission and mekenyng

> of al creatures to theyr maker, not that eyther angels or dyuels haue bodely knees, but bycause we men that haue bodyes, in our submission and humbeling of our selucs do bow our knees.

A name shoue all names.

Luc. i.

Math. xxviii.

yng of the knee is.

And therfore submission of all creatures to theyr maker is ment therby. The dyuels also feared hys power, and bowed downe to hym, whan hys soule wyth hys godhead descended and went downe into hel, there to delyuer the soules of all ryghtuouse men whiche were deade before Christe and were descended thyther, bycause heauen gates were not yet by hym opened. Hvs godheade, ones knytte by hys incarnation to his body and hvs soule, neuer departed after from eyther of them bothe, but styll abode with them, that is to save, wyth hys bodye in the sepulchre, and wyth hys soule descended into hell, neuer departynge from neyther of them after hys incarnation. It followeth in the texte: And euery tonge shal confesse and knowlege, that Jesus Christ is our Lorde, to the glorie of God his father, that is to saye to the hygh aduauncement and preferment therof, for the glorie of The glory the father is to haue such a soune, Lorde of all, maker of all, of God the and God of all, to whom all be lyege subjectes and do obeye, to whome all creatures bowe downe, and whom al tonges do exalte, prayse, and glorifye. The glorye of God the father is, that the some shulde every where be glorifyed, lyke as where God the sonne is despised, there God the father is despysed, and blasphemy that is spoken agaynste God the sonne, is spoken also against God the father, lyke as amonge men, dishonour done to the sonne redowndeth to the dishonour of the father. For betwen God the father and God the sonne is no difference, but that which rysethe and cometh by diversitie of theyr personnes. And therfore the honour and dishonoure of God the sonne strecheth to the honoure and dishonour of God the father. Where the sonne is perfyt in all thynges, it is the honoure of the father that so begat hym, of whom he had it. And where he nedeth no thynge, it is the honour of his father, of whom he hath all plenty and fulnes. And where he by hys godhede is not inferior to his father, it is the honour of his father, of whome he hath the same substaunce, and the same essence. Where he is wyse, it is the honoure of the father, whose wysedome he is. Where he is good, it is the honour of the father, of whom he hath the same. Where he is almighty, it is the honour of the father, whose arme he is. In all these thynges I saye it is the hygh honour of God the father, that he eternally begat a

sonne of so muche glorye. And surely it is a greate proufe and euidence, that Christe the sonne of God is God by nature, bycause he humbled himselfe, takyng mans nature vpon hym. For he knewe that by hys humilitic and lowlynes he coulde suffer no damage in the hyghnes of his godly nature. For hys godly nature coulde not be hyd, nor kepte vnder, nor oppressed by any humilitie. Hys humilitie therfore is an euident proufe and strong argumente of his naturall godhede. For thys cause if any man do desyre to be great in vertue, let hym humble hymselfe, for humilitie sheweth the greatnes of vertue. Let him I say follow Christ in humilitie, and he shal gayne greate thinges therby. He that is pore in vertue feareth to humble hymselfe, lest he shulde fall from hvs fevned and dissembled height. But on the contrary parte he that is rych in vertue doth humble himselfe, knowynge that he hath in hym vertue, whereby he shall be auaunced, whyche vertue can not be hyd, euen as a candell bournynge can not be hyd in a darke house, nor a swete smell can not be hyd in any corner but it wyll by the good sauoure therof disclose where it is, and allure men to take vp the thynge that so smelleth. So we se (good people) in the epistle of this day that Christ for his humilitie hath receyued Math.xxiij. auauncement and exaltation, as he hymselfe wytnesseth: for hys obedience he hath receyued hygh honoure to haue a name aboue all names: for his pacience and his passion he hath receyued power ouer al, that al creatures do bow downe to him: and for his infinite charitie against mankinde, he doth receive of al faithful people laude, prayse, and glory. Thus have we hitherto declared the meaning of the epistle of this day, by whiche ve may se, that the humilitie and obcdience of Christ doth surmount all exemples of humilitie and obedience of the olde testament euen as farre as the bryght; shynynge of the sonne excelleth the dyme light of an olde lanterne. For if we shulde compare the humilitic and obedience of Abraham who lefte his countrey of Chaldee by Gods commaundement, and went forwardes not knowyng whither he shuld go, to the humilitie and obedience of Christ, whiche descended from heaven to be incarnate and to suffer death for vs in forme of man: there is almoste no comparison. For: where al the worlde is ful of myserye, Abraham wente but:

from one wretched place therof to an other much lyke. But Christe beinge the soune of God from the begynning euer in glory, and in heaven with his father, where no miseric ever was, nor none can be, cam downe from heauen to be incarnate, and to lyue in this wretched worlde, knowing it before to be the vale of myserve. Lykewyse vf we shulde compare Isaac, who, when hys father wente to sacrifice hym, bare the fagot that shuld make the fyer of hys sacrifice, to Christe bearynge hys crosse, whan he wente to hys death, (wherof Isaac was a figure,) the obedience of Isaac is farre benethe Christes obedience. For Isaac govnge wyth his father knewe nothynge what hys father dyd mean, whan he bad hym beare the fagotte, whych appeareth by that whan he asked his father where the sacrifice was that shulde be brente. But Christe the sonne of God, before he was incarnate, knewe all the counsel and secretes of the father of heauen, and yet he was content wyllyngly for our sake to take oure nature vpon him, and to suffer deathe vpon the crosse, and shewed before vnto his disciples that he wolde and shulde so do, so that in comparing the wonderfull humilitie and obedience of Christe wyth the humilitie and obedience of other that were in the olde testamente, we shall fynde them to be as saynt Paule sayeth, but figures and shadowes, euen as fygures of men paynted be farre vnder the lyuvng bodyes of men. For as the lyuynge bodye of a man farre passeth in substaunce the shadowe of the same, so the vertues of Christ so farre do excede the vertues of good men that were in the olde testamente figures of him, that his vertues be further aboue theyrs than heauen is aboue the earthe. Nowe thys holy weke we be bydden and called by the churche to come to the great supper of our blessed Lorde Christe Jesus, and to cate of the heauenly meate and of the bread of lyfe, that came from heauen, the blessed bodye of our sauiour Jesu Christ in the sacrament of the aulter. Unto whyche assuredly we maye not go in oure fylthy and spotted cote, leste we commynge thyther, not hauyng the cleane garment of our soule that we receyued at oure baptisme, be thurst out from the feast. And therfore we muste make cleane oure garmente, before we be bolde to go thyther. But I feare me sore leste many shall Worldly make suche worldly excuses as be wrytten in a parable in excuses.

TAVERNER. Z

Lu. xiiij. Vxorem duxi. the Gospel of Luke, some saying, they be newe maryed, and therfore they may not come, whiche signifye men gyuen so to carnall plesure of the bodye, that they care not to come to heuen, some savenge, they have boughte fyue voke of oxen, whyche signifie those that followe the sensualitie of theyr senses and worldly busines, some saying they have boughte a vyllage, whyche betoken those that purchase landes here in earth, and care not by faythe and good lyuynge to purchase heauen. All whyche sorte of men shall not taste of that supper, as it is wrytten. But God forbyd that any of vs shulde be of that sorte. And therfore let vs euery man prepare oure selfe, and make cleane our spotted and fylthy garmente. Let vs purge and purify the tabernacle of oure soule, and make it a lodgynge worthy to receyue Christe into our house, and that he disdayne vs not for the fylthynes of oure vncleane lyuynge. But how maye thys be done? surely by no meane but by due penaunce and callyng for mercy to God with a sorowful harte, that we hauvnge receiued so innumerable benefytes of hym, so lyttle haue regarded oure obedience to hys commaundementes, proudely and vnkyndly despysyng him, and more regardynge oure owne wretched luste and plesure in all worldly delytes, than God. Let vs followe the exhortation of almyghty God spoken to vs by the mouth of Johell, saying: Turne ye synners agayne to me by fastynge, by wepynge, by muche lamentynge youre wretched state, and teare asonder youre hartes and not yourc clothes.

Iohel .ij.

Almyghty God wyll rather regarde a sorowful and contrite harte to dwel in, then al the temples that we can buylde for hym. As it is wrytten in the laste chapiter of Esay. Let vs knowledge oure owne faultes fyrste, before we be accused of them at iudgement. Let vs wepe for our vngracious lyfe, and sure it is God wyl regarde our teares. The prophete lv. Dauid saith: O almyghty God, I haue shewed my lyfe to

Psal. lv.

the, and thou hast put my teares in thy syght. We that haue vsed oure eyes all the yeare long in regarding worldly pleasures, so that thorough ouermuch ioye somtyme the teares haue brast out wyth muche laughyng, nowe let vs wepe, as Dauid teacheth vs, sayeng to almyghty God: The teares haue brast out of my eyes, bycause they haue not regarded and kepte thy lawe. Let vs followe the counsaile of

Psalm exviij.

Saint Paule, whyche sayeth: As ye haue gyuen youre mem-Rom vi. bres to serue to do wronge, so gyue youre membres to serue iustice to your sanctifieng. David sayeth also, I haue tra-Psal. xi. uayled in my waylyng, I shal washe euery night my bed with wepyng teares. And after that he sayth: God hath harde the voyce of my wepynge, for God doth regarde teares commynge forthe of a contrite harte. If thou saye, thou canste not wepe, thou doste confesse thy folye. For if thou lesc (as by exemple) any substance of worldly goodes, as if thy house be robbed, thy shyppe whych was laden wyth marchandise peryshed in the see, thy wyfe that thou dyd loue departed, thy sonne deade, here thou canst wepe moche more then ynough, and wher thy soule is by syn departed from almyghty God (which departyng from him is very death of the soule) and lyeth stynkyng in synne, not foure dayes as the bodye of Lazarus dyd in hys graue, but much more than foure monethes, yea thrise foure monethes, canst thou not wepe? Surely thou haste greate cause to lamente thy selfe. For what exchaunge canste thou deuyse to make so deare to the, as thy soule is? Wherfore (my frendes) let vs with the sworde of the spirite, whiche, as saynte Paule sayeth, is the worde of God, make a quycke sacrifice of ourc selues, wyth a sorowful harte, bycause we have broken Gods commaundementes, applying the sharpe worde of God to oure synful lyfe, that we maye therwith kyll oure fond appetites and al fleshly and worldly lustes, and so makyng of oure sorowful hart a sacrifice to almyghty God, purchase his mercy therby, as he hath promysed vs by hys prophet Dauid, sayenge: The Psal. 1. sacrifice to God is a spirite troubled with sorowe, and thou God wylt not despice a hart contrite and mekened. We must brynge forth frutes of oure penance by the amendement of our synfull lyues, as saint John Baptist sayd to the Jues. Mat. iii. For God maye not be mocked with the fayre wordes only of a synner, sayeng: I am a synner, and yet wyl not amende. But God loketh whether those wordes come from the harte beyng contrite. Which yf they do, amendement of the euyll lyfe wolde ensue, and good workes shulde there spring out, where the euyl did grow before, which new springyng of good workes is the frute of penance. We must also go forwarde in the waye of our Lord, and not stande styll, for

els we can not come to oure journeys ende. And therfore Dauid sayeth: The vnspotted men be blessed that go forwarde Psalm cxviij. in the waye of our Lorde. He that sayeth he dwelleth in Christe, muste walke after Christe in hys waye, whiche is his Ioh. ii. commaundementes, as he himselfe dvd. For thys cause we maye not stande styll, but go on in doyng good to our journeis ende, as he dyd. S. Paule sayth: Se ye straie not, God Gal. vi. can not be mocked, such as a man doth sowe, suche shal he reape, he that soweth in the fleshe, shall reape therof corruption: and he that soweth in the spirite, shall of the spirite reape lyfe euerlastyng. Let vs not cease in good doynge, for we shal reape it, not fayling, whan the tyme commeth. Then whyles we have tyme, lette vs do good to all men, and chiefly to them which are of the housholde of oure fayth. And let vs thynke that as we shulde studye to be ryche in favth (for Iac. ij. Christ chase such to be of his flocke though they were poore in worldely goodes) so muste we studye to be ryche in good workes, as Paule wryteth to Timothe where he byddeth hvm i. Ti. vi. teach the ryche men of the worlde to be readye with their goodes to helpe the pore and to make therby a treasure in heuen, and to be rich in good workes. So for these two richesses, the one, the rychesse of fayth, the other, the rychesse of good workes, we shulde chiefly studye. Also Mat vi. Christe doth teache vs thre chyef exercyses which wyll helpe greatly to the amendement of our lyfe, that is to say, fastynge, to tame therby the inordinate lustes of the fleshe: Pasting. almesse dede, to refrayne couetousnesse and to helpe to Almese. redeme oure synnes therwith: and prayer to almyghty God, Praver. therby to abate our pryde and hygh courage, that we not trustynge of oure selues, but of hys helpe, maye aske of him Da\_iiij. thynges necessary for vs from tyme to tyme. And that we shulde ofte praye, Christe teacheth vs by the parable of the Lu. <del>zv</del>iij. wydowe, whiche by her importunitie and ofte cryeng to the wycked judge that feared neyther God nor man, obteyned at Luk. vi. the last iustice of hym. We rede also of Christe that he somtyme prayed al nyght to God. And saynt Paule sayeth to the Colossians, gyue you to prayer, watchynge therin wyth Col. iiii. thankes gyuynge. And to Timothe he writeth: She that truly is a wydowe, let her give her selfe to prayer nyght and i. Tess. v. day. And to the Tessalonians: Praye wythout any day

leauvng of, not that we shuld do nothing els, but that we shuld ofte amonge other thinges that we do pray to almyghty God, callynge hym to remembraunce that he maye helpe vs, puttyng in al our dedes oure confidence in him. And surely this thing we myght easely do, sayeng diverse tymes on the day though it were but one Pater noster one tyme, so that Christe thereby shulde be not farre from our remembraunce, nor we shuld not by worldly pleasures or busines stray abrode farre from hym, nor the deuyll shuld not so boldely approch vnto vs, seynge vs alwayes vnder the wynge and sauegarde of our heauenly father. And surely yf we coulde thus dispose our selfe, our thinges shuld prosper much better in thys worlde, and we shulde also therby please almyghty God, and at laste come to the glorie euerlastynge. Wherunto our sauioure Jesu Christe, who hathe redemed vs, brynge vs all. Amen.

The passion on Palme sonday.

The xxvi. chapter of Mathew.

JESUS sayde vnto hys disciples: Ye knowe that after two dayes shalbe Easter, and the sonne of man shalbe delyuered to be crucified. &c.

IT shuld not become vs, welbeloued brothers and systers, beynge that people whiche be redemed from the dyuell, from synne and death, and from euerlastynge damnation by Christe, to suffer thys tyme to passe forth wythout any meditation and remembraunce of that excellent worke of our redemption, wrought as aboute thys tyme throwe the greate mercy and charitie of oure Sauiour Jesu Christe for vs wretched synners and hys mortall enemyes. For vf a mortall mans dede done to the behoue of the commen welth be had in remembraunce of vs wyth thankes for the benefyte and profyte whyche we receyue therby, how moche more redely shulde we haue in memorye thys excellent acte and benefite of Christes death, wherby he hath purchased for vs the vndouted pardon and forgyuenes of oure synnes, wherby he made at one the father of heaven with vs in such wise that he taketh vs now for his louing children, and for the true inheritours with Christ hys natural sonne of the kingdom of heauen. And veryly so

Col. ij.

Phil. ij.

muche more doth Christes kyndenes appere vnto vs, in that it pleased hym to delyuer hymselfe of all his godly honoure which he was equally in with his father in heuen, and to come downe in to thys vale of miserye to be made mortall man and to be in the state of a moste lowe seruaunte, seruynge vs for oure wealth and profyte, vs, I saye, which were his sworne enemyes, which had renounced hys holy lawe and commaundementes, and followed the lustes and synfull pleasures of oure corrupte nature. And yet I saye dyd Christe put himselfe betwene Godes deserued wrath and our sinne. and rent that obligation wherin we were in daunger to God, and payed our dette. Oure dette was a great dele to great for vs to haue payed, and wyth out paymente God the father coulde neuer be at one wyth vs. Neyther was it possible to be loosed from thys dette by our owne habilitie. It pleased therfore him to be the payer therof and to discharge vs quyt. Who can now consyder the greuouse dette of synne, which coulde none otherwyse be payed but by the death of an innocente, and wyll not hate synne in his harte? If God hateth synne so much, that he wolde allowe neyther man nor angell for the redemption therof, but only the death of his onely and welbeloued sonne, who wyl not stand in feare therof? Yf we (my frendes) consyder this, that for our synnes thys moste innocente lambe was dryuen to death, we shall have muche more cause to bewaile our selves that we were the cause of his death, than to crve out of the malvce and crueltie of the Jues whiche pursued hym to his death. We dyd the dedes wherfore he was thus stryken and wounded, they were only the ministers of oure wyckednesse. It is mete than we shuld steppe lowe downe into our harts, and bewayle oure owne wretchednesse, and synful lyuynge: let vs knowe for a certentye, that yf the most dearly beloued sonne of God was thus punysshed and stryken for the synne which he had not done hymselfe, howe muche more oughte we sore to be stryken for oure dayly and manyfolde synnes whiche we commyt agaynst God, yf we ernestly repente vs not and be not sorye for them? No man can loue synne whych God hateth so much, and be in hys fauoure. No man can saye that he loueth Christe trulye, and haue hys greate enemye (synne, I meane, the authoure of hys death) familiar and in

frendshyp wyth him. So muche do we loue God and Christe as we hate synne. We ought therfore to take great hede, that we be not fauorers therof, leste we be founde enemyes to God, and traytours to Christe. For not only they whiche nayled Christe vpon the crosse are hys tormentours and crucifiers, but all they (sayth saynt Paule) crucifie agayne the Heb. vi. sonne of God as much as is in them, which do commytte vice and synne whiche broughte him to his death. If the wages Rom. vi. of synne be death, and death euerlastynge, surely it is no small daunger to be in seruice therof. Yf we lyue after the Ro. viij. tlesh and after the synfull lustes therof, saynte Paule threateneth, yea almyghty God in S. Paule threateneth, that we shal surely dye. We can none otherwyse lyue to God, but by dveng to synne. Yf Christe be in vs. than is synne deade Ro. viii. in vs, and if the spirite of God be in vs whiche reysed Christ from death to lyfe, so shal the same spirite rayse vs to the resurrection of euerlastynge lyfe. But yf synne rule and Ro. viij. ravgne in vs. than is God, which is the fountayne of al grace and vertue, departed from vs, than hath the deuyll and hys vagraciouse spirite rule and dominion in vs. And surely yf in such miserable state we dye, we shal not ryse to lyfe, but fal downe to death and damnation and that without ende: for Christ hath not so redemed vs from synne that we may saufly Christ hath returne therto agayne, but he hathe redemed vs, that we not so redemed vs shulde forsake the motions therof and lyue to ryghtuousnes. from syn Yea we be therfore washed in oure baptisme from the fyl-shulde lyue thynes of synne, that we shulde lyue afterwarde in the in synne. purenes of lyfe. In baptyme we promysed to renounce the deucll and his suggestions, we promysed to be (as obedient chyldren) alwayes folowynge Godes wyll and pleasure. Than yf he be our father in dede, let vs gyue hym hys due honour. Mal. i. Yf we be hys chyldren, let vs shewe hym oure obedience, lyke as Christ openly declared hys obedience to hys father, which (as saynt Paule wryteth) was obedient euen to the Phil. ij. very death, the death of the crosse. And thys he dyd for vs all that beleue in hym. For hymselfe he was not punyshed, for he was pure and vndefyled of al maner of synne, he was wounded (sayth Esay) for oure wyckednes and stryped for Esa. iiij. our synnes, he suffered the penaltie of them hymselfe to deliuer vs from daunger, he bare (sayth Esay) al our sores

and infirmities vpon hys owne backe. No payne dyd he refuse to suffre in his owne bodye, that he myght delyuer vs from payne euerlastynge. Hys pleasure it was thus to do for vs, we deserved it not. Wherfore the more we se our selves bounde vnto him, the more he ought to be thanked of vs, yea and the more hope may we take that we shal receive al other good thinges of hys hande, in that we have recevued the gyfte of hys only sonne throughe hys liberalytye. For yf God (sayeth saynt Paule) hath not spared his owne sonne frome payne and punyshemente, but delyuered him for vs al vnto the death: howe shulde he not give vs al other thinges with him? Yf we wante any thynge eyther for bodye or soule, we maye lawefully and boldly approche to God as to our merciful father to aske that we desyre, and we shall obteyne it, for suche power is gyuen to vs to be the chyldren of God, so many as beleue in Christes name. In hys name: whatsoeuer we aske, we shall haue it graunted vs. For so well pleased is the father almyghty God wyth Christ hys sonne, that for hys sake he fauoreth vs and wyll denye vs no: thyng. So pleasaunt was thys sacrifice and oblation of hyssonnes death whiche he so obediently and innocently suffred, that he wold take it for the only and full amendes for all the synnes of the worlde. And such fauour dyd he purchase by hys death of hys heuenly father for vs, that for the meryter therof (vf we be true christians in dede and not in worder only) we be now fully in Gods grace againe, and clearly discharged from our synne. No tong surely is able to expresse the worthynes of this so preciouse a death. For in this standeth the continual pardone of our dayly offences, in thys resteth oure justification, in thys we be allowed, in thys is purchased the euerlastynge helthe of all oure soules. Yea there is none other thyng that can be named vnder heuen to saue oure soules, but thys only worke of Christes preciouse offerynge of hys bodye vpon the alter of the crosse. Certes there can be no worke of any mortall man (be he neuer so holy) that shall be coupled in merites with Christes moste holy acte, for no doubte all oure thoughtes and dedes were of no value, yf they were not allowed in the merites of Christes

deathe. Al our ryghtuousnes is ferre vnperfecte, yf it be compared with Christs righteousnes, for in his actes and

Act. iiij.

Ro. viii.

Ioh. i.

Mat. xi.

dedes there was no spotte of synne or of any vnperfectnes. And for this cause they were the more hable to be the true amendes of oure varyghtuousnes, where oure actes and dedes Our dedes be full of imperfection and infirmities, and therfore nothynge imperfecworthy of them selues to sturre God to any fauour, much tion. lesse to chalenge the glorye that is due to Christes acte and meryte. For not to vs (sayeth Dauid) not to vs, but to thy Ps. exiii. name gyue the glorye O Lorde. Let vs therfore (good frendes) with al reuerence glorifie hys name, let vs magnifie and prayse him for euer, for he hath dealte with vs accordyng to his great mercy, by himselfe hath he purchased our redemption. He thought it not ynough to spare hym selfe and to sende hys angell to do thys dede, but he wolde do it Hebr. i. hymselfe that he myght do it the better, and make it the more perfyte redemption. He was nothyng moued wyth the vnsufferable paynes that he suffred in the hole course of his longe passion, to repent hym thus to do good to hys enemyes, but he opened hys hart for vs and bestowed himselfe holly for the raunsoming of vs. Let vs therfore now open our hartes agayne to him and study in oure lyues to be thankefull to suche a Lorde, and euer more to be mindeful of so great a benefite. Yea, let vs take vp our crosse with Christ and follow him. His passion is not only the raunsome and hole amendes for oure synne, but it is also a moste perfyte exemple of all pacience and sufferaunce. For yf it behoued Act. xvij. Christ thus to suffre and to entre into the gloric of hys father, howe shulde it not become vs to beare paciently our smal crosses of aduersitic and the troubles of this worlde? For surely (as sayeth saynt Peter) Christ therfore suffered, to i. Pe. ij. leaue vs an exemple to followe hys steppes. And yf we ij. Tim. ij. suffer with him, we shalbe sure also to reigne with hym in heauen: not that the sufferaunce of this transitory life shuld Ro. viii. be worthy of that glory to come, but gladly shulde we be contente to suffer to be lyke Christe in oure lyfe, that so by oure workes we maye glorifie our father whiche is in heauen. Math. v. And as it is paynfull and groupuse to beare the crosse of Heb. xi. Christe in the greffes and displeasures of this life, so it bryngeth forth the ioyfull fruite of hope in all them that be exercised therewith. Lette vs not so much beholde the payne, as the reward that shal follow that labour. Nay let vs rather

endeuer oure selues in oure sufferance to endure innocently and gyltles, as our saujour Christ dyd. For yf we suffer for our deservinges, than hath not pacience his perfyt worke in Iaco. i. i. Pet. ij. vs, but yf vndescruingly we suffer losse of goodes and lyfe, yf we suffre to be euyll spoken of for the loue of Christ, this is thankeful afore God. For so did Christ suffre, he neuer The pacience of did synne, neyther was there any gyle founde in his mouth. Christ. Yea when he was reuyled with tauntes, he reuyled not again. Whan he was wrongfully dealte with, he threatened not agayn, nor reuenged hys quarel, but deliuered his cause to him that judgeth rightly. Perfyte pacience careth not what Perfyte pacience. or howe muche it suffereth, nor of whom it suffereth, whether of frende or foo, but studieth to suffre innocently and wythout descruynge. Yea he in whome perfyte charitie is, careth so Math. v. lytle to reuenge, that he rather studieth to do good for euyl, to blesse and say wel of them that curse him, to pray for them that pursewe him, according to the exemple of our The meke- saujour Christ who is the mooste perfyt exemple and patnes of terne of al mekenes and sufferance, whiche hanginge vpon Christ. his crosse in moste feruente anguysh, bledvng in euery parte of his blessed body, beynge sette in the myddes of his enemyes and crucifyers, and notwythstandynge the intollerable paynes whiche they sawe him in, beyng of them mocked and skorned despitefully without all fauour and compassion, had yet towardes them such compassion in hart, that he prayed to his father of heuen for them, and sayd: O father forgyue them, for they wotte not what they do. What pacience was it also whiche he shewed, whan one of his owne apostles and scruauntes, whiche was put in trust of him, came to betrave hym vnto his enemies to the death! he sayd Math.xxvi nothing worse to him, but frend wherfore art thou come? Thus good people shulde we call to minde the great exemples of charitie which Christ shewed in his passion, yf we woll frutefully remembre his passion. Suche charitie and

Math. v.

seruauntes of Christe. For yf we loue but them which loue and say well by vs, what great thing is it that we do? sayth Christ: Do not the Panyms and open sinners so? We must be more perfyt in our charitie then thus, euen as our father in heuen is perfyte, whiche maketh the lyght of his sunne to

loue shulde we beare one to another, yf we wol be the true

ryse vpon the good and the bad, and sendeth his rayne vpon the kinde and vnkynde. After this maner shuld we show our charitie indifferently, as wel to one as to an other, as well to frende as foo, lyke obedient chyldren after the exemple of oure good father in heaven. For vf Christe was obediente to livs father even to the deathe and that the mooste shamefull deathe (as the Jues estemed it) the deathe of the crosse, why shulde not we be obedient to God in lower poyntes of charitie and patience? Lette vs forgyue than oure neyghbours theyr Eccle. smale fautes as God for Christes sake hathe forgyuen vs oure \*xxviij. great. Yt is not mete that we shuld craue forgyuenes of our great offences at Gods handes, and yet wyl not forgyue the smale trespasses of our nevghbours agaynste vs. We do call for mercy in vayne, yf we wyl not shewe mercy to our neyghboures. For yf we wyll not put out wrath and dis-Math.xviij. pleasure forth of our hartes to our Christian brother, no more wyll God forgyue the displeasure and wrath that our synnes have deserved afore hym. For vnder thys condicion dothe God forgvue vs, yf we forgvue other. It becommeth not christen men to be harde one to another, nor yet to thynke theyr neyghbour vinworthy to be forgyuen, for how socuer vnworthy he is, yet is Christe worthy to haue the do thus muche for hys sake, he hath deserved it of the, that thou shuldeste forgyue thy neyghbour, and God is also to be obeyd which commaunde vs to forgyue, yf we wyll haue any parte of the pardone whiche oure sauiour Christ purchased ones of God the father, by shedyng of hys preciouse bloude. Nothynge becommeth Christes seruauntes so much as mercy and compassion: lette vs than be fauorable one to an other Iaco. v. and pray we one for an other that we may be healed from al trailties of our life, the lesse to offend one the other, and that we maye be of one mynde and of one spirite, agreyng to Ephe. v. gether in brotherly loue and concorde euen like the deare chyldren of God. By these meanes shall we moue God to be mercyful to our synnes, yea and we shalbe hereby the more redy to receive our saviour and maker in his blessed sacrament to our euerlasting comforte and helth of soule. Christ deliteth to entre and to dwel in that soule where loue and charitie ruleth, and where peace and concorde is sene, for thus wryteth saynt John, God is charitie, he that abydeth i. Io. iiij.

i. lo. iii.

i. Io. ij.

(saith he) we shal know that we be of God, yf we loue our brothers. Yea and by this shall we know that we be shifted from death to life, yf we loue one an other. But he which hateth his brother, sayth the same apostle, abideth in death, euen in the daunger of euerlasting death, and is moreouer: the chylde of damnation and of the deuyl, cursed of God and hated (so longe as he so remaine) of God and of all his: heauenly company. For as peace and charitie make vs the blessed children of almighty God, so doth hatred and enuvmake vs the cursed children of the deuyl. God gyue vs all. grace to folowe Christes exemple in peax and in charitie, in pacience and sufferaunce, that we now may have him our gest to entre and dwell within vs, so as we may be in ful. suretie having such a pledge of our saluation. Yf we have hym and hys fauour, we maye be sure that we haue the fauour of God by his meanes, for he sitteth on the right hand of hys father as our proctour and atturncy pledinge and suynge for vs in all oure nedes and necessities. Wherfore yf we wante any gyfte of godly wisedome we may aske it of God for Christes sake, and we shal haue it. Lette vs considre and exampne oure selfe in what want we be concerninge this vertue of charitie and pacience. Yf we se that our hartes be nothing inclined therunto in forgyuinge them that haue offended against vs, then let vs knowledge our want and wysh of God to haue it. But if we want it and se in our

selfe no desire therunto, veryly we be in a daungerous case afore God, and haue nede to make moch erneste prayer to God that we may have such an hart chaunged, to the grafting: in of a new, for onles we forgyue other, we shall neuer beforgyuen of God. No, not all the prayers and merites of other can pacific God vnto vs, onles we be at peace and at one with our neighboure, nor all our dedes and good workes. can moue God to forgyue vs our dettes to hym excepte we forgiue to other. He setteth more by mercy then by sacrifice. Mercy moued our sauioure Christe to suffre for his enemycs, it becommeth vs then to follow his exemple. For it shal lytle auayle vs to have in meditation the frutes and price of his passion, to magnifie them and to delyte or trust to them, except we have in mind hys exemples in passion to

Ro. viii.

folowe them. Yf we thus therfore consydre Christes death, and wyll stycke therto with faste fayth for the merite and descruing therof, and wyll also frame oure selfe in suche wyse to bestowe oure selues and all that we have by charitie to the behofe of our neighbour, as Christ spent himselfe holly for our profyte, then do we truly remembre Christes death, and beynge thus folowers of Christes steppes, we shall be sure to folowe him thyther where he sytteth nowe wyth the Father and the Holy Goost, to whome be all honour and glorie. Amen.

An exhortation before the communion or receyuynge of the blessed sacrament of the aulter.

## i. Corin. xi.

OVRE Lord Jesus Christ in that nyght wherin he was betrayed toke bread, gaue thankes and brake it, and sayde, take ye and eate ye, thys is my bodye whyche shalbe betrayed for you, thys do ye in remembraunce of me. So lykewise toke he the cuppe after he had supped, and sayde, thys cup is the newe testamente in my bloude, as ofte as ye do thys, do it in the remembraunce of me. So ofte as you shall eate this bread and drynke this cup, you shal shewe forth the death of our Lorde vntyll he come.

THE holy apostle saynt Paule, good christen people, in the wordes before rehersed, wryten in hys fyrst epistle to the Corinthians the .xi. Chapter, declareth vnto vs howe that oure sauioure Christe at hys laste mawndye or supper, which Math.xxvi. he made with hys apostles that same nyght that Judas betrayed him to hys death, dyd ordeyne that holy sacramente of hys preciouse bodye and bloude to be vsed and exercised in hys churche for a perpetuall recorde and memorye of his blessed death wyllyngly suffered of him for the redemption and saluation of our soules, which thing he dyd that we hauynge alwaye in our syghte the remembraunce of hys so great charitie shulde alwayes gyue thankes vnto hym for hys benefyte. He wolde in no wyse that this dede of mercy,

wrought so costly on hys parte, and to so greate profyte of ourc soules, shuld weare out of minde and be forgotten, and therfore he hathe ordeined this preciouse sacrament wherin he wold have his owne blessed body and bloude to be received of vs with al reverence in forme of bread, in pledge of the cleare forgyuenes of our synne and for the surer gauge of our euerlasting saluation purchased for vs ypon the tree of Considre now, my frendes, howe much bounde we be to so merciful a Lorde, which wolde so redely bestowe his body and bloude for vs, and wold leave vs no lesse gage than the same to put vs in remembraunce of him. What more preciouse token can we have of his love to vs, than himselfe thus alwaye to be present amonge vs, and to be received of vs? What could he do more for vs, than so many waies to bestowe himselfe holly for oure wealth? He thoughte it not ynoughe only to be himselfe a sauiour, and to be the phisicion of our soules, but he wolde haue vs so to esteme him, and assureth so to finde him, he clepeth vs vnto him to eniove and to fele within vs that comfortable helth whiche commeth frome him, as he speaketh by the prophete Esaye: Come to the waters all ye that be thyrsty, for I haue the water of lyfe. And who so euer drinke of this water shall neuer thyrst agayne. Come therfore (sayeth he) to me all you that trauaile, and I wyll refresh you. Yf ye be thyrsty. and desyre to be indowed with perfyte rightuousnes, come vnto me. Yf ye fele the greate heate of euyll lustes, come vnto me, and I wyll refresh you, come to me without money, sayeth he, come and bye that ye may have to eat, but come with sure fayth, for God selleth all his graces and goodes to true faith. Yea al his workes be inclosed in faith, he requyreth neyther syluer nor golde to by hys fauoure and grace wyth. Only hys eyes beholde the fayth, as the prophet Jeremy, sayeth. Discusse ve your conscience therfore and example your fayeth, that so ye maye receyue this breade of lyfe to youre gostlye comforte, for thys is the true fode of the soule, whiche who soeuer receyueth wyth fayeth, receyueth eternall lyfe. Nothynge can swage the honger and thyrste of the soule so plenteously, as can thys heauenly bread oure sauiour Christ. In hym doubtles is al maner refreshing, al nourysh-

yng and encrease of grace spiritual. That person can neuer

Esa. lv. Ioh. iiij. Math. xi.

Ps. xxxij.

Iere. v.

honger or perish by famyne in soule, that eateth hym wyth reverente fayeth. Yea oure bodye is nothyng so well nouryshed and kepte in lyfe by wyne or mylke or any such comfortable nuryshment, as oure soule is preserued in lyfe and helth by the receyuynge of thys goostlye fode. If we recevue any other nuryshment for the life of our soule than this, we be much deceyued, and worthy to here the wordes of reprofe which God speaketh by hys prophet Esaye in the place before rehersed, where he sayth: Why do ye lay out your money for the thyng that fedeth not, and why spend you your labour about the thynge that satisfyeth you not? But herken rather vnto me, sayth our Lord, and ye shal eate of the beste, and your soule shall have her pleasure in plenteousnes. Bowe downe your eares and come vnto me, take hede and youre soules shall lyue, for I wyll make an euerlastynge couenaunte wyth you, euen the sure mercyes which I promysed to my chosen seruaunt Dauid. Thus speaketh he vnto vs to the intente to prouoke vs to come and to trust vnto him. Therfore I exhorte you in the name of oure Lorde God and with the wordes of the holy prophet, seke oure Esay .lx. Lorde whyle he may be founde, call vpon hym whyle he is nve. Let the vngodly man forsake hys wayes, and the vnryghtuous his ymaginations, and turne agayne to our Lorde, so shal he be mercyfull vnto him: let no man tarve and dyffer longe to returne to our God, for he is redy to forgyue. If we have strayed from hys holy law and pleasure, and have followed the nawghty pleasures of our owne corrupt wylles, let vs nowe returne to hym that not onely offereth vs mercy and peace, but also offereth hymselfe vnto vs wyth al his goodes and graces in thys holy sacramente. In dede yf we shulde consyder our euvll descruynges to oure Lorde God, we were to farre vnworthy to receyue suche fauour at his hand: or vf we shulde beholde the moste excellent dignitie and maiestie of oure saujour Christe, we were to farre vnworthy to receyue hym for oure geeste to dwell wythin vs, for I praye you what is man, which is so much defouled and corrupt in all kynde of vnryghtuousnes, of hymselfe worthy to receyue the most holy saynte of all sayntes the maker of al thinges and Lord of angels? The angels and archangels stande reuerently about hym, the holy chosen company of

heuen do honour him with most low reuerence and humble-Al ryghtuouse men dread him in his most puyssaunt maiestie, and how dare than a vyle synner draw nye to his presence, yea and more ouer to receyue him? Ueryly yf his owne mercyfull wordes and gentle calling were not to be considered more than our owne descruyinge and worthynes, it were a thing vnlyke that we shulde be admitted to such a fauour and familiaritic with the sonne of God, for in this holv sacrament Christ is holly knyt to vs, and we be incorporate into hys body, hauvnge all one father together, one spirite and one euerlastyng inheritaunce. Thys sacrament is called the holy communion, in that we be so coupled to Christes body, that what so euer is Christes, is also commen to vs, and freely maye we clayme hym wyth all hys gyftes and graces, as yf they were our owne. Esaye recordeth the same whan he sayth: A chylde is borne for vs, and a sonne is gyuen vnto vs, whose dominion shall be on his shulder. He was not borne but for vs, hys death and resurrection, hys ryghteousnes and holynes al be oures and serue to our weale and commoditie, he was pore to make vs rych with hys heuenly ryches, he toke vpon hym oure frayle nature to endow vs wyth hys godly nature. He was mortal to make vs immortal, he cam downe into the earth to prepare vs a way into heuen, he was made the sonne of man wyth vs, to make vs the sonnes of God with hymselfe, he destroyed synne, death and hel, and hath in the stede of them purchased for vs grace lyfe and the kyngdome of heauen. All these in this holy communion be gyuen vnto vs, yf we by our fayth stedfastly wol sticke to his word, for what soeuer our deseruing and worthynes is, his worde can not deceyue vs where he sayeth: Take ye, eate ye, thys is my body whyche is betrayed for you, thys is my blode whyche is shed for the remission of your synnes. In that he byddeth vs take it, he signifieth to vs that it is oures, in that he byddeth vs cate it, he signifieth that he is one substance with vs. Here ye so the marueylous grace and vertue of thys holy communion, whose worthynes and excellencye no tonge is able to expresse and declare. Wherfore loke howe moche the more we be in det to oure

Lorde that he haue prepared and ordeined such an infinite treasure for vs: so much the more prayse and thankes shulde

Why it is called the commu-

Esay .ix.

we render for his so greate benefyte, yea and the more diligence shulde we take wyth oure selfe, that we come not vareuerently to so reuerent and worthy a mystery. Nowe he commeth vnreucrently that come not in faythe of Christes promyse made in this sacrament, he commeth vnreuerently that hath not due penaunce and purpose of amendment, he receiveth him vnworthely that wyl not put oute rancor and malice oute of his harte agaynst his neyghbour. Wherfore he is vnworthy to be receyued in this holy communion to the frendshyp and felowship of Christ and his holy spirite that well not in lyke maner forgyue hys nevghboure his smale offences and take hym in felowshyp of brotherly loue and charitie. Let vs then beseche God that we maye haue hys grace to recevue hym as we ought to do. We se that he offereth hymselfe wyth good harte vnto vs all, and calleth vs to peace and forgyuenes. Yt were therfore mete we shulde with as good harte prepare oure selues to receive hym, he speakethe to vs all, he exceptethe none but suche as woll by mysbelyue and malyce excepte themselfe, he refuseth no man for his synne, yf he wol in repentaunce come vnto hym, for he came not into thys worlde (as himselfe sayth) to call the Math. ix. ryghtuous, but synners to penaunce. He ordeined this preciouse medicine of the sacrament of his body not for the ryghtuouse, but for synners, as the words of his promise speketh vnto vs. He was borne (sayeth the heauenly messenger of God) to sauc hvs people from theyr synnes. If Math. i. then we be synners, let vs here receive our remedy: if we be woundyd and broused in soule by our ofte falling in synne, by offending the law of almyghty God, in this sacrament may we come to the Phisicion of our soules, to be healed and cured of al. Yf we be ouer weke in soule to perform the deuty that God requireth of vs, here may we be strengthed and refreshed wyth spirituall grace to do our deuty, for this is the breade of lyfe that norysheth, that susteineth and fedeth our soule. In the forme of breade and wyne it pleased Christ to ministre hys body and bloude, to signify vnto vs, that as our bodyes be strengthed and made lyuely by material bread, so is our soule repasted and nouryshed wyth hys preciouse bodye, and lyke as the materiall wyne dothe comforte oure body, refresh it and make it

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cherefull, euen so be we refreshed and our soules made glad and mery in thys holy sacrament, in remembraunce how hys body was delyuered and his bloud shed for our synnes. No doubte we be to weake to fyght agaynst our inuisible and goostly enemy, yf we be not strengthed wyth thys heauenly bread: we can neuer take comfort and be mery in conscience before God, onlesse we be strengthed in soule wyth thys precious bloud. Yf we want any grace necessary, here may we fynd it, for it is the incomparable treasure of all grace and vertue. What shal we than do but gyue our: Lorde prayses and thankes for hys mercye and kyndenes? What can we do lesse to recompence so greate kyndnes, but to be in lyke wyse fauorable to our christian brother, to pardone, to helpe him, to do him good, and to bestow all that euer we can for Christes sake? For surely he wyl none other wayes be requited and recompensed of us, but by shewyng on our behalfe lyke mercy and charitie to his: seruauntes our neyghbours. We have not hymselfe now in corporall presence of a naturall body to herbrough him, to cloth him, and to fede him, and therfore he hath commaunded vs to bestowe vpon oure neyghbour what socuer we wold: bestow and spend vpon himselfe, and he promyseth in his word, that he wyll as thankfully take it as yf it were done Math. xxv. vpon his owne bodye. Whatsoeuer (sayeth he) ye do to any of those lytle ones that beleue in me, ye do to me, and I wyll vndoubtedly requyte you. It can not be loste (frendes) whatsoeuer is done to him. Let vs not so moch consydren the worthynes or vnworthines of our neyghbours, in forgyuynge and pardonynge theyr fautes done to vs, in helping: them and releuing them of theyr necessities, as to consyder, that Christ our captayn requireth the thing of vs. and againe how Christ hath deserved the same of vs. Yt is I savereasone, yf we woll come to Christ in this sacrament for pardone of our trespasses and gyltes, that we shulde shewe the same to our neyghbour. Let no man thynke but that he take the preciouse bodye of Christ vnworthely and to hys damnation, yf he wyll reteyne and kepe hatred in hys harter towardes hys brother. He doth lyke an infidell but player and mocke wyth Christes sacrament, that wyll not offer hymselfe to peace and be at one with his euen christen in loue.

and charitie. The name of this sacrament is called (as I tolde you) the holy communion, as wel bycause it maketh al Christes goodes and graces commune to vs, as because we shulde in commune offer fauoure and peace one to an other, and haue all gyftes and graces that God gyueth vs commonly bestowed amonge oure selues, for thys sacramente, where it is well recevued, maketh vs in commune the membres of one bodye vnder Christe oure heade. Wherfore lyke as one bodye is led wyth one spirite, so shuld we agre together in one spirite of vnitie and peace. And as the membres of one bodye be careful and helpyng the one for the other, so shulde we be in lyke maner pitiefull the one to the other. Yf we be chyldren all vnder one father almyghty God, it is mete that we shulde lyke louyng chyldren be in peace and concorde of harte and mynde one wyth another. Yt ys a greate thynge certaynly that I nowe moue you to, but consyder how great a thyng ye shal receyue in this holy sacrament yf ye receyue hym by fayth and charitie worthyly, consyder on thother part how greate damnation and daunger hangeth vpon vs, yf for lacke of fayth and charitie we receiue hym vnworthelv. Consydre that saynt Paule openly sayeth, that i. Cor. xi. God doth sende many plages and punyshementes vpon al them that receyue him vnworthely. Let vs examyne and proue oure selues, and so let vs eate of thys holy breade. any wyse, yf any of you have any quarell agaynst an other, go and be at peace, or els loke for no peace in thys sacrament, but rather for Gods hatred and indignation. Go (sayth Mat. v. Christ) and fyrst be thou made at one with thy neighbour, before thou commest to the aultar to offer or do any pleasure to me. Yf ye se in your hartes no redynes or wyl to this dutie of reconcylynge your selues the one to the other, and yet ye wyl presume to come to Christes table, than beware, leste lyke as Judas receyued Christes body in purpose of cuyll lyfe, contynuynge hatred and falsehode towardes hys moste louvnge and kynde mayster, and so deserued the soden strocke of God to fall vpon hym, that the lyke fall not to you, but yf ye se the euyll disposition and inclination of your frowarde natures, and be sory to se or fele the same, and also yf ye in harte and spirite be desyreous to be at peace, howe so ever your stomakes worke to the contrary, then be ye not

afrayed to come to hys heauenly medicyne to be healed of thys your sycknes and infirmitye, for Christ offereth hymselfe to suche as fele themselues weake and sycke and woll be healed, he hateth veryly no synners that be sory for theyr faultes, that woll wyshe themselues otherwyse, but suche doubtlesse be they, whom almyghty God doth hatc, whose mynde and harte is holly set and bent agaynst hys lawe, which haue no remorse in theyr conscience of theyr offendynge God, whiche haue no towardnes nor purpose to be in loue and charitic wyth theyr neyghbour. Consyderynge these thynges wyth oure selues (my frendes) let vs prepare our hartes through lowely repentaunce in renouncyng al oure olde lyfe, and lette vs inforce oure selues ernestly to begynne a newe lyfe in ryghtuousnes and veritie. Trueth it is we mave tryfle and dissemble with the worlde, but veryly we can not tryfle ne dissemble wyth God, he searcheth the secrete corners of oure hartes, there is nothynge at all in no place hydde frome hys syghte. Lette vs then applye oure selfe by due penaunce, by true fayeth and vnfeyned charitie to receyue thys moste worthy geste, that we maye be knytte to hym and be of hys misticall body, hauynge Christe oure heade, oure captayne, our defendoure, and protectoure. Lette us consider to what hyghe preferrement and dignitie we be called to in thys sacramente, euen to hauc him dwellyng wythin vs that is the moost myghty and the only Lorde and ruler of all creatures, that is the conquerour of all euyl and malyce wrought agaynst vs. Hauyng hym I saye for our buckeler and defender we be clere out of daunger of all oure enemyes, hauvnge this so puyssaunte and mercifull a Lorde residente in oure hartes, we have the favour and the grace of the father in heuen and eke the assystence and comfortable ayde of the Holy Goost, to whom beynge thre personnes in godhed be rendred all honoure and glory worlde wythout ende. Amen.

A right frvtefvl Sermon of the Resvrrection of ovr Saviovr Jesv Christ to be preached on Ester daye or vpon any of the holy dayes following.

Thema.

Christes traditus fuit propter peccata nostra, et resurrexit propter iustificationem nostri. Roma .iiij. that is to saye.

The Theme or proposition.

CF Christ was delyucred for oure synnes, and rose agayne for the justifieng or ryghtuousmakynge of us. Roma .iiij.

## The exhortation.

IF euer at any tyme the greatnesse or excellencye of any matter spirituall or temporall hathe styred vp your myndes to gyue diligente eare (good christen people and welbiloued in oure Lorde and Sauioure Jesu Christe) I doubte not, but that I shall have you nowe at thys presente season mooste diligente and redye hearers of the matter whiche I haue at thys tyme to open vnto you. For I come to declare that greate and mooste comfortable article of oure Christian religion and fayeth, the resurrection of our Lorde Jesus. So greate surely is thys article, and of so greate weyght and importaunce, that it was thoughte worthy to kepe oure sayde Sauioure styll on earthe after he was rysen frome death to lyfe to the confirmation and stablyshemente therof in the hartes of hys disciples. So that, as Luke clearely testifyeth in the fyrste chapter of the Actes of the Apostles, he was conversaunte wyth hys disciples by the space of fourty dayes continually together, to the intent he wolde in hys personne nowe glorifyed teache and instructe them whyche shulde be the teachers of other fully and in moost absolute and parfyte wyse the truthe of thys moost Christian article whyche is the grounde and foundacion of oure hole religion, before he wolde ascende vp to hys father in to the heavens there to receyue the glory of hys most triumphant conquest and victory. Assuredly so hyghly comfortable is thys article to our consciences, that it is even the very locke and keye of all our Christen religion and favth. Yf it were not true (sayeth this holy Apostle Paule) that Christ rose agayne, then oure preachynge were in vayne, your fayth which ye have receyued were but voyde, ye were yet in the daunger of your synnes. Yf Christe be not rysen agayne, sayeth the Apostle, then are they in very cuell ease and vtterly peryshed, that be entred theyr slepe in Christ, than are we the most myscrable of al men, whych haue oure hope fixed in Christe, yf he be yet vnder the power of death and as yet not restored to hys blesse agayne, now is he rysen agayne from death, sayeth the apostle Paule, to be the fyrste frutes of them that be a slepe, to the intente to rayse them to euerlastyng lyfe agayne. Yea yf it were not true, that Chryste is rysen agayne, than were it neyther true, that he is ascended up to heaven, nor that he sent downe from heauen vnto vs the Holy Gooste, nor that he sytteth on the ryght hande of his heauenly father, hauynge the rule of heauen and earthe, reygnynge as the prophete sayeth from see to see, nor that he shulde after thys worlde be the judge aswell of the lyuynge as of the deade, to gyuc rewarde to the good, and iudgemente to the euell. That these lynkes therfore of oure faythe shulde all hange together in stedfaste establyshmente and confirmation, it pleased oure sauioure not strayghtewaye to wythdrawe hymselfe from the bodylye presence and syghte of hys disciples, but he chose out fourtye

moste stronge argumentes and tokens, that he had conquered

Lu. xxiiij. deathe and that he was also truly rysen agayne to lyfe. He beganne (sayeth Luke) at Moses and all the prophetes, and expowned vnto them the prophecies that were wrytten in all the scriptures of hym, to the intente to confyrme the truethe of hys resurrection longe before spoken of, whyche he verefyed in dede, as it is declared verye apparauntelye and manifestlye by hys ofte apperaunce to sondrye personnes, at son-

dayes, wherin he wolde declare vnto them by manyfolde and

Math. xviij. drye tymes. Fyrste he sente hys angels to the sepulchre, whyche dyd shewe vnto certayne women, that the stone of the graue was remoued from the intraunce therof: and shewed them the emptye graue sauynge that the buriall lynnen remayned therin, and by these sygnes were these women fully instructed, that he was rysen agayne, and so dyd they

testifye it openlye. After thys Jesus hymselfe appeared to Joh. xx. Mary Magdelene, and after that to other certayne women,

and strayghte afterwarde he appeared to Peter, than to the i. Cor. xv. two disciples whyche were goynge to Emaus. He appeared Lu. xxiiij. to the disciples also as they were gathered together for feare of the Jues the dores shut. At an other tyme he was sene at Joh. xxi. the see of Tyberias of Peter and Thomas and of other disciples whan they were fyshynge. He was sene of more than i. Cor. xv. fyue hundred brethren in the mounte of Galilee, where Jesus appoynted them to be by hys angell, when he sayde: beholde, he shall go before you into Galile, there shall ye se hym, as he hathe sayde vnto you. After thys he appeared vnto Actu. i. James, and laste of al he was vysyblye sene of all the Apostles, at suche tyme as he was taken vp in to heauen. Thus at sondry tymes he shewed hym selfe after he was rysen agayne, to confyrme and stablyshe thys article, and in these reuelations somtyme he shewed them hys handes, his feete, and hys syde, and bad them touche hym that they shulde not take hym for a gooste or a spirite. Somtyme he also dyd eate with them, but euer he was talking with them of the eucrlastinge kingdome of God, to assure the truth of his resurrection. For then he opened theyr vnderstandynge, that they myghte perceyue the scriptures, and sayde vnto them, Thus it is wrytten, and thus it behoued Christe to Lu. xxiiij. suffer, and to ryse from death the thyrde days, and to haue preached openly in hys name penaunce and remission of synnes to all the nations of the worlde. Ye see, good christen people, howe necessarve thys article of oure fayth is, seynge it was proued of Christ hymselfe by such euident reasons and tokens by so longe tyme and space. Now therfore as our sauiour was diligent for oure comforte and instruction to declare it, so let vs be as ready in oure beloue to receyue it to our comforte and instruction. As he dyed not for himselfe, no more dyd he ryse agaync for hymselfe. He was dead, sayth saint Paule, for our synnes and rose agayne for our iustification. O moste comfortable worde euermore to be borne in remembraunce. He dyed, sayeth he, to put away synne, he arose agayne to endowe vs with ryghtuousnes. Hys death toke awaye synne and malediction, hys death was the raunsome of them both. Hys death destroyed deathe, and ouercame the deuyll, whych had the power of death in hys subjection. Hys deathe destroyed hell wyth all the damna-

tion therof. Thus is deathe swalowed vp by Christes vici. Co. xv. torye: thus is hell spoyled for euer. Yf any man doubt of thys victorye, let Christes glorious resurrection declare hym that thing. Yf death could not kepe Christ vnder his dominion and power but that he arose again, it is manifest that hys power was ouercome. Yf death be conquered, than must it folowe, that synne, wherfore death was appoynted as the wages, must be also destroyed. Yf death and synne be vanyshed away, then is the deuels tyranny resysted which had the power of death and was the author and brewer of synne and the ruler of hell. Yf Christ had the victory of them al by the power of his death, and openly proued it by his most victoriouse and valiaunt resurrection, as it was not possible for his great myght to be subdued of them, and then this true that Christ dyed for our synnes and rose agayn for our justification, why may not we that be hys membres by true fayth reioyce and boldely saye wyth the prophete Osee and the i. Cor. xv. Apostle Paule, where is thy darte O death? where is thy victory O hell? Thankes be vnto God, saye they, whyche hath gyuen vs the victory by our Lord Christ Jesus. Thys myghty conquest of hys resurrection was not only sygnifyed afore by dyuerse fygures of the olde testament, as by Samp-Iu. xiiij. son, whan he slewe the lyon, out of whose mouth came out i. Reg. xvij. swetnes and hony, and as Dauid bare his fygure, whan he delyuered the lamb out of the lyons mouthe, and whan he ouercame and slewe the great gyant Goliath, and as whan Jonas was swalowed vp of the whales mouth and cast vp Ion. ii. agayne on londe to lyue: but was also moost clerely prophecied by the prophetes of the olde testamente, and in the newe also confyrmed by the Apostles. He hath spoyled Col. ij. (sayeth saynte Paule) rule and power and all the dominion of oure spirituall enemyes. He hath made a shewe of them openlye and hath triumphed ouer them in hys owne person. Thys is the myghty power of the Lorde, whome we beleue By hvs death hath he wrought for vs thvs victorye, and by hys resurrection hathe he purchased euerlastynge lyfe and

> ryghtuousnes for vs. It had not bene ynough to be delyuered by hys death from synne, excepte by hys resurrection we had bene endowed wyth ryghtuousnes. And it shulde not auayle vs to be delyuered from death, except he had rysen agayne,

to open for vs the gates of heuen to enter into lyfe euerlastinge. And therfore saynte Peter thanketh God the father of i. Pet. i. oure Lorde Jesu Christe for his abundaunt mercy, bycause he hath begotten vs (sayeth he) vnto a lyuely hope by the resurrection of Jesus Christe from death, to enjoye an inheritaunce immortal that shal neuer perysh, whiche is layde vp in heauen for them that be kepte by the power of God thorowe fayth. Thus hath his resurrection wrought for vs lyfe and ryghtuousnes. He passed thorowe death and hell to the intent to put vs in good hope, that by hys strength we shal do the same. He payd the raunsome of synne, that it shulde not be layde to oure charge. He destroyed the deuell and all hys tyranny and openlye triumphed ouer hym, and toke awaye from hym all hys captiues, and hath raysed and set Ephe. ij. them wyth hymselfe amonges the heauenly cytesyns aboue. He dyed to destroy the rule of the deuel in vs, and he arose agayn to sende downe his holy spirite to rule in our harts, to endow vs with perfyte ryghtuousnes. Thus is it true that Dauid songe: Veritas de terra orta est, et iustitia de cœlo Psalm perspexit. The trueth of Goddes promyse is in erth to man lxxxiiij. declared, or from the earth is the euerlastynge veritie Goddes Captinam sonne rysen to lyfe, and the true ryghtuousnes of the Holy duxit cap-Goost lokynge out of heauen and is in moost lyberall larges dealte upon all the worlde. Thus is glorye and prayse re-Luce. ij. boundynge vpwarde to God aboue for hys mercy and truth: and thus is peace come downe from heuen to men of good and faithfull hartes. Thus is mercye and trouthe, as Dauid Psalm wryteth, together mette, thus is peace and ryghtuousnes im-Misericorbrasynge and kyssynge eche other. Yf thou douteste of so dia ct verigreate welth and felicitie that is wrought for the O man, call uerunt sibi. to thy mynde, that therfore haste thou received into thyne &c. owne possession, the euerlastynge veritie our Sauiour Jesus Christe in forme of breade to confirme to thy conscience the truthe of all thys matter. Thou haste receiued him: yf in true fayth and repentaunce of harte thou haste receyued hym, yf in purpose of amendemente thou haste received hym for an cuerlastinge gage or plege of thy saluation. Thou haste receyued hys bodye: whiche was ones broken, and his bloud which was shed for the remission of thy synne, thou hast receyued his bodye, to have within the the Father, the Sonne,

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and Holy Goost for to dwel with the, to endow the with grace, to strength the against thy enemyes, and to comforte the with theyr presence. Thou haste receyued hys bodye to endowe the wyth cucrlastynge ryghtuousnes, to assure the of euerlastynge blysse and lyfe of thy soule. For wyth Christe Eph. iiij. by true fayeth arte thou quyckened agayne (sayeth saynt Paule) from death of synne to lyfe of grace, and in hope translated from corporal and euerlastynge death, to the euerlastynge lyfe of glorye in heauen: where nowe thy conuersation shulde be and thy harte and desyre set. Doubte not of the trouth of this matter, howe great and highe socuer these thynges be. It becommeth God to do no lytle dedes: how impossible so euer they seme to the: praye to God that thou mayest haue fayth to perceyue this great mysterie of Christes resurrection, that by fayth thou mayest scrtaynly beloue nothing to be impossible wyth God. Only brynge thou fayth Lu. xviij. to Christes holy worde and sacrament, let thy repentaunce shew thy fayth, let thy purpose of amendemente and obedience of thy harte to Gods lawe hereafter, declare thy true Endeuoure thy selfe to saye wyth saynte Paule frome henseforth: our conversacion is in heuen, from whence we loke for a sauioure euen the Lorde Jesus Christe whych shall chaunge our vyle bodyes that they may be fashioned lyke to hys glorious bodye, whyche he shall do by the same power, wherby he rose from death and wherby he shalbe hable to subdue al thynges vnto hymselfe. Thus good christen people, forasmuche as ye haue herde these so great and excellent benefytes of Christes myghtye and gloriouse resurrection, as how that he hath raunsomed synne, ouercome the deuyll, death, and hell, and hathe victoriously gotten the better hande of them all, to make vs fre and saufe from them: and knowynge, that we be by thys benefyte of hys resurrection rysen with hym by oure faith vnto lyfe euerlastynge, beyng in full suretie of oure hope, that we shall have oure bodyes lykewysc reysed agayne from death, to haue them glorifyed in immortalitie and ioyned to hys gloriouse bodye, hauvnge in the meane whyle hys holye spirite wythin our

> hartes as a seale and pledge of our euerlastynge inheritaunce, by whose assistence we be replenyshed wyth all ryghtuousnes: by whose power we shall be hable to subdue al our euyl

Phil. iij.

affections rysing against the pleasure of God. These thynges I save well consydered, let vs now in the reste of our life declare our fayth that we have to thys moost frutefull article, by framinge our selues therunto, in rysynge dayly from synne to rightuousnes and holynes of lyfe. For what shall it analye vs (sayeth saynte Peter) to be escaped and delyuered from ij. Pet. ij. the fylthynes of the worlde thorough the knowlege of the Lord and saujour Jesus Christ, yf we be intangled agayn therwith and be ouercome agayne? Certeynly it had bene better (savth he) neuer to haue knowen the waye of ryghtuousnes, than after it is knowen and receyued, to turne backewarde agayne from the holy commaundement of God gyuen vnto vs. For so shall the prouerbe haue place in vs, where it is sayd: the dogge is returned to hys vomyt agayn and the sow that was washed, to her wallowynge in the myre agayne. What a shame were it for vs, beyng thus so clerely and frely washed from our synne, to returne to the fylthynes therof agavne! What a foly were it, thus endowed with ryghtuousnes, to lose it agavne! What madnes were it to lose the enheritaunce that we be nowe set in, for the vyle and transitorye pleasure of synne! And what an vnkyndnes shulde it be, where our Sauiour Christe of hys mercy is come to vs to dwell wythin vs as oure geste, to dryue hym from vs, and to banishe him violently out of our soules, and in stede of him (in whom is all grace and vertue) to receyue the vngraciouse spirite of the deuyll, the founder of al naughtynes and myschefe! Howe can we fynde in our hartes to shewe such extreme vukyndnes to Christ, which hath nowe so gently called vs to mercy, and offered himselfe vuto vs, and he nowe entered wythin vs? Yea howe dare we be so bolde to renounce the presence of the Father, the Sonne, and the Holy Gooste nowe receyued in thys holy sacramente (for where one is there is God all hole in maiestic together wyth all hys power, wysdome and goodnes) and feare not I saye the daunger and peryl of so traytorous a defiance? Good christen brethren and systers aduyse your selues, consyder the dignitic that ye be now set in. Let not foly lose the thing that grace hath so preciously offered and purchased. Let not wylfulnes and blyndnes put out so great lyght that is now shewed vnto you. Only take good hartes vnto you and put vpon you al Ephe. vi.

the armour of God, that ye may stand agaynst your enemyes whiche wolde agayne subdue you and bryng you into theyr i. Pet. i. thraldome. Remembre we be bought from your vayne conuersation, and that your fredome is purchased neyther wyth golde nor syluer, but with the price of the precious bloude of that most innocente lambe Jesus Christe whiche was ordevned to thys same purpose before the worlde was made, but he was so declared in the later tyme of grace, for your sakes, whiche by hym haue your fayth in God, who hath raysed him from death and hath gyuen hym glorye that you shulde haue your fayth and hope towarde God. Therfore as ye haue hytherto followed the vayne lustes of your myndes and so displeased God to the daunger of your soules, so nowe lyke obedient chyldren, thus purifyed by faith, giue your selues to walke that waye whyche God moueth you to, that ye maye recevue i. Pet. i. Rom. vi. the ende of your fayth the saluation of your soules. And as ye haue gyuen youre bodyes to vnryghtuousnes, to synne after synne, so nowe gyue youre selfe to ryghtuousnes, to be sanctified theryn. Yf ye delyte in thys artycle of your fayth that Christ is rysen agayne frome deathe to lyfe, then followe you the exemple of hys resurrection, as saynte Paule exhorteth vs sayeng: As we be buryed wyth Christ by our baptisme Rom. vi. in to death, so let vs dayly dye to sinne, mortifyenge and kyllynge the euell desyres and motions therof. And as Christ was raysed vp from deathe by the glory of the father, so let vs ryse to a newe lyfe and walke contynually therin, that we may lykewyse as natural chyldren lyue a conuersacion to moue men to glorifie our father whych is in heauen. Yf we Col. iii. then be rysen with Christe by oure faythe to the hope of euerlastynge lyfe, lette vs ryse also wyth Christe after hys exemple to a new lyfe, and leave our olde. We shall then be truly rysen, yf we seke for thynges that be heauenly, yf we haue oure affection vpon thinges that be aboue and not on

> thynges that be on earth. Yf ye desyre to know, what these earthly thynges be, whych ye shuld put of, and what be the heuenly thynges aboue, that ye shulde seke and ensue, S. Paule in the epistle to the Collosians declarethe, whan he exhorteth vs thus: Mortifie your erthly members and olde affections of synne: as fornication, vnclennes, vnnaturall lust, euell concupiscence and couetousnes, whyche is worshippynge

Math. v.

of vdoles, for whych thynges the wrath of God is wont to fall on the chyldren of vnbeleue. In whyche thynges ones ye walked, whan ye lyued in them, but nowe put ye also awaye frome you, wrathe, fearsenes, maliciousnes, cursed speakinge, fylthve speakynge out of your mouthes. Lye not one to another, that the olde man wyth hys workes be put of and the newe put on. These be the earthly thynges, whych saynte Paule moueth you to caste from you and to plucke your hartes from. For in followinge these, ye declare youre selues earthly and worldly. These be the frutes of the earthly Adam. These shulde ye dayly kyll by good diligence in wythstandynge the desyres of them, that ye myghte ryse to ryghtuousnes. Let your affection from henceforth be set on heuenly thynges. Sue and serch for mercye, kyndnes, mekenes, pacience, forbearynge one an other, and forgyuynge one another. Yf any man have any quarell to another, as Christe forgaue you, cuen so do ye. Yf these and such other heauenly vertues ve ensue in the residue of your lyfe, ye shall shewe playnly, that we be rysen with Christe, and that we be the heavenly chyldren of your father in heuen, from whom Iaco. i. as from the gyuer commeth these graces and gyftes. Ye shal proue by thys maner that your conversation is in heuen where Phil. iij. your hope is, and not on earth, followinge the beastly appctites of the fleshe. Ye must consyder that ye be therfore clensed and renewed that ye shuld from henseforth serue God Luc. i. in holvnes and ryghtuousnes al the daies of your lyues, that ve may raigne wyth hym in euerlastynge lyfe. Yf ye refuse so greate grace wherto ye be called, what other thynge do ye, then heape vp your damnation more and more, and so prouoke God to cast his displeasure vnto you and to reuenge thys mockage of hys holy sacramentes in so great abusyng of Applye your selfe good frendes to lyue in Christ, that Christ may styl lyue in you: whose fauour and assistence yf Ioh. v. ve haue, than haue ye euerlastynge lyfe alredy wythin you, than can no thynge hurte you. What socuer is hytherto done and commytted, Christe ye se hath offered you pardone and clerely receyued you to hys fauoure agayne: in full suertye wherof, ye haue hym nowe inhabytynge and dwellynge wythin you. Only shewe your selfe thankefull in youre lyues, Col. iij. determyne wyth youre selfe to refuse and auoyde all suche

Psalm xxxvi.

Mat. vi.

Rom. vi.

Ro. viij.

i. Cor. v.

thynges in youre conversations as shulde offende hys eyes of mercye. Endeuoure yourc selfe that waye to ryse vp agayne, whiche wave ve fell into the wel and pyt of synne. Yf by your tonge ye have offended, nowe therby ryse agayne and glorifye God therwyth. Accustome it to laude and prayse the name of God, as ye have therwyth dishonoured it, and as ye haue hurte the name of your neyghbour or otherwyse Restitution. hyndered hym so now entende to restore hym agayne, for wythout restitution God accepteth not your shryft nor yet your repentaunce. It is not ynough to forsake euyll, excepte ye set your corage to do good. By what occasion socuer ye haue offended, turne nowe the occasion to the honourynge of God and profyting of your nevghbour. Truth it is that synne is stronge, and affections vnruly, hard it is to subdue and resist our nature so corrupt and leuened with the soure bytternes of the poyson whiche we receyued by the inheritaunce of oure olde father Adam, but yet take good corage sayeth our sauiour Christ: for I haue ouercome the worlde and all other enemyes for you. Synne shall not have power ouer you, for ye be now vnder grace sayth S. Paule. Though your power be weake, yet Christ is rysen agayne to strength you in your batell, hys holy spirite shall helpe your infirmities. In trust of hys confidence take you in hande to purge thys olde leuen of synne that corrupteth and sourcth the swetnes of your lyfe before God, that ye maye be as newe and freshe dowe voyde of all soure leuen of wyckednes: so shall ye shew your self to be swete bred to God that he may haue hys delyte in you. I say kyl and offer you up the worldly and erthly affections of your bodyes, for Christe our Ester lambe is offred vp for vs, to flee the power of synne, to deliuer vs from the daunger therof and to gyue vs exemple to dye to synne in oure lyfe. As the Jues dyd eate theyr Ester lambe and kept theyr fest in remembraunce of theyr delyueraunce out of Egypt: euen so let vs kepe oure Ester feast in the thankfull remembraunce of Christes benefytes whyche he hathe plentyfully wroughte for vs by hys resurrection and passynge to hys father: where by we be deliuered from the captiuitye and thraldome of all oure enemyes. Lette

> vs in lyke maner passe ouer the affections of oure olde conuersacion that we may be delyuered from the bondage therof

and ryse wyth Christe. The Jues kepte theyr feaste in Exo. xij. absteynynge frome leuened breade by the space of .vii. dayes: let vs christen folke kepe oure holy day in spyrituall maner that is in absteynynge not from materiall leuened breade, but from the olde leuen of synne the leuen of malyciousnes and wyckednes. Let vs cast from vs the leuen of corrupte doctrine that wyl infecte oure soules. Let vs kepe oure feaste the hole terme of oure lyfe with eatynge the breade of purenes, of godly life, and truth of Christes doctrine. Thus shal we declare that Christs giftes and graces have theyr effect in vs, and that we have the ryght beleue and knowlege of hys holv resurrection, where truly yf we applye oure faythe to the vertue therof, and in our life conforme vs to the exemple and signification ment therby we shalbe sucr to ryse herafter to euerlastynge glorye by the goodnes and mercye of oure Lorde Jesus Christe, to whome with the Father and the Holy Goost, be all glorie thankesgyuing and prayse in infinita seculorum secula. Amen.

# The Epistle on Easter day.

The .i. epistle to the Corinthians the .v. Chapter.

Thargument.

Christ is the true Ester Lambe.

BRETHREN, purge the olde leuen that ye maye be newe dowe, as ye are vnleuened. For Christe oure Ester lambe is offred vp for vs. Therfore let vs kepe holy daye, not in olde leuen, neyther in the leuen of maliciousnes and wickednes, but in vnleuened brede of purenes and trueth.

An exhortation vpon thys Epistle.

IN the Epistle of thys daye (good christen men and women) the greate Apostle of God sainte Paule doth warne and admonysh vs for to celebrate and to kepe the true Ester or pasche, and he sheweth the maner how. Ye shall therfore vnderstand that when the children of Israel were now to be delyuered out of the thraldom and captiuitic of Pharao kynge

which to them was long before promised of God and for thys

Exo. xij.

Christ is

the true

pasche or Ester

lambe.

cause hauvinge for conductours and leaders in theyr iorney Moses and hys brother Aaron by the commaundement of the euerlastynge father of heauen: they beganne to kepe and celebrate the solemnitic of Ester, forbycause that the angell of God at that tyme had passed the howses of the chyldren of Israell in punyshyng the malitious and vngodly Egiptiens, and in delyuering the chyldren of Israell from theyr bondage and captyuitie wherin they were cruely kepte of the Egipsians. In the which solemnitie they dyd eate theyr Easter lambe wyth bread whiche was wythoute leuyn in token and memorie of their deliueraunce. My brethren and frendes, ye shall here marke and vnderstand that the true passouer, the true Ester, and Ester lambe, is our saujour and redemer Jesus Christ, which beynge the true bread that is descended downe from heauen which is the swete breade wythout leuen that is to say wythoute malyce and wyckednes, was contented and ryght wel pleased, of hys owne good wyl wythout any dcseruing on oure partes to be offered and sacrifised on the aulter of the crosse for to deliuer vs from the captiuitie and thraldome of the grete Pharao, which is the deuel of hell, and the thyrd daye after to be raised agayn by a wonderful and glorious resurrection for our saluation, sowle helth, and iustification. His death assuredly is the pardon and as who shulde save the gavle delyuery of our synnes. He hath suffised and satisficed vnto al and for al. His resurrection I say is our only and true iustification, our clensvnge, our vprysing to life and our euerlasting glorie. He hath surely ouercome and vavnouvshed all thynges, and in lyke maner we in hym and by hym haue ouercome all together. For no doubte, yf we have erneste feyth whych from time to tyme when occasion serueth worketh by charitie, the prynce of death and hys

felowshyp I meane the dyuell of helle hath nothyng to do wyth vs. Yf yt be thus than (my frendes) that the Jewes hauvng recordation and remembraunce of the moste bountifull and wonderouse benefites, whyche the eternall father had done vnto them in puttynge them out of the captiuitie and bondage of Egipte, haue celebrate and kepte so solemplye theyr fygurate Easter, oughte not we moche rather for to

haue good remembraunce of the wonderful greate and inestimable goodnes and vnspeakable charitie, which Jesus Christe oure true Ester lambe hathe had towarde vs synfull persons, whan that he hathe gyuen hym selfe to be sacrifyed and offered for vs, and ought we not moch rather for to celebrate and hallowe it in all clennesse and wyth all thankesgyuinge and deuotion, as saint Paule doth full well exhorte vs in the epistle of this daye, whan he sayeth: Let vs solempnise or kepe holi the true Ester, not wyth the leuen of malyce, of synne and of wyckednes, but wyth swete bread and suche bread as is wythout leuen, that is to saye, wyth bred of all clenlynes and truth, as yf saynte Paule wolde saye: For to solemphyse and kepe the true Easter wel and as it oughte of feythfull christen men and women to be kepte, of necessytye we muste do two thynges: Fyrste, we must purge and caste cleane out of vs the olde leuen that is to wete, thys olde Adam, this olde man, which is the leuen of malice roted and festred in vs: and so take the breade of purenesse that is to wyt spiritual breade, the newe Adam, the newe man with new doctrine, to thintente that we maye be holly pourged and renewed. This holy bread, this bread I saic, of all purenes and symplicitie, can not dwell but in a place pure and cleane. Wyll we then my frendes and brethren trewlye kepe the true Ester? Of necessitie then as on this daye, and not alonly on thys day, but at al times we must purify and clense our selues by due pennaunce by pure feyth and parfect charitie all holly and by all places, in such wyse that there abyde not in vs any portion or patche of the olde leuen. Let vs I save be thorowly renewed with Jesu Christe, and without fayle he shal be contynually our geste and hooste, and shal abyde in kepynge hys resydence in oure conscience, as in hys spirituall habitacion and temple, by hys holy grace and hys holy spirite. Unto whome be rendred all gloric prayse and honour. Amen.

The Gospell on Ester daye.
The xvi. Chapter of Marke.

Thargument.

The angell preacheth Christes resurrection to the women.

MARY Magdalen, and Mary Jacob, and Salome,

TAVERNER. D d

bought swete odoures, that they might come, and anovnte Jesus. And earlye in the mornynge the fyrste daye of the Sabboth they came vnto the sepulchre, when the sunne was rysen. And they sayde amonge them selues: who shall rolle vs a wave the stone from the dore of the sepulcre? And when they loked, they sawe howe that the stone was rolled away, for it was a very great one. And they went into the sepulcre and saw a yonge man sytting on the ryght syde, clothed in a longe whyte garment, and they were afrayed. And he said vnto them, be not afrayed: ye seke Jesus of Nazareth, which was crucified. He is rysen, he is not here. Beholde the place where they had put hym. But go youre waye and tell hys disciples and Peter, that he goeth before you into Galilee: there shall ye se hym, as he sayde vnto you.

THE Gospel of this daye (good christen people) maketh mention of the most triumphant and glorious resurrection of our Sauiour Jesu Christ, by whych as on this day he is gloriously raised vp agayne from death to life, by whych also we shalbe partakers of the greate and inestimable benefite, which is, that at the vniuersall and generall resurrection all good and faythfull persons (which have vnfeynedly folowed Jesu Chryste by fayth garnished with good workes) shal rise agayne gloriously, accordinge to his exemple in eucrlastinge lyfe, euen the lyfe of saluation, lyfe of glory and of eternall comfort and rest. At the beginninge than of this our Gospell it is sayde, that after the sabboth feaste was passed, the good women whych had of feruent deuocion folowed our Lord from the citie of Galilee, that is to wyt Mary Magdalen, Mary the mother of James, and Salome, bought ryght swete and precious oyntementes, and be now togyther come vnto the sepulchre or graue, where they thought to have founde the bodye of oure Lorde Jesu Christ, to thintent they myght anounte hym with the same (according to the coustom of the Jues) which thing they did for to preserue him from putrifieng and corruption. But surely these women in doinge this

Gene. l.

dyd shew, that they had not yet entier and ful fayth of the resurrection, nor yet that they wer not ful assured that it was the holy man of the which it is wrytten, that he shulde se no corruption. They than as they were goynge vnto the sepulchre, toke thought amonges themselves how they might take away the heur stone which was set at the dore or commyng in of the monument, for it was very greate and heuve. But whan they were come somwhat nere vnto the sepulchre, they did very wel espy that the same stone was alredy remoued out of the place. Then they went into the grauc or monument, and lo they founde an angel in forme and figure of a yong man, which was set on the right hand of the scpulcre, and was clothed in a long garment glittering and shining, and they had at the sight therof greate feare. But the angel according to his propertie did forthwith louingly comfort them, sayenge: Be not ye dismayed good women, I know right wel that we seke Jesus of Nazereth, whyche hath bene navled ypon the crosse for the synnes of the worlde. But I say vuto you of trouth that he is risen againe from Math. among the dead, behold there the place, wher he hath bene xxviij. put, he is departed from hence. Go your way therfor and give ye knowlege vnto his disciples and vnto Peter, that your master shal go before you into Galilee: For be ye ful wel assured, Luk. xxiij. that there you shal se him, as he hath shewed you before. By this now we be taught (good brethren and systers) that we Allegorye. ought to putte greate diligence and payne for to seke our Lorde in our hartes by the feyth and truste of hys passion, hauvinge with vs ovintementes of grace to mortifie and purge oure bodyes, and to flee the venyme and contagion of flesh, and so to preserue them from al putrifaction and corruption, that is to say, from worldly thinges, from infidelitie and from synne, and we shal go by the way that is strayte whiche bryngeth vnto the lyfe. Trouth it is, that at the dore or enteraunce of the same, we shal fynde a great stone, whiche we can not take awaye by oure selues, that is to wete, we shal fynde vexation, trouble, and affliction, by which we must Mat. vij. entre into the realme and inheritance of God. But by the meanes of the soueraygne assistence and helpe of our Lorde, the same stone shal soone be remoued and taken out of our way, and we shall surmount and easely ouercome al trouble

al vexation, al wo, grefe, and tribulation in consolation, and we shal so come vnto the other louers of good ioye, yea and also vnto the synners, though that they have denyed and blasphemed God by the exemple of Peter. Certainly my frendes sithens that oure Lorde whiche is the sonne of God hath of his inestimable goodnes offered himself for our synnes, and is raysed vp agayne for oure iustification, what shuld we doubt? Let vs haue only stedfast and sure fayth in this, and let vs not doubt hereof, for all is pardoned vs, and we be rysen vp by grace and iustification with him. Than it is very good right and reason (good people) on oure behalfe that we shulde glorifie him, and that we shulde be kynde thankeful and ioyfull of so glorious a resurrection, whereunto no doubt yf we be true christians, I meane professours of Christes gospell both in worde and dede, we shall come, by the merite and grace of our Sauiour Jesu Christe. To whome with the almyghty father of heauen and the comforter of al true Christen people, I meane the Holy Ghost, thre persons and one in deitie, be giuen al prayse, laude, and glorye world withoute ende. Amen.

The Epistle on the mondaye in Ester weke. The .x. Chapiter of the actes of the Apostles.

## Thargument.

\*\*Peter declareth to the people, that Jesus of Nazareth is Christ, the Sauioure of the worlde, and that in hys name we inioge forgyuenes of synnes which he proueth by the recorde of al the prophetes.

PETER stode vp amonge the people, and sayde vnto them: Ye knowe well that Jesus Christe was preached throughe out all Jewrye and beganne in Galilee, after the baptysme whiche John preached howe God annoynted Jesus of Nazareth wyth the Holy Goost, and wyth power. Whiche Jesus wente aboute doynge good, and healynge al that were oppressed of the deuyll, for God was wyth hym. And we are wytnesses of all thynges whych he did in the lande of the Jues and at

Jerusalem, whom they slewe, and hanged on tree. Him God reysed vp the thyrde day, and shewed hym openly, not to all the people, but vnto vs wytnesses chosen before of God for the same intente, whiche dyd eate and drynke wyth hym after he arose frome death. And he commaunded vs to preache vnto the people, and to testifye that it is he, whyche was ordened of God to be the iudge of quycke and deed. To him gyue al the Prophetes wytnesse, that thorow his name who soeuer beleueth in hym shal receive forgiuenes of al sinnes.

MY welbiloued brethren and systers in our sauiour Jesu Christ, ye shal vnderstande that the epistle of this day, whych ye haue harde, is wryten in the actes of the Apostles in the x. chapter, in whych workes doubtles, saynte Peter doth gvue vs great courage comfort and consolation, in declaring vnto vs the excedyng goodnes and botomles mercy of our God, which hath spred him selfe ouer the people of Jues and Gentyles: so as it was saide long before by the prophete kyng Dauid: All folkes gyue prayse vnto the Lorde God, for Psalm hys mercy is stablished vpon vs. The which promyse also exvij. was made vnto Abraham (as it is regestred in the boke of Genesis) what time our Lord God sayd vnto him, that in his Gen. xij. sede al nations shulde be blessed and happye. The sede then, whych the father almyghtye had promysed vnto Abraham, is nowe come amonge vs and is incarnate for our sakes. And by thys the promyse of God is now at last accomplyshed and fulfilled. Thys promyse I save the sede, in the whyche, and by the which is all blessing, that is to wyt, remission and pardon of all synnes, as well of the people of the Jues as of the people of the Gentyles, iustification, and assuraunce of eternal lyfe and iove in ease we wol by feith and due penance imbrace the same. This sede is our blessed saujour and redemer Jesus Christ. And the promise was not made (as saynte Paule sayeth) in many sedes, that is to saye of many chyldren, but in one only whyche is (as it is alredy sayd) oure Lorde Jesus Christ. And for to vnderstande our epistle the more familiarly and playnly, ye muste vnderstande (good people) that the messenger of God saynt Peter wyll gyue vs knowledge,

that the forgyuenes of oure synnes, adoption to be the chyldren of God, assuraunce, and certeyntie of the lyfe cuerlastynge doth come of the only goodnes and mere motion of God, which doth not regarde the vtter partes of the man, that is to say, the richesses, the bewtie or fayrnes, nor the corporal strengthe, nor yet the outewarde operations, the which be good according to the judgementes of men, but he contempleth and beholdeth the hart and the fayth, that the man beareth vnto him. And therfore saint Peter saith a lytel before the begyining of our epistle, that in trouth he hath founde that God is not an accepter or regarder of persones, that is to saye, that he doth not regarde the outwarde partes of man. he is agreable, and sheweth hys fauoure vnto him which doth pursue the iustice of fayeth, and which beleueth that only by hym, in hym, and of hym, he hathe all grace, remission of hys synnes, and all goodnes. It is the some of God and the deuine worde, wherof Saynte Peter speaketh, which hath announced and declared the pease vniuersally throughe oute Judge begynninge at Galilee after the baptisme that saynt John hath preched, as it hath bene said before by the prophet Esav. The land of Zabulon and of Neptalin, the way of the Esai. ix. see beyonde Jordane, the Galilee of the Gentyls, the people whiche dyd walke in darkenesse hath sone a greate lyght, and vnto them whych dyd syt in the region of the shadowe of death, the lyghte is rysen vp to them. It is he whych hath bene constituted and orderned ouer all creatures, whom God the father hath ownted wyth the Holy Goost, and wyth puissaunce and all graces, as Dauid sayth: Thou haste loued iustice, and thou haste hated wyckednes, and for this cause, God thy God hath anointed the with the oyle of ioye more then thy felowes. The whiche vnction and myght he hathe right wel showed in doinge myracles, in gyuyng helth, in delyueringe them that were oppressed with deuels, in raysynge to lyfe the deade men: for assuredly God was wyth hym, not as he was wyth the prophetes by a gyfte of grace

> particuler, but God was wyth hym euen in very dede and essentially, he beynge very God and very man. He was very man whan he was put to death by the Jewes. Very God, whan he dyd ryse from death to lyfe the thyrde daye, he dyd company, drynke, and cate, wyth hys Apostles, who were

Psa. xlv.

approved wytnesses ordeyned before of God, he was testified by God the father, by the Holy Goost, the prophetes, and by hym selfe, whych dyd commaunde vnto his Apostles and hys Mat. xvi. disciples that they shulde preache, and wytnesse vnto the people that it is he that is set vp and appoynted to be the judge of the lyuynge and of the deade. And also all the prophetes yelded vuto hym wytnes that it is he in whome is the full and plenary pardon and remission of synnes in calling on his name whiche is his diuinite. Then (my deare brethren and frendes) let vs put all oure hope and trust vnto the father of Jesu Christ, and in Jesu Christ his sonne, in louing hym wyth all oure hartes, wyth all oure myndes, and wyth all oure powers. For he is all and may do all, he is orderned judge of al, and doth not desyre but to gyue vs eucrlasting lyfe, which thing fynally graunt vs the Father, the Sonne and the Holv Goost, vnto hys glorye and eternall prayse. Amen.

The Gospell on the munday in Ester weke.

The .xxiiij. Chapter of Luke.

# Thargument.

### How Christ appeared vnto two of hys disciples.

TWO of the disciples of Jesus wente that same day to a towne called Emaus which was from Jerusalem about threskore forlonges, and they talked together of all these thynges that had hapened. And it chaunsed that whyle they communed together and reasoned, Jesus hymselfe drue neare, and wente wyth them. But theyr eves were holden that they shulde not know hvm. And he sayde vnto them: What maner of communications are these that ye have one to an other as ye walke and are sad? and the one of them whose name was Cleophas answered, and sayde to hym: arte thou onely a straunger in Jerusalem, and hast not knowne the thynges whych haue chaunsed there in these dayes? He sayde vnto them: what thynges? And they said vnto hym of Jesus of Nazareth, which was a prophete, myghtye in dede and worde before

God and all the people: and howe the hye Prestes, and oure rulers delyuered hym to be condempned to death: and have crucyfyed hym. But we trusted that it had bene he whych shulde haue redemed Israell. And as touchynge all these thynges to daye is euen the thyrde daye that they were done. Ye and certevn women of oure company made vs astoyned, whyche came early vnto the sepulchre, and founde not hys body: and came, sayeng, that they had sene a vision of angels, whyche sayde that he was alyue. And certayne of them which were wyth vs wente to the sepulcre, and founde it euen so as the women hadde sayde: but hym they sawe not. And he sayde vnto them: O fooles and slowe of harte to beleue all that the Prophetes haue spoken. Ought not Christe to haue suffered these thynges, and to enter into hys glorye? And he began at Moses, and all the Prophetes, and interpreted vnto them in all scriptures whych were wrytten of hym. And they drue nye vnto the towne whych they went vnto. And he made as thoughe he wolde haue gone further. And they constrayned him sayenge: abyde wyth vs, for it draweth towardes nyght, and the daye is farre passed. And he wente in to tary wyth them. And it came to passe, as he satte at meate with them, he toke breade, and blessed it, and brake, and gaue to them. And theyr eves were opened, and they knewe hym: and he vanyshed out of their syght. And they said betwene them selues, dyd not oure hartes burne wythin vs, whyle he talked wyth vs by the way, and opened to vs the scriptures? And they rose up the same houre, and returned agayne to Jerusalem, and founde the eleuen gathered together and them that were with them, sayenge: the Lorde is rysen in dede, and hath apeared to Symon. And they tolde what thynges were done in the wave, and howe they knew him in breakynge of bread.

OUR Saujour and redemer Jesus Christe, good christen people, in the Gospel of this daye, doth shewe and declare vnto vs a great certentic and assuraunce of oure saluation (vf we have hope and truste in hys wordes and promyses) in shewing the trouth of his worde and promyses, which he made vs, as is recorded in the .x. chapter of saynt Mathew, where it is sayd vnto vs, that where soeuer shalbe two or thre gathered together in hys name, he is in the myddes of them. Certes in lyke maner was he in the myddes of those hys two disciples, whyche, the day that he dyd ryse from death to lyfe, wente frome Jerusalem vnto a place called Emaus. Saynt Hierome sayeth that it was called in hys tyme Nicopolis. And Hierom. in lyke wyse vf we assemble vs in hys name he shalbe wythout doubt spiritually in the myddes of vs, and shall gyue vs high comforte and strength, cuen as he was corporallye wyth the two wavefarynge men or pylgrymes, howbeit they knewe him not. And notwythstandyng that they talked of al the thynges which were happened vnto Jesu Christ in Jerusalem, yet for all that, they showed well, that they were not stedfaste in the fayth, for they had harde all ready the voyce and brute of the people that oure Lorde was reysed from deth to lyfe, and yet they doubted of it. And therfore oure Lorde dvd not wythout iuste cause blame them for theyr infidelitie in shewyng vnto them by the holy scripture and wrytinges of the prophetes, that the Christe and Messias that so longe afore was promysed, ought for to dye, and so to entre into hys glorie. And how shulde he haue entred into his gloric (as he had savde before) vf he had not rysen agayne vnto lyfe, the thyrde daye? And here, good people, ye maye lerne The office what is the office of Christ, and of all christiane preachers. of a precher. That is to wyte, fyrste, to blame and reproue, and then after to comforte agayne by scriptures. And agavne ye shal marke, that Christe coulde not entre into hys gloric, but by the crosse. Now whan the two disciples were come nere vnto Emaus, they constreyned oure Lorde by effectuall and hartye prayers, in sayenge: Lorde, abyde wyth vs, for it is nere nyghte, and the day is farre passed. And he courtiously went in with them, and in breaking the bread, he gaue himselfe to be knowen. Assuredly, fayth yf it ones can catche and take holde of Christe (as it came to passe of these two

disciples) it ought alwayes to crye: mans nobiscum Domine: Abyd with vs Lorde. Now as sone as his two disciples knew hym, and that he had perfytly instructed them of suche thyngcs as were necessary to the christen feyth, he vanyshed awey oute of theyr syghtcs. And then they arose and retourned to Hierusalem, where they founde the reste of theyr felowes, to whome they tolde all togyther howe they had done, and what befell vnto them by the waye. Certaynly, good frende, suche as be godly and true chrystyan folke, can not holde nor kepe in that they heare concernyng Christe, they muste nedes breake out wyth it, they can not but preache it, and spreade it abrode. Thus where soeuer we speke whyth a pure and syncere mynde of Christ, he is forthwyth at hand, yet he is not forthwyth espyed, but in the brekyng of bread, that is to wyt, in the expoundyng of the worde of God, where

the spirite of God is gyuen whych openeth the eyen of fayeth, wherwyth he is beholden. But forthwyth, as sone as he is knowen and espyed, he vanysheth away, bycause he woll not be sene face to face, vntyll he come agayne to iudge all togyther. In the meane season we be here in thys worlde subjecte to miseries, yet our harte brenneth wythin vs, and our spirite rejoyseth vpon the knowledge of Christe and of his worde,

A very proper allegorye.

and for ioye we tell about the glad and mery newes that we Why know of Christ. Finally in that that oure Sauioure Christ Christe appeared lyke appeared vnto these two disciples lyke a pylgrime, that is to apylgryme, wytte, lyke a stranger or a wayefaring man, is syngnified vnto

Heb. xiij.

vs the transitory or shorte passyng ouer of this worldly lyfe fygured by Easter or Pasche, and that we haue not here in thys worlde a permanent and continuyng citie, but that we seke one to come, euen as pylgrymes or straungers be wonte to do. Thys citie to come is called the heauenly Jerusalem, yea it is euen heauen it selfe, it is I say the kyngdome of God and oure inheritance by tytle of adoption, if so be we wyll not degendre and grow oute of kynde, but soberly walke as chyldren of lyght, chyldren of oure heauenly father God, and coheyres with oure sauioure Jesu Chryste, who hath bought vs with hys moste preciouse bloude. Qui viuit

et regnat in secula seculorum. Amen.

The Epistle on the tuesday in Ester weke. The xiij. Chapter of the Actes of the Apostles.

#### Thargument.

The apostle Paule doth here teache that all prophecies be fulfylled and accomplyshed in Christ.

PAULE stode vp and bekened wyth hys hande sylence, sayeng: Ye men and brethren, chyldren of the generation of Abraham, and whosoeuer amonge you feareth God, to you is the worde of saluation sent. For the inhabyters of Jerusalem and theyr rulers, because they knew him not, nor yet the voices of the Prophetes whyche are redde eueryc sabboth daye, they have fulfylled them, in condempnynge hym. when they founde no cause of death in hym, yet desired they Pylate to kyl hym. And when they had fulfylled al that were wrytten of hym, they toke him downe from the tree, and put him in a sepulchre. But God reysed hym agayne from death the thyrde daye, and he was sene many dayes of them whyche came vp wyth hym from Galilee to Hierusalem. Whych are his witnesses vnto the people. And we declare vnto you, howe that the promes whyche was made to the fathers God hath fulfylled to their chyldren, euen vnto vs, in that he reysed vp Jesus agayne.

MY frendes, the Epystle of thys daye wrytten in the .xiij. chapter of the Actes of thapostles, doth shew vs howe saynte Paule the chosen vessell of God made a goodlye sermon vnto the Jues of Antioche, declaring vnto them how that he of the sede of Dauid whiche was promysed to be our sauiour (vnto whom John Baptist had borne wytnes that it was the Mes-Ihon is sias, and also the prophetes when they were red enery sabot daye in theyr synagoges) was put to death in Jerusalem by the prinses and captaynes of the prestes, wythout fyndyng in him any cause worthy of death, and that he was buried and put in graue, but God dyd rayse hym agayne the thyrde day.

Here you may se, dere frendes, how the Jues were accus-

tomyd cuery sabot daye, that is to saye on theyr holy daye, to heare the lesson of the prophetes in theyr temples and synagoges, whyche doth not speake but of Jesu Christ promysed for the saluation of the Jues and of the gentyles, that is to saye, of all other nations, of hys byrth, of hys conucrsation, of hys vertues and miracles, of his death and of his burieng. Ought not we then in our feastes and in our holy daies (which truly be the feastes of God only and of Jesu Christ) to be holly ocupied in our temples and churches for to heare the worde of God? Loo here may you se what we that be chrysten men oughte to do. But where is nowe the christen lyfe and good maners? Thys promyse is it not made Ge. xxii. vnto vs: in thy sede the people shalbe blessed? And he shalbe the abydyng of the people? truly so he is. And God hath accomplyshed it vnto our sowle helth and saluation as wel as to the saluation of the Jues and of al other nations. Then let vs glorifye both hys death and hys vyctoriouse resurrection, knowynge thys certaynly, that it is oure only saluation, our glorye, and justification, by the wil and mercy of the heauenly father. To whome be all godly honoure, glorye, and gyuynge of thankes by oure Lorde Jesu Christ for euer. Amen.

The Gospell on the tuesday in Ester weke.

The .xxiiij. Chapter of Luke.

## Thargument.

\*\* How Christe appered to al hys disciples and opened theyr vnderstandynge.

JESUS hym selfe stode in the myddes of his disciples, and sayde vnto them, peace be wyth you. It is I, fere not. But they were abashed and afrayed, and supposed that they had sene a spirite. And he sayde vnto them: why are ye troubled, and why do thoughtes aryse in youre hartes? Beholde my handes and fete, that it is euen I my self. Handle me and se, for a spirite hath not fleshe and bones, as ye se me haue.

And when he had thus spoken, he shewed them his handes and his fete. And while they yet beleued not for ioye, and wondred, he sayd vnto them: Haue ye here any meate? And they offred him a pece of a broyled fysh, and of a hony combe. And he toke it, and dyd eate it before them. And he saide vnto them: These are the wordes which I spake vnto you whyl I was yet wyth you, that all must nedes be fulfylled whyche was wrytten of me in the lawe of Moyses and in the Prophetes, and in the Psalmes. Then opened he theyr wyttes, that they myghte vnderstande the scriptures, and sayde vnto them: Thus is it wrytten, and thus it behoued Christe to suffer, and to ryse agayne frome deathe the thyrde daye, and that penaunce and forgiuenes of sinnes shulde be preched in hys name amonge all nacions.

OUR Gospell doth shewe vs (dere frendes) howe after that the two pylgrimes of Emaus were returned into Jerusalem to the apostles and other whych at that season were conversaunte and kepte companye with them, our Lord dyd shew hymselfe sodaynly in appering in the myddes of them, and did salute them, giuinge to them his peace, not such peax as the world giueth, but that peax which is the continuall and vnseuerable companyon and felow of faith, that is to witte, the peax of conscience, and assuringe them forby-Peace of cause they were afrayed of hys sodayne and vnware apper-conscience. ynge, lyke to the fashion of spirites vnwarely apperynge, assuringe, I say, them that this was no spirite nor phantasie of bodye which they dyd se, but hys true bodye, whyche he had given for vs to the death, and what death? the death of the crosse for the redemption of all mankynde. Gyuynge them to vnderstand that the spirites, whyche sodaynly did apere, were no bodyes of fleshe and bones as he was. And for further declaration and certayntye of his bodily presence, he forthwith shewed vnto them his fete and handes and offered hymselfe to be touched of them, yea he dyd drynk and eate before them and dyd gyue them the resydue, he

was truly he) whyche he had tolde them pryuely what time

he was wyth them before he suffered death. And what myghte he do more for to accretyne them to the intente they myght haue playne and stedfaste fayth of his resurrection, then thus visibly to se him, to touch him, to se him eate, to shew vnto them the secrete wordes whyche they and he only knewe wythin them selues? And thys he dyd of hys synguler goodnesse, not so moche for them as for vs, to thintent that we being moued herwyth shulde beleue stedfastly theyr wytnesses. And that we shuld se wyth them all these mysteryes by faythe, whyche is more perfytly to se them, then to se them corporally. And yet he dyd more, for at that tyme he gaue vnto hys apostels and disciples the sense and intelligence of scriptures for to vnderstande these mysteryes in readyng or in hearynge the lawe and the prophetes. O moost excellent gyftes of grete fayth and of most sure and stronge certifications? Than (my dearly beloued brethren and frendes) let vs beleue fastly and vnwaueringly these misteries, let vs beleue I say in the wordes of God, and then no doubte oure Lorde Jesus Christe truly shalbe in the myddes of vs accordynge to hys promys, and we shal then wythoute fayle se hym wyth the eye of the spirite of fayth, yea and we shall heare hym and touche hym. He shal then gyue vs his peace, he shal leaue vs his peace, he shal gyue vs assuraunce, yea he shal eate and drynke before vs. For verely hys drynckynge and eatynge is to do the wyl of hys father and the worke of saluation. As it is sayde in saynt John: My meate is that I may do the wyll of hym whyche hath sent me and that I make an ende of hys worke. And he hymselfe shalbe oure drynke and oure meate, he shal gyue vs the wytte, the fealyng, and vnderstandyng of his holy and deuine scriptures, whyche is the gyfte of hys greate spirite, I meane the Holy Gooste. I praye you what greater gyftes myght any bodye wyshe in this worlde, by the which we abyde to haue egal lyfe with the angels of God, and all to be made conformable vnto the glorye of the bodye of the tryumphante resurrection of Jesu Christ? And suerly the mystery of this most gloriouse resurrection of Christe his disciples shuld neuer haue

vnderstand, nor vet the mistery of the Gospell, yf Christ had

Joh. iiij.

not opened theyr vinderstanding as here apeareth. And euen so onles he do the same vnto vs it is impossible that we can understand it. For this cause therfore hath he institute and orderned the office of preaching, wherof mencion is also heare made in this Gospell. But marke wel (my frendes) what he woll have chiefly preached: Repentaunce (he sayth) Repentand forgyuenes of synnes. So that fyrst of all oure con-aurice. science ought to be made afrayed and troubled in that we of synnes. haue broken and transgressed Gods lawe, to thintente we may acknowlege and fele oure synne and transgression, whych espyed and felte, we maye abhorre, detest, and flee the same. For yf we do this, we do truly repent vs. Thys I say is the true and ryght penaunce, that euery christyan persone ought to have over hys synne. To this the Apostle Paule exhorteth vs, where he saycth: I testifie through our Lord that ye Eph. iiij. hensforth walke not as other gentyles walke. Let hym that dyd steale, steale no more, and so forth. Than whan ourc conscience is thus made afrayed and troubled wyth the law the most swete salue and medicine of pardon and remission of synne shalbe laied vnto oure woundes. Remission I say whyche frely is gyuen by Christ to all faythfull Christen men and women which be truly sory, contrite and penitent for theyr synnes. Vnto him therfore be eternall glory, vyctory, and prayse, euerlastingly, together with the Father and Holy Goost, thre persons and one God. Amen.

The Epistle on the wednesdaye in Ester weke.

The .iij. Chapiter of the Actes of the Apostles.

### Thargument.

The sermon of saint Peter to the people.

PETER openyng his mouth, sayd, ye men of Israel and al ye that fear God hear, the God of Abraham, Isaac and Jacob, the God of our fathers, hath glorified hys son Jesus, whom ye betreyed and denied in the presence of Pylate when he had judged hym to be losed, but ye denved the holy and just, and desired a

murtherer to be gyuen you, and kylled the Lord of lyfe whom God hath raysed from death, of the which we are wytnesses: and now brethren I know that thorow ignoraunce ye did it, as dyd also your heddes, but God whyche shewed before by the mouth of al hys prophetes that Christ shulde suffer hath thus wyse fulfylled it. Repente therfore and turne that youre synnes may be done awaye.

THE lesson redde in the churche thys daye (good people) conteyneth the ryghte excellent sermon of saynte Peter, whyche he made to the people what tyme they were astoyned and dysmaied at the straung miracle which he and saint John wrought in Christs name vpon one that euen from his byrth was of his lymmes starke lame. The noucltie and straungenes of the thynge so wonderfully wrought strake the hartes of all them that ether herde or sawe it. But saynt Peter whan he sawe a great meating and concurse of people which gased and wondred herat, and knewe ryght well wyth hymselfe the cause, began after thys wise in effecte to speake vnto them: O ye men of Israell, why haue ye so gret wonder of thys

The oracion of saynt Peter.

O ye men of Israell, why haue ye so gret wonder of thys thing, as though it were an vnuoute thyng strange and gesen for you to se miracles, or as thoughe ye hauc not sene farre greater then these in tymes paste? Why do ye thus wyth admiracion behold and loke vpon vs, as though the thynge whyche ve se here done were broughte to pas either by our vertue or by our proper godlines, that thys man whych hertofore ye dyd se was starke lame, now crankly walketh, beynge hole and sounde of his lymmes and membres. It is not mans busynes, beleue me, that is nowe in hande, neyther is it any noueltie or new brought vp thyng that ye se, but it is a thing long which I put you out of doubt was sithens promised of God by your owne prophetes and forespeakers of thynges to come. Ye worshyp religiously the God of your father Abraham, the God of Isaac, and the God of Jacob, whom ye wante to be your hedde and chefe auncestours, your patriarches, and the founders and authors of yourc nation and stocke. But the sonne of thys God beynge sente vnto vou for youre saluation and sowle helthe in humble state, euen one lyke to yourc selues, to thintente ve shuld the rather

receive and imbrace hym, how have ye intreated hym? Have ye not done to hym the greatest dyspyte and shame whyche ye coulde compasse wyth youre wyttes and ymagyne. And yet thys notwytstandynge, God the father by hys most puyssaunte power hath glorified and renowmed thys hys sonne whyche was thus by mans malyce dejected and (as moche as in you lave) vtterly throwen downe and troden vnder fote. And wote ye how he hath glorified hym? Certes not only by sundry and many other wayes, but euen by thys dede whych ye se here before your eyne doon, by him hath he vttered before your face innumerable myracles, by hym he hath taught the heauenly doctrine whyche ye oughte to tolowe. But ye being nothynge moued wyth these so greate graces and benefytes, after many injuryes and dyspleasures whyche ye wrought hym, at last ye delyuered hym traytorously into the handes of the wycked and hethen persons to be put to moste cruell and vyle death. And where as Pylate, whyche was but a panyme and a straunger both to the lawe and also the allyaunce and bloude of your patriarches, gaue hys dome and sentence that he shulde be quytte as one that was your kyng and as an holy and ryghtuous man: yet you whych by the openyng and declaryng of your prophetes ought to haue agnysed and knowen hym, openly and stowtly denyed hym euen before the ruler and presydente of the cownsell, sayeng: We have no king but Ceaser. Yea ye Math. boyled and swelled with such hatred against hym, that ye xxvij. rather desyred Barabas a commune murtherer and traytor Mar. xv. whyche bereued other men of theyr lyues to be pardoned, then Jesus, whiche gaue lyfe to al men. Ye purchased lyfe to a manslear, but hym whyche was the promoter and captayne of immortall lyfe ye have dryuen to most spytefull But God, whyche is the hedsprynge and fountaygne of all lyfe, callyng hym agayne, whome ye thus slew, from death, hath indowed hym wyth immortalitye, of whyche thynge we be due wytnesses, to whome he hath shewed himselfe alyue agayne, to be herde and felte, whom also we sawe mounte vp to heauen. Humilitie wente before, whych he had taken for al your sakes, but now beynge auaunced into glorye of the father, he vtteryth hys power by vs, whyche are nothynge els then wytnesses of the thynges

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whych we have seen and herd. And by the fayth which we haue in hys name, hath God restored thys man to hys hole and sounde lymmes whome ye now se walkyng, and knewe was lame of byrth. Here is no prayse due to vs, nether is there any thing to be ascribed or wited eyther to our medes and merytes, or to the merites of thys man whyche is restored, but, as I sayde, God hath so wylled to haue the name of hys sonne gloryouse amonges al men, in whom he wol al men shuld put theyr trust and the hope of theyr hole helthe and saluacion. Thys truste and feyth hath restored to thys man, whyche was lame borne, the perfection and integritie of lymmes in the syghte of you al. This myracle declareth, not only that thys Christe is alvue, whome ye thought deade, but also that the hole hope of soule helthe oughte to be put and reposed in hym alonly. Neyther ought ye, my brethren, to dyspayre for this cause, thys thynge is thus done by the sufferaunce and determynate wyll and sentence of God. Your offence is in some parte excusable by humane ignoraunce. For the infyrmyte of bodye was a barre and lette, that ye espyed not his deuine power, which power neyther youre rulers perfectly knew. For yf they had knowen, they cowlde neuer haue founde in theyr hartes to haue nayled on crosse the prynce of all glory. Thus was it nedful and expedyent for the sowle helth of man kynde, thus God had appoynted! from the begynninge, thus had he forespoken the same by the mouthes of all the prophetes, to comme to passe, that Messias, whyche at length shulde be sent for youre redemption, shulde suffice for you. God is no lyer, whom he promysed to sende, he hath sente, whome he wolde haue put to death, is thus (as he wolde) put to death. This sacrifice he wold have offered for the clensyng and purifieng of al mens synnes, by you it was offered, not wythout your faulte, but yet to be pardoned in case ye woll repente you of your erroure. Thus it shal come to pas, that the offense whiche ye haue commytted and perpetrate to the wealc of al, shulde also turne you to good. Only repente and forthinke your selues of your misdedes, not of thys only, but of all, and be ve turned to a newe lyfe. Jesus Christ whom before ye denyed se ye now confesse to be kynge and prynce of al, whome before ye condemned as gyltye, now acknowlege to

be fountaigne and grauntour of all vngyltynes and innocencye, whome ye draue to death beleue him to be the foundour of immortalitie and of endles blesse. Now is the tyme of pardonne, haste youre selues to due penaunce and contricion, and ye shal fynde vndoubtedly mercye. Hitherto, deare brethren, I have declared vnto you the summe and pythe of Saynte Peters sermon spoken to the Jues, but not so to them only, that it agreeth not to vs. For as Paule sayeth, there is nothinge written, but is wrytten for our instruction, Ro. av. that by pacience and comforte of scriptures we shuld haue hope. Wherfore accordynge to Saynte Peters aduertysmente and counsayle here, let vs ernestly repente vs of our nawtye lyuynge, and be we chaunged into newe men, to thintente oure synnes myghte be wyped awey, and that we may at the laste ende enioye the inherytaunce of euerlasting blesse, which God the Father of heuen hath prouided and prepared for vs. To whome wyth the Sonne and Holy Goost be given al honour glorye and imperve for euer and cuer. Amen.

The Gospell on the wednesday in the Ester weke.

The .xxi. Chapter of John.

#### Thargument.

\*\*P\* How Christe the sauiour appeared to hys dysciples at the See of Tyberias.

AFTERWARDE dyd Jesus shewe hym selfe agayne at the See of Tyberyas. And on this wyse shewed he hym selfe. There were together Symon Peter and Thomas (whyche is cauled Didimus) and Nathanael of Cana in Galilee, and the sonnes of Zebedei, and two other of hys disciples. Symon Peter sayeth vnto them: I wyl go a fysshynge. They saye vnto hym: we also wyll go wyth the. They wente theyr way and entred into a shyppe immediatly, and that nyghte caught they nothynge. But when the mornynge was now come, Jesus stode on the shore: neuerthelesse the disciples knew not that it was Jesus. Jesus sayeth vnto them:

Chyldren, haue ye eny meate? They answered hym, And he saieth vnto them: caste oute the net on the ryghte syde of the shyppe, and ye shal fynde. They cast oute therfore, and anon they were not able to draw it for the multytude of fysshes. Then sayde the disciple whome Jesus loued vnto Peter: It is the Lorde: when Simon Peter harde that it was the Lord he girde his coate vnto hym (for he was naked) and sprange in to the see. The other dysciples cam by shyp for they were not farre frome lande, but as it were two hondred cubites, and they drew the net wyth fisshes. Assone then as they were come to land, they saw hoote coles, and fysshe layd theron, and breade. Jesus sayeth vnto them, bryng of the fysshe whych ye haue now caughte: Symon Peter wente vp, and drewe the net to lande full of greate fysshes, an houndreth .liij. And for all there were so many, yet was not the net broken. Jesus sayeth vnto them: come and dyne. And none of the disciples durst aske him: what art thou? For they knew that it was the Lord. Jesus then cam and toke bread, and gaue them, and fysshe lyke wyse. now the thyrde time that Jesus appeared to hys dysciples, after that he was rysen agayne from death.

OURE sauiour Jesus Christ, good people welbeloued in our Lorde, to thyntente he wolde more and more stablyshe and confyrme the fayth of his disciples appeared often vnto them, talkyng homely and familiarely with them, yea and otherwhyles also takynge bodyly sustenaunce and meate wyth them, that they shulde not suspecte that he were a phantasticall bodye an illusion or spirite. Yet neuertheles he wolde not be contynually conversaunte hauntyng in theyr company, as he was before hys death, neyther wyth like famylyaritic, nor to be seen of all the worlde, for he had tolde them before, that he wolde appeare to them only and not to the worlde. No, he was not seen to them neyther, but when it lyked hym. For suerly hys immortalitie, wherewyth

he was nowe cladde and indowed, declared and represented vnto them a certayne fauoure and countenaunce full of exceding grace of worshyp and maiestye, to thyntente that by lytell and lytel, as Erasmus sayeth, theyr feyth confyrmid, he myght Erasmus. holly wythdraw from them the presence of hys personall and humane bodye, and be spiritually conuersaunte euery day in euery place amonges them. Wherfore agayne he gaue and exhybited him selfe to be seen and beholded of his disciples nere to the lake or water of Tiberias. And he shewed hymselfe on this wyse. Hys disciples, which laye before that time hydde in corners at Jerusalem, to thintent that they might be in more sauetie and oute of daunger of the malycious pharysecs, were now come into Galylee, and were there a sorte of them assembled and gathered to gither, namely, Simon Peter and saynte Thomas, whyche is also called Didymus, also Nathanaell, whych was of Cane in Galylee, where as Jesus ons turned water into wyne. Besydes these, there were also the sonnes of Zebedce, that is to wyt, saint Jhon and James the elder, and with them certayne two other disciples. Now forasmoche as they myssed the succour of theyr maister, by whom they were wont to be bodily releued thorow the largenes and lyberalytye of those that fauored hym, saint Peter returneth to hys olde mystery and ocupation, to gette Why S. hys lyuinge wyth hys handes bycause (as my authour Eras-Peter fell to labour. mus saveth) he wolde not be chargeable to any man or be fedde in ydelnes of any other mans lyberalite. For it was not leefull for him to preache wherby he myghte so gette hys bodyly sustenance of such as he shulde teache, and he thoughte it vnmete, that he that served not the Gospell or office of preaching, shulde liue of the Gospell. When it drew therfore towardes nyght, bycause in the daye tyme it was skase sure commynge abrode, Peter sayth to hys felowes, I go a fyshynge. To whom the other answered, we woll go wyth the and fyshe togither. So departing out of the howse togither, they entered into a shippe. But all the hole nyghte they laboured in vayne, for they caughte nothynge, to thintente an occasion of a miracle myghte be ministred to Christ, and also that by a darke fygure it might be signified, that the prechers labour is in vayne, onles Christ do helpe forth the mans indeuoure. But to prosecute the hystorye, when it

hys disciples, but yet they knew hym not, partely for the longe distaunce, partly bycause it was not yet full day lyghte, and partly also bycause he wolde not forthwyth be knowen. Jesus therfore spake vnto them a farre of where he stode, sayenge, Chyldren, haue ye any vitayle? They not apperceyuing the Lorde by hys voyce, but suspecting him to be somme other one, whyche was comme thyther to bye fyshe, aunswered, that they had nothynge to sell, forasmoche as they had taken nothyng. Then Jesus, to thintent he wolde manifest and declare by lytle and lytle to his disciples who he was, said vnto them in this wyse: Cast forth your nette on the right syde of the shyppe, and ye shal fynde that which hitherto ye coulde not. They incontinently obeyed the voyce of the commaunder, for partely the werynes of theyr longe trauell and labour all the hole night spent in vayne, and their great desyre to take sumwhat, dyd ministre hope vnto them. And lo they had not so sone thrown their nette into the place where Christe bad them but forthwith so greate a multitude of fyshes was caught, that the nette beynge ful loden, coulde skase be havled to the whery bote. Certainly, good people, this was a representacion and a token (according to the exposicion of holy doctours) of the multitude of men, which afterwarde, by the preaching of the Apostles and men apostolicall, shulde be put and brought into the church of Christ out of all nacions peoples and countreyes of the hole worlde. Nowe saynt Jhon the holy Euangeliste of Christe whiche wrot this gospel, and whom our Sauioure Christe singularly loued, beynge striken wyth admiration throughe the noueltie of this so straunge and wonderfull a thinge, and therupon lokynge better vpon the mater, beganne anon by manifest tokens to perceyue certaynly that it was his maister oure Sauiour Jesus Christ, and forthwith he warned and admonished hys felowe saynte Peter therof, who was than holly occupyed and busye in haylynge vp the nette, saying that it was their maister and Lord, which stand-

ynge on the shoore, had bydde them caste out their nette. Peter as one lyke hym selue, that is to wit moost ernest and hote in feith, assone as he perceived that he that thus spake vnto them was their Lorde and maister Jesus Christ, he

Allegorie.

than, forgettinge both nette and fyshe for very jove, putte his clothes vpon his backe, (for he was before naked,) and could not abyde to tarve any longer, but sprange into the see, and so came first to the Lorde. The rest of the disciples followed by shippe, for they were not farre from the shoore, euen about two hundred cubites, drawing with them the nette laden with fishes. Now as sone as they were come to lande, they sawe hote cooles and fishe layde theron, and also breade. Jesus therfore badde, that they also shulde bringe parte of their fishes, whych they had now caught. Wherfore Peter, returnyng backe to the shyppe, drew the nette to the lande, full of great fishes in nombre Cliii. Thys also augmented and aduaunced the miracle, that albeit there was so greate a multitude of fishes, and the same so bygge, yet the nette brake not with the burden. Assuredly (my frendes) this thinge represented the simple church and weake, according to the iugement of the worlde, comprisinge neuertheles all the nacions of the worlde, our Lorde Jesus beynge the guyde and furtherer. But to thintent he wolde yet give a surer token, that he was in dede a man and no spirite, wheras before he had approued the veritie of hys bodye, in that he was seen wyth their eyen, herde with their eares, and felt with their handes, it pleased hym also to eate with them. He badde them therfore to dyner which was already prepared. The disciples satte downe, but they spake neuer a worde. For the wonderful maiestie of his body, which now was immortall, had plucked from them their accustomed boldnes and wont familiaritie. In dede they knew it was their Lorde, but they perceived a greater maiestic of personage. Noman therfore durst aske hym, who he was, forasmuche as they knew by the thyng selfe, that it was their lorde and master, though the figure of his bodye was by the glorificacion therof sumwhat altered. He commeth therfore to the banket, and accordynge to his maner, breaketh and distributeth bread with his owne handes vnto them, and also fishe, by this facte teachynge all such as be his disciples and folowers, whom he hathe chosen to be the curates and feders of his churche, that they shulde fede their flocke committed to their spiritual charge with holy doctrine and with none other then he him selfe hath delyuered vnto them. Certainly (my

frendes) thys goostlye fedynge of the sowle ought to be moch more preciouse and deare vnto vs, then the fedinge of the bodye ought to be. Yea let vs fyrst seke for this, and al other necessarie thynges, yf Christes worde be true, shal be caste vnto vs wythout oure thought or carefull prouision for them. Let vs then busyly desire of almighty God thys repaste and fedyng of oure soules, to thintent we maye after thys transitorie and shorte lyfe sitte downe with the holy patriarches and saintes in heuen at the moost ioyfull banket, wher we shal haue the most ioyful tast and ful fruicion of the eternall deitie. To whom be al honour and glorie in infinita seculorum secula. Amen.

# The symbole or believe of a christen person setforth by the holy doctour Athanasius.

WHO so euer will be saued, before all thinges it is necessary for him to hold the catholike feith. Which onles euerv man kepe hole and vnblemished wythout doubt he shall perishe for euermore. Now the catholike feyth is thys, that we shulde worshyp one God in trinitic and the trinitic in vnitie, neither confoundinge the persones, neither separatinge the substaunce. For the Fathers person is one, the Sones person is an other, and the Holy Gostes person is an other. But the godhed of the Father and of the Sonne and of the Holy Ghoste is one, the glorie is equal, the maiestic is togither euerlastinge. Suche Father, such Sonne, such Holy Vncreated is the Father, vncreated is the Sonne, vncreated is the Holy Goste. Vnmcasurable is the Father, vnmcasurable is the Sonne, vnmcasurable is the Holy Gostc. Euerlasting is the Father, euerlastinge is the Sonne, euerlastinge also is the Holy Ghost. Yet not three cuerlastinges, but one euerlasting, as also neither three vnmeasurables, nor three vncreated, but one vncreated, and one vnmeasurable. Likewise, almighty is the Father, almyghty is the Sonne, almyghty also is the Hooly Ghost. Yet not three almyghties, but one almyghty. So the Father is God, the Sonne is God,

the Holy Goste also is God. Yet not thre Goddes, but one God. Likewise the Father is Lorde, the Sonne is Lorde, the Holy Ghost also is Lorde. Yet not thre Lordes, but one Lord. For as we be by the christen trouth compelled to confesse euery one person seuerally to be God and Lord, so are we by the catholik religion forbed to say thre Goddes or thre Lordes. The Father is made of none, neither yet created, nor begotten. The Sonne is only of the Father, not made, not created, but begotten. The Holy Ghoste is of the Father and of the Sonne, not made, not created, not begotten, but proceded. There is therfore one Father, and not three Fathers, one Sonne, and not thre Sonnes, one Holy Ghost, and not thre Holy Ghostes. And in this trinitie nothinge is former or latter, nothynge greater or lesser. But there be thre hole persones and a like euerlastinge one to an other and egall. So that alweves (as it is afore sayde) we must worshyp both the vnitie in trinitic and the trinitie in vnitie. He than that wyll be saucd, let him thus thinke of the trinitie. Neuertheles, it is necessary for euerlasting saluation, that he yet do also rightly beleue the incarnation of our Lord Jesu Christ. The right feith is, that we shuld beleue and confesse, that oure Lorde Jesus Christ the sonne of God is God and man, God of the substance of the Father begotten before worldes, and man of the substance of his mother borne in the world, perfect God and perfecte man, subsysting of a reasonable sowle and of an humane flesh. Egal to the Father in respect of his godhed, and inferiour to his Father in respect of his manhode. Which though he be God and man, yet he is not two, but one Christe. One, not by changing of the godhed into flesh, but by takyng of the manhede into God. One alweyes, not by confusion of the substance, but by vnitic of the person. For like as the reasonable soule and the flesh is one man, so also the God and man is one Christ. Which suffered for our saluation, descended into hell, rose the thyrd day from death, ascended into heaven, sitteth on the right hand of God the Father almighty. From whens he shal comme to judge the liuing and the dead. At whose comming al men shal risc with their bodies, and shall yelde of their propre works a rekenynge. And they that have done the TAVERNER.

good thinges, shall go into euerlastinge life. But they that haue done the euil, shall departe into euerlasting fyer. This is the catholyke faythe, whyche if a man beleue not feythfully and stedfastly, he can not be saued.

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> Cum priuilegio ad imprimendum solum.

### THE EPI-

stles and Gospelles with a brief Postil vpon the same from after Easter tyll Aduent, which is the Somer parte, setforth for the singuler commoditie of all good christen men and namely of Prestes and Curates.

Roma. i.

Euangelium est virtus Dei in salutem omni credenti.

The Gospell is the power of God to the saluacion of euery faythfull Christen man.

Cum priuilegio ad imprimendum solum.

### The Preface of Richarde Tauerner to the reader, declaryng howe this boke is to be red.

FORASMUCHE as diverse and sundry lyght persons at

thys daye, contrary to the mynde and sentence of the auncient doctours and also agaynst the expectacion of moderate wryters of thys tyme, do wonderfully wreste all that they reade into the worste sense in mayntenaunce of theyr carnal libertie and dissolute kynd of liuing: I have thought it very expedient, yea (and as the case requireth) more then necessary, that sith this Postil is by me though not made, yet recognized and in diucrse places augmented: briefly to admonysh the reader, howe it ought to be red and received. Ye shal therfore vnderstand, that this worke is set forth to your profite and edification, and not to your hurt and destruction. It is, I say, \*setforth not that by the same ve shulde mayntevne any erroniouse doctrine contrary eyther to the kynges maiesties lawes and proclamations, or to the determination and sentence of the catholike churche. Yo shall not learne here to despise Gods lawes and mans, nor the decent and laudable ceremonies and rytes of the churche. Here is taught no lawles libertie taught in thys postill, to do what you luste, but obedience to God and to hys commaundementes, obedience to the kynges maiestie and to his lawes, obedience to the holsome tradicions of the churche. The sacrament of the aultar, the sacrament of penaunce with the other sacramentes of the church be here not heretically contemned, but catholikely auaunced. Fayth is here not so nakedly extolled, but that good workes also be necessarily requered to be in a christen man. Neyther yet be good workes here in suche sorte magnified, that fayth whiche ought to be the foundacion of the christen religion is defrauded of her due place. Only this one thynge I require of you, that you woll not rashly judge of a pece of the writynge wythout the hole circumstaunce, but that ye wyl deliberately conferre one place with another, and then I doubte not but if any sentence shall happen to be eyther obscurely or incircumspectly spoken, yet by the conference of places ye shall perceive the true meaning and sense of the same. Certevnly as touching:

What is

myne owne opinion in maters concernynge the christen religion, I protest to all the worlde that as I submyt my selfe in all thynges to the censure and determinacion of the church, so I thynke it valawfull for any man of his owne private authoritie eyther to speke or wryte agaynst the same. Yet I wol not deny, but mans infirmitie shall otherwhyles erre. Hierome, Ambrose, and Augustine were men of excellent learning and also holines, yet some faultes escaped them in theyr wryt-Yea S. Austine openly retracted many thynges. This I dare say with saynt Austine: Erre in my wrytynges I may, but an heretique I can be none. For beyng ones admonyshed of my errour, I wol not obstinately defend the same, but submyt my selfe to the judgement of the church. Which I wold hartely wyshe that other wold do the same. Then these diverse sectes of anabaptistes, of sacramentaries, and of other heretiques shulde not thus swarme abrode. Then shuld the christen church be in much more quiet then it is. Then shuld Christes religion be more truly kepte, and Christe hym selfe better pleased wyth vs. Which thyng I beseche God, bryng to pas. Amen.

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## The Epistle on the fyrste sondaye after Ester, called lowe sondaye.

The fyrst Epistle of Jhon, the .v. Chapter.

#### Thargument.

**NF** Of the excellency of fayth and how it ouercommeth the worlde.

MOST dere belowed brethren, all that is borne of God ouercommeth the worlde. And thys is the victory that ouercommeth the world, even our faith. Who is it that ouercommeth the worlde, but he whyche beleueth that Jesus is the sonne of God? This is he that cam by water and blood Jesus Christ, not by water onely, but by water and bloud. And the spirite is bearynge wytnesse, because the spirite is trueth. For there are thre whych beare record in heauen, the Father, the Word, and Holy Goost. And these thre are one. And there are thre whyche beare recorde in erth, the spirite water and bloude: and these thre are one. Yf we receyue the wytnes of men, the wytnes of God is greater. For thys is the wytnes of God! that is greater whyche he wytnessed of hys sonne. He that beleueth on the sonne of God hath the wytnes in hym selfe.

OURE Epistle taken out of the fyrst epistle catholyke of saynte John, good christen people, doth shewe vs that we have oure byrth and generation from God which is that whych prosedeth of fayth, and thys is it surely that ouercommeth the worlde, that is to say the lustes and concupiscences of sinne, which be pryde, couetous, and lechery. For verely there is I trust noman amongs vs, but certaynely knoweth that of nature we be all borne in synne, in vnryghtuousnes, in vtter ignoraunce of all ghostly and holy thynges. And therfore Saynte Austine wryteth on thys

wyse: Beholde, my brethren, beholde the generation of man- The wordes kynde from the fyrste death of that fyrst man. For synne of saint Austine. from the fyrste man hath entred in to this world, and by synne hath death entred, and so hath passed thorough all men, as wytnesseth also thapostle. But marke (sayth saynte Austine) this worde passed through. Synne is runne thorough Pertransijt. ypon al the ofspring of Adam, and for this cause is the new borne chylde gylty of euerlasting damnation, he hath not yet done syn, but he hath caughte synne. For surely that fyrste synne of oure foreparentes dyd not styll remayne in the headsprynge, but it passed through into the ofspringe, not into thys and that man, but into all men. The fyrste synner, the fyrst transgressour, begat synners subjecte to death. came the Sauiour of a virgine to heale and saue them, he cam to the, but not the waye that thou cammest. proceded not of the concupiscence of the male and female, he came not of that bonde of concupiscence. Bycause therfore he came to the, not by the way that thou cammest, therfore he delyuered the. But where dyd he fynde the? He founde the solde under synne, lyenge in the death of the fyrste man, drawynge vp the synne of the fyrste man, beinge gylty and hauvnge condemnation, yer thou couldeste discerne good and euel asunder. Hetherto, deare frendes, I haue rehersed vnto you the wordes of saynt Austyne. Wherfore to retourne to my purpose: forasmuch as we be borne in synne which bryngeth with it ignoraunce, blyndnes, and vnfaythfulnes, therfore we can not chalenge thys to our owne power and vertue that we beleuc Jesus to be Christe, but for the beleuynge herof we nede to be borne agayne, and to be renewed Ioh. iij. through the Holy Goost and by the worde of God, to thintente we may purely vnderstande the thynges that be of God, and that we mave by faythe take holde of the promyses of Christe, and so finally wyth sure confidence determine wyth oure selues that Jesus is Christe, that is to save, the annoynted Kynge and Sauioure of the worlde. For no doubte before Before we we be thus borne agayne, we be all but Nicodemes, that is be newe to saye, we maye well beloue that Christ came as a greate again by mayster from God and that noman coulde do the sygnes and be al Nicomyracles that he dyd. But thys is but an historiall fayth, demes. and they that haue it do as yet walke out of the kyngdome of

Ioh. iij.

heuen with Nicodemus, to whom Christ answereth: Verely, verely, I saye vnto the, onles a man be borne agayne from aboue, he can not se the kyngdome of God, whych selfe

i. Ioh. v.

thynge the holy apostle saynte Jhon doth in thys place declare in other termes, sayenge: he can not beleue Jesus to be Christe. For he that beleueth not thys, can not se the

to beleue that Iesus is Christe.

What it is kyngdome of God. To beleue that Jesus is Christe, is surely to determine and conclude wyth thy selfe that Jesus is fyrste to the a Sauiour: and secondly, that he is a kynge anoynted with the oyle of gladnes, perpetually to rule, to preserue, and to defende the so saued by hym. And here saynt Jhons entente and purpose is to declare vnto vs a difference betwene

A difference of faythes.

the hystoriall faveth concernynge Christe (whyche the deuyll also hath, and so al hypocrites) and betwene the true and sauvnge fayth whych beleueth that Christe doth both saue vs and also taketh a continuall charge and regard of our salua-Cion. To thys fayth we be borne agayne whan through the

Holy Gooste we be called by the worde to the knowlege of Gods well, to thentent we mave understande that Jesus is Christ, that is to wit, that he is suche one in whome is reposed all grace, helth, defense, and sauegarde agaynste synne, death,

Borne of God.

hell and the worlde. Thys he that beleueth is sayde to be borne of God, as though Saynte Jhon shuld say: To beleue that Jesus is Christ is not a worke of mans only power and strength, but it is such a worke wherunto is requyred the power of God and an heauenly renewynge or regeneration wherby the Holy Goost transformeth and shapeth vs into And what is thys fayth which is so myghtie? new creatures. It is (as I have saide) the same that maketh vs beleve that Jesus is the sonne of God that was baptysed (whyche thynge is to be come by water), that suffered death and passion for the redemption of men (whiche is to be come by bloude): that Jesus Christ is verite (for the Holy Goost doth wytnesse it), that is to say both trewe God and trewe man. And that he is trewe God thre thynges doth witnesse it in heuen, the Father the Sonne (which is hym selfe) and the Holy Goost, and these thre be one selfe witnesse. And that he is trewe man thre thinges doth beare record in erth, the spirite whiche he hath bequethed into the handes of hys father at his death, the water wyth whych he was baptised, and the bloude whiche

he hath shed wyth water when hys syde was percyd after that he was deade. And these thre thynges be one selfe wytnesse. And yf we receive the wytnesse of menne, why shulde we not take the wytnesse of God (whiche is infinitely greater than mans) that he is the sonne of God? This witnesse was made by God the father in hys baptisme. And also he hath testified it in the mountayne, he hath testified it by the law Mat. iii. and by the prophetes. Who so cuer then beleueth that he is the sonne of God, he hath the witnes of God in hym, he recevueth the recorde and testimonye of God, he is borne of God, and this person is in the spirite of his fayth farre stronger then is the world and victorious of the worlde. Follow we then, good brethren and systers, this new byrth and generation of God, of fayth and of baptisme, lo, we have ouercome al thynges, that is to wvt the world the fleshe and the concupiscences. Nowe yf we be vnfeynedly delyuered and ryd, and not combred with these false and flatteryng thinges, surely the euyl spirite can haue nothing in vs, but than shall the Spirite of God only worke al and do al in vs. Vnto thys moste holy Spirite of God and vnto the Father and the Sonne, thre persons and one God, be al thankes honour and glori accordingly. Amen.

The Gospell on the fyrste sonday after Ester daye, called lowe sondaye.

The .xx. Chapter of Jhon.

#### Thargument.

\*\*Prov Christ appeareth to hys disciples which were gathered togyther, and of theyr commission that was gyuen them to preache.

THE same daye at nyght, whyche was the fyrste daye of the Sabothes, whan the dores were shut, where the disciples were gathered together for feare of the Jewes, came Jesus, and stode in the myddes, and sayeth vnto them: Peace vnto you. And whan he had so sayde, he shewed vnto them hys handes and hys syde. The disciples then were glad whan they

sawe the Lorde. Than said Jesus to them agayne: Peace vnto you. As my father sent me, euen so send I you also. And whan he had sayde these wordes, he brethed on them, and sayeth vnto them: Receue the Holy Goost. Whose synnes so euer ye remytte, they are remytted vnto them. And whose so euers synnes ye reteyne, they are reteyned. But Thomas one of the twelue (whych is called Didimus) was not wyth them, whan Jesus came. The other disciples therfore sayde vnto hym, We haue sene our Lorde. But he sayde vnto them: Excepte I se in hys handes the prynte of the nayles, and putte my fynger into the prynte of the nayles, and thurst my hande into hys syde, I wil not beleue. And after eyghte dayes, agayne hys disciples were wythin, and Thomas wyth them. Then came Jesus when the dores were shutte, and stode in the myddes, and sayde: Peace vnto you. After that sayde he to Thomas, Bryng thy fynger hyther, and se my handes, and reache hyther thy hande, and thurste it into my syde, and be not faythles, but beleuing. Thomas answered and sayd vnto hym, My Lorde and my God. Jesus sayth vnto hym: Thomas, because thou hast sene me thou haste beleued, blessed are they that haue not sene, and yet haue beleued. And many other sygnes dyd Jesus in the presence of his disciples, which are not writen in thys boke. These are wryten, that ye might beleue that Jesus is Christ the sonne of God, and that in beleuvnge ye myght haue lyfe thorowe hys name.

THE Gospel of thys daye (good people) doth declare vnto vs the appearynge of oure Lorde Jesu Christ vnto hys disciples after his resurrection from death to lyfe, that is to witte, howe he came and shewed hymselfe vnto them, the dores beynge shut for feare of the Jucs. And here truly he dyd shew vnto vs the diuersitie of bodyes, and what difference there shalbe betwene the sensual bodyes and betwene the

spiritual, betwene the material and corruptible bodyes in thys worlde and betwene the glorified bodyes and incorruptible after the resurrection. Truth it is also, that we ought not to suffer any infideles which set not their trust in Christ, as were the Jues, to enter in amonges vs, frome whome the Apostles dyd shut theyr dores. Nowe Jesus beynge in the myddes of them dyd grete and salute them, gyuynge them hys peace, with whyche gretynge he conforted and confirmed hys disciples myndes that they shulde nothynge doubte of hys resurrection, whyche, as the Euangelist sainte Luke wyt-Lukexxiiij. nesseth, they counted but for a dreame. Wherfore he shewed vnto them hys handes and hys syde persed. And by thys shewvinge of hvs handes and feete, Christe openeth two thynges. Fyrst by these sygnes he wolde be knowen. For in affliction is Christe truly knowen. Seconde, by them he wolde assure hys disciples of hys glorious resurrection. And verely thys shalbe the signe of saluation vnto the faythful at the greate day of jugement, and agayne the sygne of lamentation and sorowe vnto the vnfeythful, which than shal se whom they have percyd. The faithful shalbe gretely comforted in seing him, as his disciples were at this tyme. To these disciples I save he dyd ones gyue hys peace and made them hys apostles, that is to saye hys legates or ambassadours, not only of Jurye, but of all the worlde, in lyke maner as God the father had sent hym and made hym apostle in the worlde. And he gaue them the Holy Goost to forgyue synnes, and to pardone in his name, and whose synnes so euer they forgaue in erthe shuld be forgyuen in heauen. The pardone of the Apostles verely was a sygne of the trewe pardone made in heauen. And suche as they wolde not remyt here in erthe, shulde not be remytted nor pardoned in heauen. For thys, that they dyd not pardon nor remytte men of theyr offences here in erth, was sygne that they were not pardonyd on hygh. Surely it is not man of him selfe that forgiueth, but S. Cyprian. God. For as saynt Cypriane sayth: Non potest seruus remittere quod in dominum commissum est, that is to say, the seruant can not pardone the thinge that is trespassed againste the maister. And therfore saint Ambrose sayth in his boke of S. Ambrose. Cain and Abell, that synnes be forgiuen by the worde of God wherof the prest is as an interpretour and certain

executour. But who were they whome they dyd not forgyue? Truly all those which dyd not give feith and credence to their wordes. Nowe in thys apperinge Thomas called Didimus was not present. Wherfore when the disciples dvd shewe hym that they had sene our Lorde rysyn agayne to life, whyche had shewed vnto them bothe his handes and hys syde percyd, he answered that he wolde not beleue them, onles he myghte se him and put his finger in to the holes of the nailes and hys hande into hys syde. So eighte dayes after, oure Lorde, the dores beynge shutte, dyd againe apere in the myddes of them as he had done before, and gaue them for gretvinge hvs peace accordinge to the vsage of the Jues. by whyche is vnderstande quietnes of conscience and all goodnes. And nowe Thomas was there also, vnto whome he sayde, (answering hym vnto the wordes whyche he had sayde by hys vnfeithfulnes,) Beholde my handes and put thy finger into the holes, hold forthe thy hande and put it into my syde. Be no more feithles, but faythfull, hereby declaringe vnto hym that he seeth all, that he heareth all, that he

is in all places, and that he maye do all. Whiche done, Thomas did confesse hym to be his Lorde and his God. And truly not so much Thomas as the spirite of fayth whiche wyth the fayth entred into hym. At that tyme oure Lorde gaue witnesse of fayth vnto Thomas whiche hathe beleued in seynge of hym, but he dothe gyue farre greater prayse and commendacion vnto them whiche haue beleued, and yet haue not sene hym in person corporally, but only spiritually with the eye of feyth or mystically in forme of breade in the moost blessed sacrament of the aulter, and also vnto them whiche shall beleue him. Then let vs beleue him, by seynge him spiritually, and so doyng we shal be more happy then Thomas, in thys that he hath sene hym corporally. Now, sayth

miracles.

Rom. i.

the Euangelist, al these thinges be wryten vnto vs, to thende The vse of that we shulde beleue that Jesus is Christ the sonne of God: and in beleuvng this, that we shulde have everlastynge lyfe by his name. For asmuch as the ende and vse of all the sygnes and miracles of Christe is that by them we shulde be broughte and allured to the true fayth in Christ, which thyng shal make vs to enjoye euerlastyng blysse through his name, that is to wit, by his word. For verely Gods word is the

vertue and power of God vnto the helth and saluation of al Rom. i. that believe on Christ Jesus our Lorde and redemer. To whom with the Father and Holy Goost be glory and praise for ever. Amen.

The Epistle on the seconde sondaye after Ester.

The .i. Epistle of Peter the .ij. Chapter.

#### Thargument.

\*The Apostle saynt Peter doth exhort vs here to folow Christ in al thynges, euen as shepe folowe theyr shepherde.

MOST derely beloued brethren, Christe also suffered for vs leauing to vs an exemple, that ye shuld folow his steppes, which dyd no synne, neyther was there gyle founde in his mouthe: whiche whan he was reuyled, reuyled not agayne: whan he suffered, he threatened not, but commytted the vengeaunce to hym that iudgeth ryghtuously, whiche his owne selfe bare oure synnes in his body on the tree, that we beynge delyuered from synne, shulde lyue vnto ryghtuousnes. By whose strypes ye were healed. For ye were as shepe goynge astraye, but are now turned vnto the shepherde and byshop of your soules.

THE Epistle of thys daye (good christen people) whiche be the wordes of saynt Peter, doth put before our eyes the liefe of our Lord Jesu Christ to this intent and purpose that we shuld folow hym as a perfecte president and exemplar. For it is he whiche dyed for vs, which hath done no synne, according to the sayeng of the prophete Esaye, and in whose Esa. Iij. mouth hath bene founde no gyle nor deceipte. And whiche when any sayde harme by hym, he sayde no harme agayne. When he suffered, he dyd not threaten, but commytted the vengeaunce vnto hym that iudgeth iustly, that is to wit vnto God the father. No doubt God iugeth ryghtly, neyther regardyng mens persons (as doth the worlde), neither only after the outwarde workes but after the hart and outwarde works to. And therfore is Gods iugement according to the

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TAVERNER.

Rom. ij. trouthe, as Paule sayeth. Furthermore it is Christe whiche hath borne our synnes on the tree of the crosse, that our synnes myghte be so by hym taken awaye, and we beynge deade vnto synne shulde lyue vnto iustice. But what iustice? Truly vnto the iustice or ryghtuousnes that procedeth of fayth which is from aboue. For we be healed of our synne by hys woundes, by his passion, by his sacrifisyng for vs. Wherfor this is the final vse of our deliueraunce or iustificacion by Christ, that we shulde no longer lyue vnto synne, but vnto iustice and vertue. As though saint Peter wolde saye: Ye wol be christians whom Christe hath redemed, than go to, it shall not become you any longer by disobedience towardes youre rulers and superjours to lyne vnto sinne but vnto

shall not become you any longer by disobedience towardes youre rulers and superiours to lyue vnto sinne but vnto ryghteousnes, to thintent ye maye be obedient vnto them and suffre persecution, vexacion, yea and dethe of them, yf occacion be gyuen, euen as Christ dyd. And thys is euen the right vse of Christes passion, to lyue a newe lyfe and to become just and rightuous in all our lyuyng. For as the

Ephe. ij. Apostle saynt Paule witnesseth, writyng to the Ephesians, we be the workmanshyp of God, created and made to do good workes. But to returne to the texte, S. Peter allegeth here vnto you (good people) the wordes of the prophete

Esa. liij. Esaye, where he sayeth, that by the strypes and woundes of Christe ye were healed. O moost comfortable wordes! Bytter verely were these strypes to our Sauiour Christe, but they were swete to vs, so swete that wythout them we shulde haue ben in moost paynfull misery and anguyshe. Let vs than neuer put out of our myndes thys moost comfortable tydynges, thys swete and mery Gospell that Christ bare our synnes in hys body on the tree. Thys treasure, I meane the knowlege of this thyng, who so wanteth is moost nedy and pore, yea he hath nothynge at all. For this is (no doubte) that preciouse perle that Christe speaketh of in the Gospell

Mat. xiij. of Matheu, where he sayth, that the kyngdome of heauen is lyke vnto a marchaunt man, sekynge goodly perles, which whan he founde one precious perle, went and solde al that he had and bought it. Nowe thoughe thys thynge be playne ynoughe and apparaunt, yet wyth your pacience I wyll declare vnto you what the moost excellente doctoure of the churche saynte Hierome wryteth vpon thys place. Surely

(sayeth saynte Hierome) there is one perle moost precious of The worder all, that is to wit, the knowlege of oure Sauioure and the of saint Hierom. mystery of his passion and resurrection, whiche whan a marchaunte man hath founde (as saynt Paule the Apostle dyd) he despyseth all the mysteries of the lawe and prophetes and his olde observauncies wherin he lyued without reproche, yea and he regardeth them no better than the parynges of hys nayles or chyppes to thintent to wynne Christe vnto hym. Thys Christe (as Jhon baptist witnesseth) is the lambe Ioh. i. of God which taketh awaye the synne of the worlde. Where as before his commynge we were as shepe wandering wythout a sheperde, but nowe by fayth we be conuerted vnto oure sheperde, which is the onely good shepherde, and vnto the byshop of our soules which is eternall, alwayes mediatoure and intercessoure for vs, alwayes presenting and offeringe hymselfe for vs. Let vs than, good people, follow his conuersation. Let vs beare paciently al things for the loue of hym, which hath suffred so many tribulations and extreme paynes for vs. Let vs not synne wyllingly. Let vs not speake any vntrouthe, fraude, dissimulation, and lyes. Let vs not curse, if any say cuvl of vs. Let vs not threaten if any do greue vs. Let vs giue vp all vengeaunce vnto God. Let vs remembre the good whiche he hath done vs by his glorious passion, that we mave be deade with him as to him, and mortified by his spirite as to vs. Let vs line no more in beastly wise to our selues but in most clenly sorte to him, which is our iustice, for we be the shepe which he hath converted from wandering forthe of the right path, from errour and infidelitie, vnto fayth. He is our shepherd, let vs worthely follow him vnto the pasture of life. He is our bishop, our mediatour, our intercessour, our oblacion. And how do we feare that we shulde not be exalted to his glorye? Let vs have this faith that none is refused which followeth hym mekely and paciently. Who so euer hath thys fayth can not peryshe, yea there was neuer so great a sinner but that this mediatour and raunsomer hath satisfied for him, if being truly converted and penitent for his synnes he be garnished and cladde with this frutefull fayth and brenning charitie and hope in him which is our only sauiour and redemer. To whom with the euerlasting Father of heauen

and Holy Goost be glory without ende, in secula seculorum.

The Gospel on the second sonday after Ester day.

The .x. chapter of Jhon.

Thargument.

Christe is the true shepherde.

JESUS said to his disciples: I am the good shepeherde. A good shepherde giueth his life for hys shepe. An hyred seruaunt, and he whyche is not the shepherd neyther the shepe are his owne, seeth the wolf come and leueth the shepe and fleeth, and the wolfe catcheth and scattereth the shepe. The hired seruaunt fleeth because he is an hyred seruaunt, and careth not for the shepe. I am the good shepeherd and knowe my shepe, and I am knowen of myne. As my father knoweth me, euen so know I also my father. And I geue my lyfe for the shepe, and other shepe I haue, whych are not of thys fold, them also muste I brynge, and they shall heare my voyse, and there shall be one folde and one shepeherde.

IN this Gospel, good people, our Lord doth shew vs, that he is the true and right shepherd. And it is good reason, for he only hath given himselfe vnto the death, and hath quyckened all hys shepe. He alonly doth nourish with his doctrine all his shepe with the fode of euerlastinge life. Yf the wolfe doth come, that is the greate deuell of hell or any of hys members, he neuer forsaketh his shepe, but doth defende and delyuer them from the force and myghte of the enemye, for he is stronge aboue all, and is more myghty then all. And also the shepe be hys, and he hath bought them with a greate pryce, whiche is aboue all prices. He doth loue them according to the price, that is to say, more than any thought can thinke or tonge expresse. And he hath not alonly boughte them agayne, but he hathe made them and created them so that they be his owne workes and his owne shepe. He

surely is the shepherde by whom al thinges bene made. Wherfore naturally he cannot hate them. He is no forgetfull shepherde, but he is a shepherde knowing all, he can forget nothinge. For as the eternal father knowith al, so in like maner he knoweth al. As the father eternal knowith al in giuing him al, in like maner he knowith his shepe in giuing them all. For he giueth them life, wisedome and might. Yea and suche life, wisdome, and might, as is aboue the capacitie of the worlde. For those that be accordinge to the worlde be but shadowes of them. And by this wisdom which surmounteth the world, his shepe know him. This is the good herdman giving life to al, knowing al, and which is almighty. But the hired shepherd is none such. He woll not dye for his shepe. He doth not give them life. Yea when the wolfe commeth he doth leue them forasmoch as they be not his owne. He hath neither made them nor yet bought them againe. He therfore rennyth awaye, and letteth them be loste, and deuoured wyth the wolfe, and fynally go into euerlasting damnation. He is vnmighty. He is ignorant and cleane vnlike vnto the good herdman. Furthermore this hired shepherd hath but a lytle and a particular flocke. But the good herdman hath a grete flocke, he hath the flocke of the nation of Israel and of al other nations. He hath the vniuersal flocke, whyche from dave to dave he leadethe and gatheryth to gether, that they may heare his swete voice and hys holy doctrine (whyche is the doctrine of the gospell) tyll tyme that all the worlde shall be but one flocke, and that there be but one herdman, whyche is our Lord Jesu Christe, as it is sayde here. And there shall be made one shepecote and one herdman. Now by this parable (good frendes) we be taught and enformed of the true office of Christ, and wherfore he came into thys worlde. Hys office wherunto he was sent by hys father was to teach vs. and also to sauc vs. As touchynge hys doctrine and teachinge, who euer in fedynge of his flocke was more watching, more busy, more paynful than he was? Who cuer ministred to hys shepe more diligently the fode of the heauenly wisdome? Al that harde hym speake and preache were astonnyed vpon hys doctring.

For he taughte them not after the fashion of the scribes and Mat. vij. pharisees, which neuertheles were the greate doctours of the

lawe, but as one having a wonderful grace and special authoritie. Yea euen his very enemyes were compelled to witnesse wyth hym that he taught the wave of God in trouth, Mat. xxij. as appeareth in the Gospell of Matheu. Neyther dyd Christe only teache hys shepe, that is to save, those that followed hym lyke shope that were well nere lost, but he also healed them of their moost greuouse soores bestowing euen hys very lyfe for them. For I praye you dyd he not dye for our synnes? Was it not he only which wyth hys bloude washed awaye the fylthe of our wickednes? Yea doubtles. But who be these hyrclinges whiche whan they se the wolf come to deuour the shepe, runne their wave? Surely these be those which preach the worde, and that parchaunce also purely, but they preach it for lucre, for honoure, for glorye, or for the belyes sake. These I save be no true herdmen but hyrelinges, for these dryue not awaye the rauenous wolues, that is to say, the deuil and his lymmes, whom holy writ calleth also Antichristes, whiche persecute and deuoure Christes flocke, but as soone as persecution and trouble for Gods word commeth, anone they are gone. Of these doth the prophete Jeremye speake, sayenge: Wo be vnto the shepeherdes that destroye and skatter my flocke. I wyl therfore vysit the wickednes of theyr ymaginations. It is true veryly that the Apostell wryteth: He that desyreth an ouersyghte or a cure ouer a flocke (whiche after the Greke word is called a byshoprych) coueteth a good worke. Lo, sayth savnte Jerome wrytyng to Oceanus, the Apostle calleth a byshoprych a worke and not a dignitie, a laboure and not a devntenes, a worke whereby throughe humilitie he muste be lowly and not swell in pryde. For a byshop or curate saythe he muste be faulteles, sobre, full of good doctrine, and mete to teache, not given to foule and filthy gaines, but meke, diligent, full of charitie, accordinge to the exemple of Christ the hygh and supreme shepherde of all and the shepherde of shepeherdes whyche (as this gospel saythe) gaue his owne lyfe for the sauegarde and health of his shepe, that is to saye of all vs that follow him to our pour, and believe on him. Wherfore these thinges wel weyed and considered, how happy be we to haue such a herdman, and to know, loue,

folowe, and heare his swete voyce that giueth lyfe, to heare

Saynt Hierom. his doctrine, to be repasted and fed with the meate whiche giueth euerlastinge life, and finally to haue wisedome and might that surmounteth the worlde by the sayde our herdeman, lyghtenynge vs in him by fayth, drawing vs to him by hope, and inflaminge vs by charitie. Unto hym therfore be glorye thankes prayse and imperie in all the nations within the compasse of the earth for euer and euer. Amen.

The Epistle on the .iij. sonday after Ester. The first Epistle of saynt Peter the .ij. Chapter.

#### Thargument.

\*\*Peter exhorteth to laye asyde all vyce, to absteine from fleshly lustes and to obeye temporal rulers.

DEARELY beloued, I besech you as straungers and pylgrimes, abstayne from fleshely lustes, whyche fyght agaynste the soule, hauyng honeste conversation amonge the Gentils, that were as they sklaunder you as euell doers, estemynge you by good workes they may prayse God in the daye of visitacion. Submytte vour selues therfore vnto all maner ordinaunce of man for our Lord sake, whether it be to kyng, as vnto the chiefe heed: or vnto rulers, as vnto them that are sente of hym, for the punishement of eucl doers and prayse of well doers. For so is the wyll of God, by well doynge to stoppe the mouthes of folyshe and ignoraunte men: as fre, and not as hauvnge the fredome for a cloke of malice, but as servantes of God. noure all men. Loue brotherhode. Feare God, honoure the kyng. Seruauntes be ye subjecte in al feare to your masters, not onely if they be good and courteous, but also thoughe they be frowarde. For it cometh of grace in Christe Jesus our Lorde.

THIS Epistle, welbeloued audience in our sauiour Christ, is very excellent and notable. For in it is handeled the

second parte of Christianitie, that is to wit, how after we haue ones recevued and taken the euangell or glad tydynges of oure saluation (whyche thynge we call commonly in Englyshe a gospell) we oughte in this lyfe to lyue. In the processe that goeth before this epistle, saynt Peter teacheth vs the other part of Christianitie, which resteth in favth. howe we ought to beleue the gospell, and also how we be builded vpon Christ the corner stone, wheras before that tyme we were the chyldren of vengeaunce and were as persons refused and castawaics in Gods sight, but now made the children of God by Christe. Whiche treasure truly saynt Peter doth lyfte vp wyth prayses aboue measure, so that it were wel with vs. if after the receiving of so grete graces and ryches at baptisme we myght be lycenced forthwith to departe out of this myscrable lyfe. But for asmoche as we dye not by and by after the receivinge of so greate graces and giftes, therfore nowe doth saynte Peter teache vs howe we shulde lyuc here in earth, that we dye not eternally. For the deuvll of helle our mortal enemye neuer slepeth but euer watcheth cyther quyte and cleane to plucke vs from Godes worde, or at leaste waye to wery vs and make vs slauthfull and recheles in doinge of good workes. commeth so commenly to passe, that forthwith when men heare by the preachinge of the gospell that they be set at peace with God and purified in hys sighte by ourc faythe in hym, than fewe or none wil do any longer any goodnes at al, which thynge as appearethe chaunced in saynte Peters tyme. By reasone wherof, he toke occasion to wryte these thynges concernynge the ordinaunce of the christiane life. As thoughe thys holy Apostle Peter wolde saye: Good brethren syth ye haue nowe received the gospell, and syth ye be purifyed and pourged of youre synnes by fayth in Christ, nowe it shal be yourc partes to goo about to redresse youre maner of lyuinge, and to absteyne from fleshely desires and lustes. But it is an horrible thyng to be spoken that fleshely desyres and lustes do not ccase no not in the christened persones. Yea we se by dayly experience that than by occasion carnal desires do Breke forth, not bycause thys faulte commeth by the gospell, as many enemyes of the Gospell at thys day blasphemously

do allege, but by cause the deucll is the enemy of the Gospell

The occasion of thys epistle.

and of the iustice which the Gospell teacheth. He neuer slepeth, though we slepe neuer so soundely and carelesly. but lyke a rorynge lyon runneth and leapeth aboute, seakynge whome to deuoure, as thapostle Saynt Peter witnesseth in the ende of thys fyrste Epistle. But forasmoch as the i. Pet. v. power of desires and lustes is so great, yea and that after Christendome receiuid, saynt Peter vseth certayne warlyke wordes wherwith he expresseth the strength and power of these fleshly and worldly desires, which he saith do warre against vs and (as the Greke word purporteth) do daily exer-Militant. cise with vs a pychod felde, whyche thyng the scripture otherwhiles calleth the batavle of the fleshe and of the spirite, against which skase any outwarde workes can do any good. As the holy fathers also have confessed and complayned of themselues. For saynt Hierom himselfe, when he sought Note thys euery where a present remedy agaynst the desyres of the exemple fleshe, at last after longe delyberation departed into the Hierom. woode, trustynge that by thys meane he shulde eschue and shake of from hym hys carnall and fleshely desyres, but it wolde not be, for euen in his very misery and vexacion of hys body which he toke vpon hymselfe for that purpose, he vet thought he satte at Rome amonges the Romane ladves, and that he daunced with them. Wherfore syth here in thys lyfe it is wonderfull harde vtterly to do awey carnal desyres, the holy fathers and prophetes desyred with highe lamentacion that they myghte be lycenced to departe out of thys vale of teares to the heavenly and perfite ioves. For here they thoughte themselues onely straungers and as pylgrymes or wayfaringe men. Whiche thinge the Apostle Paule in hys seconde epistle to the Corinthians doth won-ij. Cor. v. derfully well declare, wrytynge on this wyse: We knowe, saveth he, that yf our earthy mansion of this dwellynge were destroyed, we have a buyldynge of God, an habitation not made with handes, but cucrlastyng in heauen. And therfore sygh we, desyrynge to be clothed wyth our mansion whiche is from heauen, so yet yf we be founde clothed and not naked. And veryly, suche straungers saynte Peter here wylleth vs to be, whyche oughte continually to loke vp, to trauell, and laboure thytherwarde, settynge asyde all earthly thynges, all cares and worldly desyres, and euer to stande

TAVERNER. K k

Agaynst Anabaptistes.

redy, in hope to be delyuered out of thys oure earthly tabernacle or hostrye, and to enjoye the cuerlastynge inheritaunce. Howebeit yet in the meane season, good people, we teache not (as do these Anabaptistes) that he that hath ryches shulde cast them awaye, but that he cleaue not in harte vnto them, lyke as other places of holy scripture do teach vs, and namely thys present epistle of S. Peter, whyche by a similitude of straungers or wayfaryng men doth declare vnto vs, that in the hostrye of this present world we shulde be in loue wyth nothinge, we shuld vaynly and ambiciously requyre nothing that is in our hoostes house which is the world, euen none otherwyse than a straunger, a pawmer, or wayfarynge body October doth, which knoweth that nothinge in hys ynne or lodgynge doth pertayne vnto hym, but only maketh hast homewarde into his owne contrey. Now they which be in loue and admiration wyth any thynge in thys worlde, can not be called forenners, straungers, or pylgrimes, but citizens and inhabitauntes of thys worlde. Wherfore it is greate folly for vs Christen men and women to be in loue with the thinges of the world, and to seke pleasure in carnall desyres, syth suche thynges belonge nomore to vs. But I praye you what vyces doth saynt Peter cal here desyres? Surely not only those grosse faultes, but also the inwarde croked affections, whiche doubtles be the very causes of those outwarde and grosse vyces. Saynt Peter therfore wryting especyally to the Jues whyche were disperpled abrode in dyuers countreys, and by them vnto vs Englyshe men, yea and to al others, ryght tenderly exhorteth them (callynge them hys moost derely beloued brethren) to absteyne, as forrenners and straungers, from all fleshly lustes, that is to witte, all vices, which of nature do stycke to the fleshe, which vices do kepc continuall warre and batell agaynst the soule and spirite of man that euer more traueleth and laboureth to do the wyl of God. And he willeth them that they have honest conversacion

amonges the hethen persons and paynyms, whiche worshipped false gods, amonge whom at that tyme when saint Peter wrot this epistle the christen men lyued. Saynte Peter therfore wyll not that Christen men shulde departe from the panyms or hethen men but that they shuld lyue honestly amonges them, to thintent that where as they backbyte them

What be carnall desyres.

as euvil doers, they myghte se theyr good workes and glorifye God in the daye of visitation, that is to saye, that the panyms In the daye being more ryghtly instructed and taught by the honeste lyfe of visitaof christen men, might by Goddes visitation be called also to the Gospel, and so have a better opinion and jugement of Gods worde, whiche thynge in dede came to passe in the primatyue churche by the godly exemple of the good apostolical fathers and of the deuout christen people in Rome and els wher. Where as nowe the panims and infidels, as be Turkes and Jues, be rather greuouslye offended and plucked frome the Gospell then allured vnto it by thexemple of vs Christen men and women. Wherfore it is sore to be feared, leste God wyll at laste visyte vs, not by heapynge vpon vs hys benefytes and graces whyche we refuse and neglecte, but by pourynge vpon vs hys iuste yre and vengeaunce accordynge to oure merites and desertes. Be we subject therfore (good christen people) to the worde of God. Obeye we hys commaundementes taught vs there. Let our light shyne before Mat. vij. men and namely before the proude Pharisees and infidels (whiche thynke there is no God) that they maye se our good workes and honest conversacion and glorify our father in Let vs submitte our selues, acording to Peters heuen. counsayle here, vnto euery humane creature, that is to saye, vnto all ciuile ordinaunce or power whiche mortall men do administer, and that even for our Lordes sake. pleaseth our Lord we shulde so do, lest oure conscience shulde be defyled with synne through disobedience. And here may ye lerne (good people) that when ye obeye the heade ruler of the common weale, ye do please God by this obedience. Be obedient therfore, sayeth saynte Peter, whether it be vnto kyng, as vnto the chefe hed, or vnto rulers as to them that are sent of hym for the punyshement of euell And surely, as witnesseth Paule, who soeuer wyth-Ro. xiij. standeth power resisteth the ordinaunce of God. the officer of God to take vengeaunce on them that do euell. Wherfore ye must obeye (sayth Paule) not only for feare of vengeaunce, but also bycause of conscience. For, as it followeth here in the texte, so is the wyll of God, that wyth well doyng ye maye stoppe and put to silence the ignoraunce of folyshe persons, whiche oftentymes iuge of such thyngs as

they vnderstand not, and whiche esteme the gospell and the worde of God by the maners of the imbracers therof (whiche of fravltic many tymes do fal into fowle vices) and do not esteme it by the owne propre nature. Where as in dede it is the power and vertue of God to the helth and saluacion of Rom. i. all them that beleue. Let vs then, good christen people, so be free and vse the libertie of the gospell, that we have it not for a cloke of nawtynes, workynge (vndcr the pretence of it) all lewdnes according to our foulc lustes and desires, as many called gospellers and goostly brethren do, which be in dede no gospellers but bablers, no true brethren but false brethren, no christians but antichristes and sklaunders of Gods holy worde. Let vs than be no feyned christians, but right christians, and trewe seruauntes of God. Let vs honoure and haue Fraternitie in reuerence all men. Lct vs loue brotherhode, not brotherhode of monkes, fryers, nunnes, and such other cloystered and disguysed people, which vnder the cloke of fraternitie or brotherhode deuour pore wydowes houses and the lyuinges of other in their fraytres, and of whom the christen people been fowly mocked and seduced whyle they perswade them that they can do no better then be of theyr brotherhode, whiche in dede is nothynge els but a swarme of vdlc dranes that liue not by the swette of their face (as Gods commaundement byddeth them) but by other mens labours vnder the cloke of longe prayer, but let vs loue suche brotherhode and fraternitie as Gods worde alloweth, whiche is that we shulde loue one an other after a gentle and christian maner, all lordlynes and proude lokes layde downe, and when we make a dyner or feast, not to call the ryche which may quyte vs agayne but our poore christen brethren and systers which can not acquyte vs, but our father in heuen shal acquyte it Thys is verely the brotherhode that our maistre Christ alloweth, and that his disciple saynt Peter doth here speake of. Let vs than feare God whiche doth prosper our obedience and helpeth vs that we may truly honour all men, that we maye loue brotherhode, and gyue due honoure to our kynge whiche is oure supreme hedde next vnder Christ, none excepted, neyther bisshop of Rome nor other. For yf there

were, saynt Peter wolde not have passed it ouer wyth silence. Neyther is it to be thoughte that Peter, whiche was one of

Christes apostles and that of the chefest, knewe not the byshop of Romes power or his owne power. He knowleged no suche supremacie as the byshoppe of Rome doth chalenge vnto hym in that he is S. Peters successour. Saint Peter byddeth vs here feare God and honour the king. Yf the bishop of Rome were to be honoured nexte God and before kynges, why doth saynte Peter set the kynge nexte to God? Yea why doth he speake nothynge at all of the bishop of Romes authoritie? So ye se that S. Peter maketh nothing with the byshop of Rome, and yet he sayth he is his successour. But what shuld I speake more of this mater? I doubt not but longe ago there is none of vs but regardeth the byshoppe of Rome none otherwyse then an other byshop in hys byshopryche ought to be regarded. Let him medle with his owne flocke, with vs he hath nothyng a do, any otherwise than one christen man hath to do with an other. Let vs therfore charitably pray for him, that he may execute his office in his owne diocese and not entre in to other mens offices. Let vs than honour our kinge next vnto God, as our supreme hedde, according to S. Peters counsayle in thys epistle, and according to the aduise of saint Paule in the place before alleged. Let also seruantes obey theyr masters, not only if they be good and courtcouse, but also thoughe they be roughe and frowarde, not doynge seruice to the eye (as Paule sayth writinge to the Ephesians) and as they do that Ephe. vi. go aboute to please men, but as the scruauntes of Christe, doyng the wyl of God from the harte with good wyl, scruing God and not men. For so is it thanke worthy, saith saint Hitherto haue we shortly declared vnto you the meaninge of thys Epistle. Nowe therfore, good people, yf ye woll be true christians, if ye wol be true feithful persons, boost not of youre feith in wordes, but declare in your dedes and workes, that ye have the feith of Christe. Let vs shew our beleue in such workes, as this Apostle saint Pcter doth here exhort vs to, and than shal we vndoutedly haue the right belefe and faith in Jesu Christ, which in whom so euer it is in, can not but bring forth fruct in due season, euen as sede dothe that is sowne in the good grounde, some an hun-Mat. xiij. dreth folde, some syxty fold, some thirty fold. And thys fayth thus garnished with the workes of charitic shall iustific

vs and make vs the chyldren of God and inheritours of hys

Math. xxv. heuenly kingdome, whyche was prepared for vs before the
beginninge of the worlde by the Father of heuen, to whome
with the Sonne and Holy Goost be glorye and prayse euerlastingly. Amen.

The gospell on the thyrde sonday after Ester.

The .xvi. chapter of Jhon.

#### Thargument.

Of the gostly raigne and kingdom of Christe.

JESUS sayde to hys disciples: A lytle and ye shall not se me, and agayne a lytle, and ye shall se me, for I go to my father. Then sayde of his disciples one to an other, what is thys that he sayeth vnto vs, a lytle and ye shall not se me, and agayne a lytle and ye shal se me, and that I go to my father? They saide therfore: what is thys that he sayeth: a lytle? We wote not what he saieth. Jesus perceyued that they wolde aske hym, and sayde vnto them, Ye enquyre of thys betwene youre selues, because I sayde a lytle, and ye shall not se me, and agayne a lytle and ye shall se me. Verely verely I saye vnto you, ye shal wepe and lamente, but the worlde shal reioyse. Ye shall sorowe, but your sorowe shalbe turned to ioye. The woman whan she trauyleth hath sorowe, because her houre is come. But when she hath broughte forth the chylde, she remembreth no more the anguyshe for the ioye, that the man is borne into the worlde. And ve nowe therfore haue sorowe, but I shall se you agayne, and your herte shall reioyse, and your ioye no man taketh from you.

IN the Gospel of this daye (good christen people) it is fyrst to be considered of vs how our sauiour Christ ascerteineth his louing disciples of his crosse and passion that he shulde suffre for the raunsommyng of the worlde, and also of

his moste glorious vprysynge agayne from death to lyfe. And furthermore how he sheweth by hys vprysinge or resurrection he shulde begynne his raigne and haue a commyng to his father. And assuredly, the preaching and fore shewyng hereof was right necessary for the Apostles of Chryst to be often taught and dryuen into theyr heades. For the fleshe (as Christ sayth hymselfe) is weake, and agayne the articles of Christes religion be suche, that they surmounte the sklender capacitie of mans wyt, neither can they easely be perceiued. This is the cause why Christ, like a faithful master, neuer ceaseth to drive into his disciples heades the summe and content of our faith, to thintent he might fully execute thoffice that he cam for. This then is his sentence and mynde, which he declareth to his disciples. Within a litle while (O you my louing scolers and disciples) I shalbe betrayed vnto the Jues, as I have often tymes heretofore Mat. xij. shewed vnto you that I shuld be condemned, scourged, bobbed, and at last navled to the crosse. And bycause lyke as the prophete Jonas was in the whales bely thre dayes and thre nyghtes I must lykewise be burved in the ground for the space of thre daies and thre nightes: therfore for a lytle while in dede ye shal not se me. But agayne after a lytle Christes while, that is to wytte, the thyrde daye after, whan I shall raygne. ryse agayne, ye shal verely se me, how be it that shal not be longe, for I muste awaye to my father and begynne wyth hym my gostly raygne. Lo, deare frendes, with such wordes Ephe. i. Christ teacheth his apostles what maner thing his kyngdome and .iiij. shulde be, and how the comming is to the same. Uerely the kingdom of Christe is none other thing than that Christ hath conquered the world, synne, deathe, satan, and hell, and furthermore hath taken of his heuenly father al power both in heuen and in erth, in such sort, as hensforth he is ordeyned to be the most mighty king ouer the mount Sion, leadinge Psal. iiij. and gouerninge his subjectes in most royall wise with the holy spirite of comforte. Into this his kingdom it behoued him to entre by the crosse, by sheding his most precious bloud and by death, lyke as the prophet Dauid longe before had prophecied of him, saying, he shal drinke of the floude Psa. cix. in the way, and therfore he shal lyft vp his heade. And yet this spiritual kingdome was not moche knowne to hys apostles.

For they thoughte that the kingdome of Christ shuld have ben rather a worldly and an outwarde kingdom, which thing they styl loked for, vntyl the tyme that the spirite was given them, which taught them the vndoubted knowledge hereof, and how they ought to come therunto and to get it, and how to dwell and continue in the same. If we therfore be in lykewyse mynded to entre into his kyngdome, and by Christ to vanquysh synne, death, Satan, and hel, we must nedes knowledge and take Christe for our high Lord and sauiour, for our king and bishop, fastly beleuing that we be made at one agayn with the father of heaven by hys precious bloude and in suffering and doynge the thinges that Paule speaketh i. Tim. ij. of, where he saythe: If we shall suffre togither wyth hym, we shall surely also raygne wyth hym.

An exemple of our ignorance.

Second, we have here an exemple of our natural blindnes setforth here vnto vs by the blindnes of thapostles. For loke how litle they attained the mistery of the gospell without the Holy Goost, so lytle can we also attayne by our owne powers to iustice or soule helth. But let vs considre out of the very text the rudenes and ignoraunce of the apostles. Christ had shewed them that after a litle whyle they shuld not se hym, and also after a lytle whyle they shulde se hym agayne, for he muste go to hys father. Thys surely must nedes be vnderstande of hys death and resurrection, and of hys spirituall kyngdome. For what is it to go to hys father, but to fulfyl all thinges which were appointed for him to do (as it is declared in the epistle to the Ephesians) and by his holy

What it is to go to the father. Ephe. v.

goost to exalte glorifye and saue mankinde, or (to speake the wordes of the prophete) to gyue gyftes to men. But I praye you howe dyd the Apostles vnderstande thys? They reason wyth them selues what meaneth thys that he sayeth, after a whyle ye shall not se me: and agayne, after a whyle ye shal se me: we knowe not (saye they) what he speaketh. Lo lo the Apostles do here confesse theyr ignoraunce and that they atteyne not to the wordes that Christ spake, albeit he had spoken oftentymes before, of his crosse death and resurrection vnto them. Wherfore it is not a lytle to be wondered at, what the Pelagians and such other heretiques meane whiche fyght so strongly for the defence of theyr owne naturall and

carnal power, syth they so here so openly that the apostles

Ps. lxvij.

themselues (which had Christe conversaunt amonges them) could not by theyr owne propre power, before the Holy Gooste came vnto them, vnderstande the spiritual kyngdome of Christ. So that it well appeareth that whyle they wyll be teachers of other, they be themselves full of all blyndnes and depe ignoraunce. Thys therfore is the intent of thys place, that the fleshe in suche thinges as perteyne to iustificacion can do no good, onles the Holy Gooste beyng communicate by the worde be receyved of christen men. For as the Ier. xiij. prophete Jeremy recordeth, they shalbe taught of God and not of themselves.

Thyrdly, Christ doth preuent hys apostles when he espied them not to atteyne hys wordes, and for that cause that they wolde aske him the meaninge of the same, saying vnto them in thys wyse: Of this ye do question amonges your selues that I sayde, a litle, and ye shal not se me, and againe, a lytle, and ve shal se me. Verely verely I saye vnto you, ye shall wepe and lamente, but the worlde shall rejoyce. Ye shall sorowe, but your sorowe shalbe turned into ioye. Lo how Christ tendereth his apostles, he shaketh them not of for their rudenes and ignoraunce, but moost gentlye instructeth them, shewynge them howe hys formar wordes oughte to be vnderstande, sayenge vnto them in thys wyse: Ye shall wepe and be sory, but why? bycause ye shal se your Lorde and maister taken lyke a thefe and murtherer, navled ypon the crosse, Crosse and and put to death. Than shall sorow begynne, and princi-persecupally this shall encrease your sorow, that the worlde shall reioyce at your aduersitic and your maisters trouble. And lyke as Christ had spoken, so it came to passe concernynge both hys owne crosse vexation and heuines and also his apostles. For do ye thinke it a lytle vexation vnto him, when that he was reuiled and vpbrayed of the Jues, sayenge vnto hym, let God delyuer him, yf he woll haue hym? I passe ouer wyth silence the thynge that he hymselfe complayneth of, where he sayth by his prophete Dauid, I am a Psa. xxii. worme and not a man, the reproufe and gesting stocke of men and the refuse of the people. As many as behold me mocke me, they shake their heades at me. What is this but to east Christ into trouble and heuines, and not only hym but also his Apostles and louing frendes, which followe his

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doctrine. And albeit Christ doth specially in thys place speke of the tyme of hys owne crosse whiche shulde be the occasion of weping and mourning to hys apostles, yet his mynde was hereby to shew what state and fortune is to be loked for in this world vnto al true christians. True christians no doubt can not but suffre in this world muche displeasures and vexation, wheras the wycked persons and suche as care neyther for God nor deucl make good chere and lyue according to their hartes ease. Hereunto agreeth Salomon in his prouerbes, sayenge: Cast not awaye the chastisement of the Lorde God. Lo ye se how Christ instructeth hys Apostles and armeth them wyth pacience to suffre thobprobriouse wordes, scornes, and persecutions of the wycked persons and Antichristes. And loke what he willeth the apostles to do, the same he commaundeth and speaketh euen vnto vs so

Fourthly, forasmuche as Christ hath tolde hys Apostles of

many as wolbe hys disciples and folowers.

Pro. iii.

Sorow turned to iove.

The para-ble of the trauelynge woman.

the sorow and heuines and of the persecutions that shuld happen vnto them for his sake, he nowe agayne doth comforte them, declaringe vnto them what shal happen after such stormes of tribulation. Your heuines, sayth he, shalbe chaunged into ioye, as who shulde saye, the worlde, as sone as they shal have kylled me, woll thynke they have won the spurres and that they have put me vnder fote, but it shal not be so: for the thyrde day after, shall I ryse agayne from death, maugre theyr heades. I shall comforte you, and in your heuines pacifie you, and shal make you glad. And albeit after that tyme also ye must styl suffre muche wronge and reproche for my name and for the gospell sake, yet your affliction and trouble shall not laste longe, but euerlastynge ioye shall anone ensue. An exemple of thys thyng I wol ye take in a woman that traueleth wyth chylde: A woman whan she traueleth, ye know, is in heuines and payne, for her houre is at hande. But assone as she hath brought forth into the worlde a chylde and is delyuered, she remembreth no more her payn and griefe, for the ioy she hath of the chyld that is borne into the worlde. In likewise ye be now sad and heuy for my departure, but I shal come se you agayn, and than your hartes shal leape for joye, and no man shalbe hable, with al the displeasure he can do you, to take away

this your ioye from you. Oh how comfortable oughte thys similitude whiche is here broughte forth of Christ be vnto al christen men. For fyrste of al it sheweth that vexation trouble and crosse must as surely follow vpon the confession of the gospel, as it is sure that a traueling woman can not bring forth her chylde wythout sorowe and grefe, but yet in the meane season the christen man thorough the word of God must nedcs afterwarde haue great comfort and ioye. Furthermore thys trouble crosse affliction and persecution of the true christians shall not be continuall nor euerlastynge, but it shall endure but for a season. And on the contrary parte the worlde shall iove for a season. But their iove shalbe of small contynuance, as Christ hymself in an other place wytnesseth, wher he saith: Wo be to you whyche Luc. vi. laugh here, for ye shal wepe and lamente. Albeit in very dede the christian man shal not be cleane voide of ioye in thys worlde, but what iove is thys? I woll (sayeth Christ) se you agayne, and youre harts shal love, yea and no man shal take your love from you. Truly the love that Christe here speaketh of, is the gladnes and peace of conscience whyche the true christians shall haue, in asmoche as they knowe that God shalbe mercifull vnto them throughe Christ and shal kepe and preserve them throughe purenes of lyfe to the inheritynge of euerlastynge iove prepared for them before the worlde was made, as Christ himselfe witnesseth, by the Father of heauen. To whome wyth the Sonne and Holve Goost be thankes and prayses,

The Epistle on the .iiij. sonday after Ester daye.

The .i. chapter of James.

#### Thargument.

\*\*Saynte James teacheth how Gods worde beynge an heuenly gyfte ought to be receyued.

MOST derely beloued brethren, euery good gyuing and euery perfect gyft is from aboue, descendynge from the father of lyghtes wyth whome is no transmutation or shadowing of changeablenes. Of his owne wyll begate he vs by word of trouth, that we shulde be the fyrste frutes of hys creatures. Wherfore (my deare brethren) let euery man be swyfte to heare, slow to speake, slow to wrath. For mans wrathe worketh not Gods iustice. Wherfore laying a parte all fylthynes and superfluitie of malyciousnes receyue wyth meakenes the worde grafted in you, which is hable to saue your soules.

THE holy apostle saynt James (dearly beloued brethren and systres) in the epistle of this daye doth fyrste open vnto vs the causes of Gods worde from whence it commeth vnto vs, and then he commendeth and setteth oute the authoritie of the same, how it is as a meane or instrument, wherby through newe byrth we be made the chyldren of God and (as saint James here speaketh) the fyrst frutes of Gods creatures. As towchynge the causes of Gods word, we shall vnderstande, that the gospell or worde of God is no humane thing, it is the worde I say neither of emperour, king, prince, duke, nor other temporall ruler, neyther is it any suche thynge as commonly do chaunce vnto vs for our merites, neither yet : is it vnpythy, weake, or vnperfecte, whyche cyther of it selfe: is not stronge ynoughe, or nedeth any other helpes to the perfection and accomplyshement therof, but it is a heavenly worde, a good gift of God and perfect, that is to saye, whyche: almighty God hymselfe hath authorized and setforth, and whyche God gyueth of his mere grace and fauour, and whyche is stronge and ful of power, according to saynte: Paule, whyche sayeth, it is the power of God to the healthen of al such as beleue the same. It is perfecte, forasmoche as it neyther nedeth any other worde, neyther yet can it suffren any other to be matched with it. Certainly this descriptions of Gods worde is thus by saynte James setforth and commended vnto vs, leste by straying oute of the waye we myght! happen to deceyue oure selues thynking it ynoughe to heare the worde of God wythout any maner of regeneration and newe lyfe. For ye muste vnderstande that Godes worde is a farre greater thynge, it is an heauenly, good, and perfecte-

Rom. i.

gyfte, whyche commeth from aboue, euen from God, the father of lyghtenes, wyth whome is no transmutation of lyght and of darkenes, nevther can he suffre that we shuld mengle our darke dreames with his lyghtsome worde, I meane, oure owne inuentions, oure blyndenes, oure careles maners, oure carnall lybertie, oure euel and beastly lyuynge. We be also here taughte what is the fynall vse of Godes worde and wherfore it serueth. Yt serueth doubteles, that by it we shulde be as newe borne children full of innocencie and gylteles lyuvng and be made the first frutes of the creature of God, whiche commeth not of oure owne deseruing, but it is the worke of God the father, whyche doth renewe and regendre vs with the worde of trouth to thintent we mave be the first frutes of his creature. Saynte James therfore willeth vs to lave downe all retcheles and vayne spendynge of oure tyme and slauthfulnes towardes the worde of God, and that we shulde pray God that he wol vouchsaue to open vnto vs the vnderstanding of his worde, and give vs also encrease in the same, that we maye heare it with frute, and vnderstanding it, and being renewed therby, mught be made the first frutes of the creature of God. Let vs not then deceive oure selfes as Nolite thoughe it were inough to heare the worde of God and not to errare. vnderstand it with the harte, not to catche holde of it by faythe, not to worke well outwardely. Euery good and perfyte gifte is from aboue, the worde of God is perfyte, it nedethe none other worde to stey it, and to make it perfyte. Yea we can nevther take it nor vnderstande it perfytly, onles it be given vs of God. Yt is of it selfe moste perfyte and it is the thynge also whyche onlye can make vs perfit. Yt commeth from the father of light, that is to wytte from God whiche is the only cause of al lyght, in such sorte that the thyng which we se in vnderstanding Godes worde, is of God. Yt is also the gyfte of God, that his worde doth lyghten, for the father is of hymselfe lyght. Wyth whom is no variablenes nor interchangeable shadowyng, that is to saye, he can not abide that light and darkenes shulde be confounded or myngled togyther. For he is the father of lyght only, and not of darkenes. I say he can not suffre that we shuld glorye and brag of hys worde as of a gyfte, and in the meane season do the workes of darkenes. And by thys doth the Apostle

saynte James moue vs from euvll workes by the exemple of God whyche is intransmutable and inconvertible, that is to saye, he is not nowe lyght now darkenes. And therfore ought not we to follow both lyght and darkenes togither. For willingly begat he vs wyth the word of hys trouth, that we shuld be the first frutes of his creature. As though saint James wold say: Bycause God hath begotten vs anew by the word of trouth, to thintent we might be now hys fyrst frutes, than seyng we be his fyrst frutes, it becommeth vs not to folowe darkenes, it becommeth vs I say no more to leade our life in vyce and naughtines, but it behoueth vs to be doers and not only hearers of the worde. In that he sayth, wyllyngly, or of hys owne wyll, he thursteth out merite. It is called the worde of trouth, aswell because that of it selfe and of the owne nature it is true, as bycause it maketh other true. Secondly, we shall diligently marke that the Apostle saynte James, in the latter part of this epistle, doth sturre vs to newe lyfe, and to such workes as the worde of God and new byrth wolde aske. For it is euen knytte and annexed to newe byrthe that a man shulde do good workes, as also Paule witnesseth, saying: What shall we than saye, shall we abyde in synne, that grace myghte be the more? God forbyde. We that be deade to synne, how shal we hereafter lyue in the same? Also to the Ephesians he writeth: We be Gods handworke, created in Christ to do good works, which God hath prepared, that we shuld walke in them. And to the Colossians he sayth, if ye haue risen with Christ, seke ye the thyngs aboue, regard heuenly thynges, and not erthly thinges. Wherfore, my deare brethren, (sayth saint James,) let euery man be swyfte to heare, slowe to speake. By which wordes he forbydeth chefely muche talkynge and pratlinge wherby in saynte James tyme many dyd bragge (as they do at thys daye) of the gospell without chaunging of theyr formar lyfe and wythout lyuynge after the gospel. persons S. James wolde haue swyfte to heare and slowe to speake tyll tyme they rightly vnderstande Gods worde and

do dedes agreable to the same. He willeth vs also to be slow to wrath, and consequently make and pacient. For the wrath of man worketh not the ryghtuousness of God, that is to save: Ire or wrath, and the effects therof, can not do the

Rom. vi.

Ephe. ij.

Col. iij.

Slow to speake.

things which be rightful before God, or whiche God requireth And saynte James calleth here the justice of God, not that wherby we be instified before God, but that inst and ryghtous lyuinge whiche God requireth of vs to the declaration of that iustice whiche iustifyeth and whiche is gotten by fayth. Wherfore casting away al vnclennes and excesse of In manmalice let vs receyue wyth mekenes the worde implanted in suetudine. vs, of God the father of heauen. Receyue it (he sayth) wyth mekenes, that is to save wyth all sobrenes and reuerence, not after a ryottouse and sediciouse sorte as thoughe we wolde fyght for it, nor agayne with an eucl and struglyng minde, (as many dissemblers do,) but gladly thankfully and gently. For it is the thynge which is hable to sauc our soules. Whiche thynge also saynt Paule proueth, wrytynge to the Romaynes, where he teacheth, that we be instified by feyth, Rom. x. by the ministration of Gods word. Now therfore, to make an ende, let vs accordyng to the meaning of this epistle, which in so fewe wordes conteyneth so heauenly doctrine, imbrase thys worde of trouthe that saynte James doth here speake of, and so imbrase it that we maye be counted doers and not hearers only. Thus doing we shalbe enworthyed to be the chosen people of God and to iniove at last the kyngdome prepared for vs of the almyghty, who be lauded for euer and euer. Amen.

The Gospel on the .iiij. sonday after Ester.

The .xvi. chapter of John.

Thargument.

Christe promyseth to sende the Holy Gooste, and of hys offyce.

JESUS sayde to hys disciples: Now I go to hym that sente me, and none of you asketh me whyther goest thou. But bycause I have sayde these thynges vnto you sorow hath replenyshed youre herte. Yet I tell you the trouth, it is profitable for you that I go. For yf I go not, that comforter wil not come to you. But yf I departe, I wyl send him you. And when he

ys come, he shall rebuke the worlde of synne and of iustice and of iudgemente. Of syn, because they beleue not on me. Of iustice, because I go to my father, and ye shall se me no more. Of iugemente, because the prynce of thys worlde is iuged alredy. I have yet many thinges to tel you, but ye cannot beare them now. But when he is come, the spirite of trouth, he wil leade you into all trouth. For he shall not speake of him selfe, but what socuer he shall heare he shall speake and shall shewe you thynges to come. He shall glorifie me, for he shall receaue of myne, and shall shewe vnto you. All whatsocuer the father hath be myne. Therfore I said that he shall receiue of myne and shew to you.

Why tholy Goost was promysed.

THE chefe part of this gospel, good people, standeth in the declaration of the office of the Holy Goost, whiche for that purpose is sent of Christe that he shulde disclose and open the spiritual kyngdome of Christe and discouer the blyndnes of the worlde concernynge this kyngdome. For the spiritual kyngdome of Christ, bicause it standeth in feyth, is not perceyued of the world, no more than is his iustice and blesse, forasmuch as the worlde, bicause it is ledde with reason, loketh for an other kyngdome, an other iustice, and also an other blesse, euen suche as be mooste agreable to the iugement of reason and may be seen with the carnall eyen and groped with the fleshely handes. Suche thynges, bycause reason alloweth them, do deceiue and flatter the worlde, and be lettes and impidementes, that the true kingdom of Christ which is goostly can neuer be rightly vnderstanded of the world. And surely the disciples dyd here some what represente the worlde, for they also dyd as yet after a carnall sorte trust and hope vpon the carnall presence of Christe, as thoughe he hadde come into the worlde to set vp some carnal reigne or empire that al the worlde shulde haue loked vpon And therfore whan they harde Christ save he wolde go againe to his father from whom he was sent, their hartes were cold and replenyshed with care and heuvnes. As thoughe they shulde save vnto hym: We trusted

that thou woldeste haue begonne and set vp here a stately and triumphante kyngdom, and now thou sayest that thou wolte departe hence to thy father. Assuredly, my brethren, al we be euen thus naturally affected and disposed, before the sendynge of the Holy Goost, that we styll dreame vpon some carnall thynge concernynge Christes kyngdome. But when the Holy Ghoost come, he shall teache vs that the kingdom of Christ standeth in fayth and spirite and not in an outwarde lordship or worldly poure. Then also shal our justice shrinke and quake which we feyne we have before the lyghtenynge of the Holy Goste, and our jugement shal appere wherby accordinge to our owne reasone we iuge of the reigne of Christ. Finally also our sinnes shalbe disclosed concerning our lacke of feith and misbelefe whiche we had towardes Christe the only sauiour, whan we se that those be synnes which before we iuged for rightuousnes, as for exemple, the affiaunce and trust in oure owne workes, and such lyke. And leste a man shuld feyne to himselfe some peculiar vision and illumination he wot not what, ye shall understande that the Holy Goste commeth when the true word of God is preched and printed in the hart, which word no doubt is the worke of the Holy Goste. This Holy Goste doth lyghten vs and leadeth vs to the knowlege of Gods worde. Now therfore But now I (sayth Christe) I go my wey to him that sent me, to thintent go &c. I mought come againe and begynne a new and spiritual raigne in reuerting by death. And not withstanding that I say vnto you that I must departe from you, ye aske me not whether I go. As who shuld say, if ye were not blinded with the care of the flesh, and sought not for worldely thinges, vc woldc haue asked me whether I go, sith I tolde you I must departe. Neuertheles bycause I haue sayd such thynges vnto you, youre hartes be full of sorowe, not so much bycause of my departure, as bycause ye se that ye shall lacke those outwarde and worldely pleasures and promocions whych ye hoped to have receyved in my kingdome. Howbeit I tell Expedit you the trouthe, it is good for you that I go my way, as who volis. shulde say, your opinion concernynge my raigne is false and cleane wronge. But I wol shewe you the trouthe why I muste departe, partly bicause ye may vnderstande what maner kingdome my kingdome is, and partly what ye ought to loke

TAVERNER.

for in it.

departe. Freendes here we se that al thinges which Christ

I say it is expedient and profitable for you that I

doth, he doth the same for our behofe and profyte, insomoche that even his departure out of this world, that is to say his death, was so profytable to vs, that without it we shulde neuer haue bene delyuered oute of oure damnable state of euerlasting deathe. He goth on and sayth: For if I go not away, that comforter shal not come vnto you. Lo in this place is conteined the great avantage and profyte of the death and departure of Christ vnto hys father. For therfore departed he oute of this world, bicause he wold begynne a ghostly kingdome, which neucrtheles coulde not helpe, if he had not also sente the Holy Ghost. For where there shuld be a ghostly kingdome, and we yet carnal, we could in no wyse vnderstand nor perceyue it. Nomore than euen at thys daye we vnderstande it but by the help and ayde of the Holy Ghost. Wherfore let vs remembre that Christe hath for oure cause sente the Hooly Goste which might leade vs into al truthe, that is to wite, whiche might disclose and open vnto vs oure synnes that do of our corrupt nature stycke in vs and yet neuertheles we take them for no synnes, whych Holy Gost also myght bewrey oure ryghtuousnes to be befor God very vnryghtuousnes, and finally which myght shewe the deuel to be juged by the disclosing and openyng of the gospell, all whyche thinges noman shuld have vnderstanded, had not Christ sente his Holy Ghost, whom in this place he

The profyte of Chrystes death.

Actu. i.

Ghoste is called a comforter, whyche in the Greake is called: Paracletus, of hys effecte or office, forasmuche as his office quid sit. and feate is, from tyme to tyme, so longe as thys spiritual!! kingdome shal endure, to comforte christen mens consciences: in thys world. When this comforter commeth, saith Christ,

Thre lettes, iugemente. Here we se thre lettes and impedimentes, whyche by thoffice of the Holy Goste must be moued aweve, to thintente thys spirituall kyngdome might the better be vnderstand, that is to say, synne, which is, not to beleue in God, and this thing no man doth vnderstande by his propre nature,

he shal rebuke the world of synne, of rightuousnes, and of

surely promiseth shulde come, and he came in dede accordinge to hys promyse vpon Whitsondaye, as it is redde in the

fyrst chapter of the Actes of the Apostles. Now, the Holy

and yet onles it be vinderstande, no man can approach to the kingdome of Christe. The seconde is the misknowlege of the true iustice which pleaseth God, and this also can no man take nor perform of himself. The third is jugement, wheras we vnderstand not naturally that the deuell is juged by the disclosing of the gospell. These thre lettes and impedimentes be roted naturally in euery mans mynde, which no man can vnderstande of himselfe or take awaye by hys owne power. Wherefore to the doinge hereof is the Holy Goste behighted vs in this gospell. And for asmoch as the kingdom of Christ is here stablyshed among men which be synners and whiche of nature can do nought but synne and loue their owne rightuousenes and judge after theire owne fashion of the gospell, therfore the Holy Ghoste executinge hys office, doth not moue vs to departe out of this world that we maye hauc no occasion to synne, neyther woll he that civile iustice or humane iudgement shulde not be executed in thys worlde, but he teacheth vs truly to knowe what thyng synne is. For cuery man, if he be not directed by scripture, shal of his own brain and by his owne poure and witte feyne this or that to be synne which in dede is no sinne, and that to be vertue which is none. But when the Holy Ghoste commeth and reproucth vs by Godes worde, oure owne imaginacions and fantasies destroyed, then we know that that is synne which no man juged before to be synne. So we knowe nowe that it is sinne if a man beleue not in only Christ concerning iustice, whych thynge before the recevuing of the Holy Goste none of vs knewe. In like wise it is to be spoken of rightuousnes and iudgement, whyche two thynges we can not rightely consydre before the openynge of the gospell, whereby the Holy Gooste reproucth the worlde. But to thintent ye shall perceive this enterpretation to be grounded of scripture, harken how Christe himselfe expouneth thys thynge: The Holy Gooste (he sayeth) shall rebuke the worlde of synne. Of syn. Why? because they beleue not (sayth Christe) on me. Loo howe Christ expouneth himselfe what he meaneth by synne, that is to witte vnfeithfulnes or misbeleue towardes hym, whyche thynge dothe condemne men, lyke as on the contrary part the belefe in Christ saueth. The heretikes have wrested this text (as they do al other) to the misbeleue of the Turkes

and Sarasynes, and suche people as be farre from vs, but they ought to remembre that in this behalfe they do sinne worse than the Turkes, forasmuch as they wolde be counted Christians, and yet in the meane season they laboure to be made ryghtouse and iust before God by their owne propre workes without fayth in Christe. Of this abominable synne the vnfeythful person knoweth nothing at al. Of rightuousnes the Holy Goost shal rebuke the worlde. Why? bccause, sayth Christ, I go to my father, and ye shall se me no more: that is to say, bicause I shal begynne my newe reygne, wherin an other maner of iustice than ye ymagine must be lugemente sought for and shalbe of valour before God. Of iugement the Holy Goost shall rebuke the worlde, why? bycause (sayeth Christe) the prince of this worlde is judged alredy. And he calleth iugement the blindnes of man wherby the worlde alloweth naturally the reggne and the works of the deuell, for the worlde hath a corrupte jugement by Adams fall, so that it seeth not what thynges God alloweth and what not. But (sayeth Christe) I have yet many thinges to speake vnto you, meanynge of hys crosse and of his glorye, but bycause of your weakenes and infirmitie ye are not hable to beare them now. As who shulde save, ye be yet carnal and therfore we perceyue not the thynges that be of the spirite. But when the spirite of trouth, that is the Holy Gost, shal come, he shal leade you into al trouth. The spirite shall teache you thynges spirituall. He shall transforme you and of fleshly persones shal make you goostly. For surely be-

> cause ye be yet carnall, ye can not perfytly perceyue holy writte concernynge my death and gloriouse resurrection, which is to be fulfylled for your redemptions sake. Here we se playnly, that thys place maketh nothing at al forthe fortyfienge of the Romishe trumpery and traditions but rather agaynst them. For I praye you what is this trouth, that the Holy Goost shal teach you? Mannes traditions? no verely, not so. In them is no certayntie. It is Christ and hys worde that is the only trouth. Wherfore the Holy Gooste shall teache only Christ and the worde of God, for this is al trouth. For (as Chrysostom sayth) the gospel con-

teineth al together. And the office (sayeth he) of a good preacher is truly to perfourme all that is in his commission

Adhuc multa habeo.

Chrysostom.

and not to chaunge, put to, or take away any thyng. But this some bishoppes of Rome in tymes paste haue done, and yet at thys daye presume to do. Wherfore they are no interpretours but deprauers of scripture, no vicars of Christ, but rather of the deuel. They speke of their owne heddes their owne deuisies and dreames, wheras the Holy Goost, which here is promysed by Christ vnto vs, shal speake nothyng of himselfe, but what soeuer he shall here, that shal he speake, he shal speake I say no new worde or gospell, but shal open and declare the worde that is already spoken by Christe. Thys do not the papistes, for they expounde not Christes worde, but they brynge another worde besides his word. This spirite of trouth shal also speake of thynges to come, as of the spreadynge abrode of Christes Gospell throughout the hole worlde euen vnto the Hethen persones aswell as vnto the Jewes, whome yet the Jewes despised and toke for refuse and abjecte persones, countynge them selues onely for Gods chosen people. Thys Holy Gooste shall glorifye Christe, that is, he shall expoune hym, he shall make hym clearer and shall auaunce and sette hym forthe. But the byshoppe of Rome doth cleane contrary, for he darkeneth Christ and hvs doctrine. Thys Holy Goost (sayeth Christe) shall receyue of myne and shall shewe vnto you. And al that the father of heuen hath are myne. This is to save, the holy spirite of God, wherwyth euery christen man must be renewed (accordvnge to Christes communication wyth Nicodemus) shall breath Ioh. iij. or inspire nothynge into the myndes of christian folke, but that whiche Christes gospell and worde wylleth. He teacheth no newe thynge. Wherfore, yf we woll be true christians not only in name, but also in dede, let vs put of, yea and forsake oure carnall and olde man, and let vs be ledde wyth the spirite of God, which is here called the spirite of trouth. Whiche spirite by the instrument of Gods worde, as here is declared vnto vs, shal open and disclose vnto vs al trouth necessary to our saluation and soule helth. Which thing also the auncient doctour Jhon Chrysostome witnesseth, say-Chrysosenge: What so cuer is soughte to the soule health, the same tome in cap. Mat. is all together conteyned and accomplyshed in holy scripture. xxij. homi. He that is ignoraunt, shal fynde there ynough to lerne. that is stubborne and a synner, shall fynde there the skourgies

of the iugement to come, that he may feare. He that laboureth, shall fynde there the glories and promises of lief euerlasting, by chawing wherof, he maye be more and more kyndle to do good works as becommeth a christian man to do. Let vs pray then to God with pure hartes that he wol vouchesaue to send vs this Holy Ghost and thys comforter vnto our myndes, which maye open vnto vs all trouth. To whome be glorie and prayse immortally. Amen.

The Epistle on the .v. sondaye after Ester.

The fyrste chapter of saynt James.

#### Thargument.

\*\*CF\*\* Saynt James exhorteth christen men to declare their feyth wyth good workes. And he sheweth what thyng true religion or deuotion is.

Wherin Christes religion standeth.

MOST dearely beloued, be ye doers of the word and not only hearers, deceyuyng your selues. For if any be an hearer of the word and not a doer he is lyke to a man whiche considereth the face of his natiuitie in a For he hath considered himselfe, and is goon, and forthwith he hath forgotten what his fauour was. But he that hath loked in the perfite lawe whych is of fredome and hath contynued therin, being no forgetteful hearer but a doer of the worke, thys man shalbe happy in hys doinge. If any seme religious amonge you, not brydlynge hys tonge, but seducing his harte, this mans religion is vayne. Pure and vnspotted religion before God and the father is thys, to visitte fatherles chyldren and wydowes in theyre tribulation, to kepe hymselfe from the worlde, vndefyled.

THE Apostle saynt James (deare frendes) in the Epistle of this day doth seuer and discerne the true herers of Gods worde from the false and vnfeythfull herers. And ye shall vnderstande, that the true hearers of Gods worde be they whiche take it with faythe, whyche vnderstande it in theyre

Who be the true hearers of Gods worde.

harte, and whych do garnyshe it outwardly with such workes as be appoynted them to do, and (as the parable of Christe Mat. xiii. declareth) whyche do heare the word of God and vnderstande it, whiche also bringe forthe frute, some an hundred folde, some thre scoore folde, some thyrty folde. And it is also he (according to the wordes of the prophete Dauid) which is Psal. i. like a tre planted by the river side, bearing hys frute in due tyme. But the false hearers of the word be they which heare The false it, but receive it not with fayth, vnderstande it not in theyr hearers. harte, neyther do furnyshe and declare it to the world with good workes, but as the parable of the sower sayeth, suffre the deuyl to take the word out of their hart. These be only temporal hearers and but for a seasone, they be but startres, they stycke not by it. They be also suche, as when they haue perceyued and taken the true worde of God, choke it with the care of this world and wyth the disceitfulnes of ryches, and so make the worde vnfruteful, for they recevue it not with full mynde, but by snatches, and minding other thinges, euen as he which beholdeth his bodely face in a glasse, and forthwith goeth hys way, and forgetteth by and by what maner thing it was. Be ye then doers of the worde, Estote that is to wete, declare with good workes that ye truly vnder-factores verbi. stande it, and be not hearers onely, as who shulde saye: Ye that heare the word of God with your eares and do boste and glory in the knowlege therof, and neuertheles be occupied and intangled in other maters, ye do nothing els but with false persuasions and reasons deceive your selves, which thinge he declareth with a wonderfull goodly and mete similitude. For like as it nothing helpeth a man to stande before a glasse and to se himselfe faire, whan he goeth awaye forthwyth, and forgetteth strayte hys bewatie: so (sayth he) it helpeth a man nothing at al, to heare Gods word, onles he receive it in hys harte, and take holde of it by faith, depely printing in his mynd the beautie therof, and be delited therin, and therupon declare with good workes that he doth truly vnderstande it. Furthermore he that standeth before a glasse, may wel gloric and brag of his beautie for a tyme: so he that heareth Gods worde, may wel for the time reloyse and glory of it. But whan the glasse is taken away, anone the beautic is out of minde: so in time of necessitic and tribulation, yf the true

glasse of Gods wyl, which is hys word, be taken away and not considered, anone the promyses and gospel (that is to say the glad tydinges concerning our redemption) be out of minde, the beautie of Gods goodnes is forgotten, and finally the wyl and pleasure of our Lorde is set at naught. on the contrary parte, who so loketh in the perfyte lawe of lybertic, and continueth therin, becomming not a forgetful hearer, but a doer of the worke, the same shall be happy in hys so doynge. As who shulde saye: He that rightly heareth and vndcrstandeth Gods worde, and dothe expresse the same wyth worthy workes, in such wise as he sheweth himselfe to haue a faste and sure vnderstandinge therof, wherby he maye vanguyshe and chase awaye death, the deuell, and synne, he shall be happye in hys dede or worke, he shalbe declared by his dedes to be a justified person and saued. For dedes and workes in christen men be certaine tokens, handmaides and followers of our justifieng feith, and witnesses that we do understand rightly Gods word. For (as saint Augustine affirmeth) fayth ought to go before workes. Yea he declareth plainly, that works without fayth can not be good, and he allegeth for his purpose that text of saint Paul: Omne quod non est ex fide peccatum est. That is to save, what so euer is not of faythe, is synne. Hervnto also agreeth the holy doctour Chrysostome, where he sayeth: Faithe ought to shyne before workes, and workes muste be handemaydes or waytynge seruauntes and followers of faythe.

Ro. iiij.

Chrysostom de fide et Lege.

True religion.

reliSeconde, in this epistle saynt James doth teach vs, what
the ryght and perfyte religion or deuoutnes of a christian
man or woman is. Yf any man (sayeth saynt James) wol
seme to be deuout amonges you, not refraynynge hys tonge,
but seducyng and deceyuyng his owne harte, thys mans religion and deuotion is vayne. Pure and vndefyled religion
before God the father is this, to visite fatherles children and
wedowes in theyr aduersitie, and to kepe thy self vnspotted
in the world. Lo (good people) here ye haue a true description of religion. It is not to be locked vp in stone walles and
to departe from the company of the worlde, as those disguised
and false religiouse persones lately in this realme dyd, but it
is to be conuersaunt amonges men without spotte or reproufe,
it is to visite orphanes and fatherlesse chyldren, to go and

succour the poore wydowes, to go aboute and to wynne the people to Christ, to fish mens soules, and to brynge them into the kyngdome of Christ out of the tiranny and raigne of Antichriste. I call Antichriste whosoeuer teacheth other deuotions and holynesses, then Christ dyd ordeyne. For he that is not with Christ, is against Christ. Wherfore let vs be, according to saynt James monition here, not onely hearers, but also doers of the worde, but of what worde? of the byshop of Romes worde? of Antichristes worde whyche is contrary to Chrystes vnspotted and pure worde? no but of Godes worde, to thintent we may loke into the perfyte law, which breaketh out of fre spirite and fayth into workes of Lette vs imbrace the true religion that is here appointed and set forth vnto vs. Let vs visite the orphanes, the desolate wydowes, and our poore neyghbours that be devoide of comforte and relife. This let vs do of a fre and franke harte, not as constraynedly, but willingly and gladly. Thys dovinge we shall declare by our dedes, and also garnysh and decke by the same, our lyuely fayth that iustifie vs in Gods sight. In these oure dedes, but not by these our dedes, nor through these our dedes, we shall (as saynt James assureth vs) be happy, vea and so happy, that no man shalbe hable to take our joye and blysse from vs. For we shal not oncly liue here in thys worlde in peace of conscience and in the kingdome of Christ, but we shall also in an other worlde inherite the vnspeakable iove and felicitie of heauen, where lyueth and raigneth the Father the Sonne and Holy Goost, to whom be al glory. Amen.

The gospel on the .v. sondaye after Ester.

The .xvi. Chapter of Jhon.

Thargument.

Prayers are hard through Christ.

JESUS sayd vnto hys disciples, what so euer thynges ye shall aske the father in my name, he shall gyue you. Till now ye haue asked nothynge in my name. Aske and ye shall haue, that youre ioye may be full. These thynges I haue spoken vnto you in prouerbes. The

tyme commeth, when I shall speake now nomore to you in prouerbes, but shal plainly declare vnto you of my father. In that day ye shal aske in my name. And I saye not vnto you that I wol aske my father for you. For the father himself loueth you, because ye haue loued me, and haue beleued that I am com from God. I cam from the father and am come to the worlde, agayne I leaue the world, and go to the father. Hys disciples saye vnto him: Lo, now thou talkest playnly, and speakeste no prouerbe. Now we know that thou knoweste all thynges, and thou haste no nede that any shulde aske the, by thys we beleue that thou arte come from God.

IN the first parte of the Gospel of this daie (good people) is a commaundement and promyse set forth vnto vs, wherby we be allured and sturred to pray. And surely, sith a christian person can no wher haue better coumforte in such thynges as he is troubled in, and in tyme of necessitie or of aduersitie, then instantly to pray and to open hys affliction and grefe with ardent vowe and humble sute to God, whyche both wil and can helpe him in his distres and giue hym comforte, doubtles it is ryght necessaric that we throughly shuld perceive the institution and intent of thys gospell, to the ende that we myght be the more inclined and pricked vnto praier. For who wold cast asyde and despice prayer as a thynge litle necessary, seyng it is so hyghly auaunced and commaunded by Chryste vnto vs? Yea this commaundement doth as straytly bynde vs, as the fyrst commaundement of Moses tables doth. This to be true we may se in another place, where Chryste byddeth vs alwayes to pray without ceasyng or leaving of. So that it is necessarve and conveniente that we shulde praye. Wherfore as we be by speciall commaundement of oure Sauioure Chryste drawen and inforced to praye, so also thys gospell prouoketh vs to the same wyth a specyall promyse. For it is here promysed vs by Chryst, who is the selfe trouth and can not lye, that our prayers shal not be vayne, but that we shalbe surely harde, and shall obtevne oure sutes. For elles why I praye you

Luc. 18.

wold Christ haue bounde this his worde wyth an othe, sayeng, verely verely, whatsoeuer ye aske the father in my name he shall gyue it you. Also he sayeth, aske and it shalbe gyuen you. Do ye not heare, howe oure prayers shal not be vavne by Chrystes owne promise? Who then wold now be slouthful to pray, seing Christ by his special commaundement hath wylled vs to the same? What person is that of so distrustful and desparate an hart, that woll thynke the laboure of his prayer spent in vayne, sith Christ himselfe, which is al trouth, hath with so special and strong a promise encouraged and prycked hym therunto? But herin (good people) are two things to be considered of vs. The one is that we shuld We must pray in none other name, then in Christes name. And we pray only pray in the name of Christ, when we approch to God in the of Christe. feith of Christ and do comforte our sclues with the trust and affiaunce in him, that is to wit, that he only is our mediatour by whom our synnes be forguen vs, and without whom we can descrue nothing but Gods displeasure. For I pray you what holy man or woman is there either in heauen or earthe whych sueth and is mediatour to the father of heuen for vs in such wise and in suche kynde of mediation as Chryste is? I say it is Chryst only by whose merite and intercession not only we obteyne pardone of oure synnes and ryghtuousnes, but also we be taken in the place of hys brethren and be Psel. 23. made partakers with him of the roume or office of presthoode, as testifyeth also saynt Peter in his first epistle, so that we i. Pet. 2. also by authoritie and vertue hereof maye lykewise be suters to the father and seke of him in oure afflictions grace helpe and comforte. Thys thinge witnesseth also Christe himselfe where he savth, I say not vnto you that I shal be a suter for you to my father. For the father hymself loueth you, bicause ye have loved me in beleving that I am come from the father. Then I save, good christen brethren, syth we have such a spokesman and mediatour for vs, yea sith we also our sclues be admitted by Christ to the roume and office of prests as towching this mater, why shuld we so moch and with such vaine and superstitious mistrust depend vpon confidence of others to be meanes and suters for vs? This thing also doth the auncient and holy father Chrysostom ful wel declare in Chrysoshis sermone whiche he wryteth of the profite of the gospell, tom.

where he sayeth in thys wyse: Thou shall nede no patrones or aduocates with God, neyther shalt thou nede to runne hither and thyther to flatter other that they may intreate for the, but albeit thou be alone, and haste no patrone or meane, but prayest to God by thy self alone, yet shalt thou throughly obtevne thy sute and demaund. For God doth not so easely graunte when other men praye for vs, as when we pray our selues, although we be ful of many vices and synnes. what thys holy doctoure sayeth. He assureth the, that thou arte soner harde whan thou prayest thy self for thy self, then whan thou makest other to pray for the. Whiche thinge Theophylactus affirmeth also, where he saith: Marke that albeit sayntes praye for vs, as the Apostles dyd for the woman of Cananee, yet we be rather herd when we praye for our sclues. Furthermore we must take hede, that we be suters to God in our prayers for no thing that is contrary to the glorye of God, to oure owne saluation, and to Gods will. For in this case it is sure God almighty wyll neither receive nor heare our prayers, as it is manifestly shewed by that he theacheth vs in our pater noster to say: Fiat voluntus tua, thy wil be done. Wherfor we shal than be hard when in our necessities we desire and require Gods help, having respecte euer and castynge our eyes to hys wyl, commaundement and promise, and not alledginge our own worthynes (which in comparison is nothing at al) but only the merite of Christe, then I say oure petition and sute shal surely be received and harde, forasmoch as al the promyses in Christe be est and Amen, that is to say, moste certayne and sure, as Paul in his second epistle to the Corinthians wryteth. And

Math. v.

Theophylactus in

Iohan. cap. xv.

ij. Cor. i.

Ro. viij.

Phi. iiij.

be, pray (sayeth he) that your ioye may be ful. What ioy I pray you is this? vndoubtedly it is no worldly or corporal pastaunce and reioysynge, but it is a spirituall ioye, whereof saint Paule maketh mynde, wher he sayth: Reioyse in oure Lorde, and agayne I saye, reioyse. From whence then commeth this ioye? Surely of faythe. But how is thys? Truly if at any tyme I heare the gospell taught, wherin is offered

by Chryste to all men forgiuenes of sinne, I muste beleue it,

bicause oftentimes we be so vntoward and folyshe, that we can not espye of what things we have nede, therfore Christ

wyl likewise teach vs what maner thing our peticion ought to

if I wol that that preachynge of Christe shulde do me good. But beleue it I can not, onles by the same gospell the Holy Ghost be given me which may worke suche feith in me. That if the gospel and the spirite worketh in me this fayth, I From nede not doubte any thing at al herin, but that Chryste hath whence the peace of not only perdoned me my synnes in suche wise that they conscience canne no more be called into iudgement and condemne me, springeth. but also that he hath reconciled the father in heuen vnto me and made him my speciall good lorde and father in such sorte as he now knowledgeth and counteth me for his sonne, and that he wil preserue and conserue me vnto euerlasting lyfe, and from hens afterward spryngeth oute peace of conscience vnto me and the spirituall iove wherof in this gospell ourc sauioure Christe speaketh, but suche iove oughte alweyes to growe and to be increased if it wolbe made perfecte and full. And that it may growe and wyth perpetuall encrease waxe 2. Pe. iij. greater and greater, surely God of hys moste bountifull mereve will brynge to passe, if so be we call feruently vpon him with continual prayers. Syth therfore our saujour Christe hath given vs in commaundement that for such jove of harte we shuld pray, to thintent it myght be made consummate and fully perfect, what meaneth this our slouthfulnes. that we obey hym not and say with the blessed virgine Marye: My spirite reioyseth in God my saujour. Last of Luc. ij. al ve shall vnderstand that Christ doth here agayn set out the rudenes and ignoraunce of his apostles before their eyes, and confesseth that his lessons and teachynges have bene hitherunto but as darke rydles and parables vnto them, and that to the vnderstandynge of suche thynges as he taught them, it was nedeful that he shulde not speake vnto them suche clowdy parables and ryddelles, but that he shuld speake vnto them playnly openly and frely, that is, that it was necessarve that he shulde sende them the Holy Ghost who might make them able to viderstande hys wordes. But I praye you was thys spice of ignoraunce and blyndnes only in the Apostles befor they were confirmed with the Holy Ghoste? No truly, but it is also naturally planted in al men in so muche that there is not one whiche can eyther understande or worke any Ihon .iij. thynge that good is, onles he be altered and chaunged by the Ps. xiij. spirite of God vnto a newe creature. And yet neuertheles

suche naturall men do thynke themselfes very prudent and wise, euen as the Apostles dyd in this gospell, sayeng, lo nowe thou speakest openly, neyther speakest thou any parable, now we know that thou knowest al thynges. But no doubt thys was a very folyshe rashnes and arrogancie, lyke as that was, that Peter dyd, when he craked that he wolde go wyth Christ both into pryson and into death, by which rashe promyse he shamed hymselfe, when, before the cocke crewe, he denyed his Maister Christ thryse.

Mat. 26. Mar. 24. Luc. 22.

> Then thys hole thynge is wrytten for oure instruction that we shulde not presume to take any thynge vpon vs rashely, but that we shuld rather walke in an humble and meke spirite, knowlegging continually, that we be both miserable and blynde persones in such thynges as perteyne to Christes glorye, forasmuch as without the spirite of God we can neuer vnderstand the secretes and mystery of the Gospell. For assuredly the wisdome of the flesh is foly before God, yea the more knowlege it boasteth and pretendeth in ghostly and diuine thynges, the more is the foly of it bewreyed and vttered. Let vs then (good brethren and susters) in all oure nedes and troubles praye accordynge to the wordes of this Gospell, but to whom? To the father of heauen. In whose name? In CF Christes. And what shall we praye for? that our joye may be perfecte and full. What is thys to say? that by Christ our synne beyng taken awey, our conscience may be quiet and finally sure of euerlastyng lyfe, which is a right perfecte ioye. Let vs pray, that we maye be taught freely, openly, and playnly wythout prouerbes or parables, that is, that we maye receyue the holy spirite of comforte into oure sowles, which in Gods worde may instructe vs of al trouth. Which graunt vs God the father of heuen who lyueth and raigneth worlde wythout ende. Amen.

> > A sermon in the crosse dayes or Rogation weke.

GOOD people thys weke is called of christen men the Rogation weke, bicause in this weke we be wonte to make solemne and generall supplications or prayers whiche be also called Lytanyes. Nowe therfore I exhorte you, and in oure Lordes name I require you, that in all our litanies or suppli-

Litanies.

cations we woll so do, that the thing may agre to the name, that is to save that this our litange and prayer maye be made wyth such true feith hope and charitie, that we may put God in mynd of his fatherly promises. He that woll not endeuour hymselfe to do thys, let him tarve styl at home, let him absteine from this holy procession, lest he happen to sturre and to angre God more then other men shalbe able to pacifie and styll hym. Albeit (alacke for pitie) these solemne and The abuse acustomable processions and supplications, which we vse com-of these dayes. monly as in this weke to make, be now growen into a right foule and detestable abuse, so that the moost parte of men and women in these solemne dayes of supplication do come forth rather to set out and shewe themselves, and to passe the tyme wyth vayne and vnprofitable tales and mery fables, than to make generall supplications and prayers to God for theyr lackes and necessities. I let passe the other greuous enormities and vices, whiche on these dayes be customably of many persones done. I wyl not speake of the rage and furour of these vplandyshe processions and gangynges about, which be spent in ryottyng and in bely chere. Furthermore the banners and badges of the crosse be so vnreuerently handled and abused, that it is meruevle God destroye vs not all in one daye. What shall we saye? Surely they are now growen into such abuse, that there be farre greater causes to take them awaye and vtterly to abrogate them with the other holydayes, than there were in tyme past for holy fathers to ordeyne them. And surely it is the parte of all byshops, of persons, vicares, and curates, yea and also of the hedde rulers and officers of the common weale, to se that those vnchristen and vngodly abuses be auoyded and taken awaye, or, if the thinge be past remedy, to wishe that these letanics and supplications thus abused were rather vtterly abolyshed and taken awey then suffered. For assuredly it were muche better and more Christian lyke, that christian men and women were gathered and assembled together in the church, there to make their supplications and prayers to God, than after suche an hethen and vnruly fashion to mocke God and hys holy signes. And (no doubte) many curates and herdmen of Christes churche shall rendre a sharpe rekenynge and accomptes to God for wynkyng at these abuses.

What is to be demaunded tions.

Wherfore I do you to wete that in these Rogation daies two thinges are to be asked of God and prayed for. in supplica-fyrst is, that God of his goodnes wil defende and sauc the corne in the felde, and that he wil vouchesaue so to pourge the aver, that not only the lappe of the earth may be replenished with seasonable rayne, and that the aver may be tempered to the increace and furtheraunce of the corne, but also that it be not enfected, and that by the eatinge and drynkinge therof, neyther we nor oure beastes do catche any postilence.

i. Timo. iiij. feuers or other diseases. For, as witnesseth Saynte Paule. Gods creatures, as meate, drynke, corne, and suche other thynges, be halowed by the word of God, and by prayer.

For from whence, thinke you, come pestilencies and the other kyndes of diseases and sycknesses, but that the novsom spyrites do infecte the ayer? And by reason herof commonly our corne and frutes be peryshed, infected, and blasted, and so we, (God sufferinge it so to be for oure offenses), by eating and drinking our owne grayne, do get vs death and greuouse maladies of the body. For this cause be certayne gospels red in the wide felde amonges the corne and grasse, that by the vertue and operation of Gods word, the power of the wicked spirites whych kepe in the aier maye be layde downe, and the aier made pure and cleane, to thintent the corne may remayne vnharmed and not infected of the sayd hurtful spirites, but serue vs for our vse and bodely sustenaunce. Wherfore (my deare freendes) we ought to make these solemne processions with ernest myndes and with al reuerence, and in especial we ought to intreate and to heare the worde of God wyth deuoute and religiouse myndes. doynge, doute we nothyng, but that Gods worde wol vtter and execute hys vertue and strength vpon the corne and aver, that those novsome spirites of the ayer shal do no hurte at all to oure corne and cattell.

Seconde, thys is also mooste of all to be desyred and humbly to be prayed for in these crosse dayes, that God wil vouchesaue to blesse his creatures not only (as before is sayde) for the profyte and behoufe of oure bodies, but also for our soules helth, lest our miserable soules might herby catche vnto themselues pestiferous infection and damnable contagion. I meane as thus: The poyson and infection of

the soule is synne. Nowe whan God poureth vpon vs riche and plentifull croppes, and indoweth vs with increase of al thinges, forthwith we like mooste vnkynde persons do vylaynously gyue oure selues to dayly bankettes and feastinges and to moste beastly fyllynge of our panchies, and herof by and by ensueth ydelnes, and of it springe whordomes, adultcries, blasphemies, cursinges, periuries, murders, warres and al mischiefe, so that it were much better for vs if our corne and cattel dyd not so happely and plenteously prosper and go forwarde. So the thing that we demaunde in oure processions and supplications we do in very dede finde, for God maketh vs here abundantly to enjoy our requestes and desires and doth minister al thinges to the body with a large blessinge, whych thinge neuerthelesse is mooste ready poyson and pestilence to the soule, and the occasion of great myschiefe. For doubtles surfettinge and ydlenes of all noughtynes be the rotes, and the fountaynes of all euels. But alake, alake, thys No man gostly infection we nothyng at al regarde, we passe not of it. regardeth the spi-The postilence which noveth the body we eschue wyth greate rituall pestcare, yea we study to dryue it away with often prayers and ilence. supplications, laynge vnto it all the medicines and remedeis we can deuise. But in this spirituall pestilence we go styll on, and procede without care or thoughte, yea euen for thys purpose as it semeth we desyre of God large increace and aboundaunce of thynges, and to be delyuered from bodyly pestilence and infections, that we maye the more frely and abundauntly endure after a delycate sorte in the goostly infection. But (my freendes) almighty God the sercher of hartes, whyle he seyth vs sleping in such careles condition, and that we nothing regarde this so postilent a pestilence, he also winketh at our destruction, accordynge to ourc owne vowes and requestes he graunteth vs foyson and abundaunce of all thynges, and so blyndeth vs wyth the prosperous lucke and successe of things, and drowneth vs in the synke and puddell of synnes, that at last oure synnes by longe vse runne into a custome, and the name of synne is cleane forgotten. Wherfor, deare brethren, albeit euery day we ought to rendre supplications and prayers to the Lord God, with a rough chastisement of our body, to dryuc away from vs so horrible floudes of al mischiefe, namely in this realme of

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TAVERNER.

Englande, mooste gyuen and dysposed to commessacions, to bankettynges, to reuelynges, to surfettinges, to ydlenes, and to other fowle and abhominable vices that ensue of them, to thintent that God ones at laste maye lyghten vs wyth hys grace that we maye vse his giftes to the helth of our soule and to the holsomnes of our body, in such sorte, as these goodes of the countrey, I meane our corne and cattell, myght be anaylable aswel to the nourishment and defence of our body as to our soules health. But as I have sayd, and say agayn, God hath made vs so blinde and so vnsauery, that we are waxen playne epicures vtterly voyde of al feare or care of God, mooste shamefully abusynge hys gyftes to the ryot of the body and destruction of the soule. And forasmuche as this oure detestable wickednes and fowle abuse of the godly institution of these crosse dayes is not amended, but waxeth yearly worse and worse, therfore God hath given vs vp into a disalowed mynde, so that we make these letanyes and rogation dayes to be by our synnes vtterly vnprofitable and vnfruteful vnto vs. Beholde how angrye and how sore displeased God is wyth vs, neyther is there any to aswage and appeace his fury, syth our letanyes, our supplications, processions, and prayers, wherwyth we rather mocke God than worshyp him, spending our tyme and abusyng hys benefytes in this wyse, be rather kyndlynges and nourishmentes of Gods indignation and vengeaunce, than mitigations and swaginges therof. God graunt therfore and be presently at hand and assistent to vs, that ones at last we may come home agayne to oure selues and returne to the harte, and that we may, beyng kyndled wyth ernest faith hope and charitie, put from vs hys

The abuse of Goddes gyftes.

Rom. 1.

The Epistle on the Ascension daye.

The fyrst chapter of the Actes of the Apostles.

wrath and displeasure, to whom be prayses and glory, world

without ende. Amen.

Thargument.

CF Christes ascension into heaven is here described.

THE fyrste treatyse verely (O Theophyle) we made of al that Jesus beganne to do and teach vntyll the

day in which he was taken vp, after that he, thorow the Holy Gooste, had gyuen commaundement vnto the Apostles whom he hadde chosen, to whom also he shewed hymselfe alvue after hys passion (and that by many tokens) appearing vnto them fourtye dayes, and speakynge of the kyngdome of God, and eatyng wyth them, commaunded them not to departe from Jerusalem, but to waite for the promyse of the Father, wherof (saith he) ye have herd of me how that John baptised with water, but ye shall be baptised wyth the Holy Gooste after these few daies. Whan they therfor were com together, they asked of hym, saynge: Lorde, doste thou at thys tyme restore agayne the kyngdom to Israell? And he said vnto them: It is not for you to knowe the tymes or the seasons, which the Father hath put in hys owne power: but ye shall receaue power after that the Holy Goost is com vpon you. And ye shalbe wytnesses vnto me, not only in Jerusalem, but also in all Jury and in Samary, and euen vnto the worldes end. And whan he had spoken these thinges, while they beheld, he was taken vp on hye, and a cloude receaued him vp oute of theyr sight. And while they loked stedfastly vp toward heaven, as he went, behold, two men stode by them in white apparell, whych also sayde: ye men of Galilee, why stande ye gasynge vp into heauen? Thys same Jesus, whych is taken vp from you into heauen, shall so come, euen as ye haue sene hym go vp into heauen.

### The sermon vpon this Epistle.

WELBELOUED audience in our Sauiour Christ, this day is called the Ascension daye, bycause that as thys day Christ our Sauiour and redemer mounted or styed vp to heuen after hys resurrection, leauing his Apostles and disciples vpon the erth, which thinge is one of the articles of our feith. And albeit saynt Luke the Euangelist doth ascertaine Cap. 24.

vs of thys thynge in the ende of his Gospell whiche he wrote of the actes and lyfe of Christ, yet forasmuche as he towched the thinge but brefly and lyghtly there, he doth here in the lesson of thys daye, whiche is the begynnyng of an other boke that he wrote for our instruction of the dedes and actes of the Apostles, intreate the matter more at large.

Fyrst therfore ye shall marke, that the histories of the

Gospell do paynt out Christe vnto vs as yet couered with the burthen of the flesh, and as yet not glorified, howe be it in the meane season he declared hymselfe aswel by his heuenly doctrine, as by many hys miracles, which he shewed vnto the men of those daies, that he was very God. But in the Actes of the Apostles he is sette forth vnto vs as one that nowe raigneth and is glorifyed. Thus therfore saynt Luke begynneth hys description. In the former treatyse whiche I wrote, dearly beloued freend Theophilus, (whiche signifyeth a louer Theophiof God,) we have spoken of all that Jesus beganne to do and teach. He sayth not of al that Jesus began to teach and do. For our Sauiour Christ first dyd practise suche thinges as he afterwarde taught. He wente to Jhons baptisme. He wyth-Mat. iij. drewe hymselfe for a season out of the company of the worlde, afore he wolde take vpon hym to preache, and to teache other. The spirite led hym into wyldernes, where he fasted Mat. iiij. fourty dayes and fourty nyghtes. He suffered there moost sharpe hungre to arme hymselfe wyth abstinence and pa-He there endured the most bitter assaultes and temtacions of our ghostly enemye the deuill, as appeareth manyfestly in the fourthe chapter of Matthewe. All thys he dyd to shewe vs an exemple howe we ought to do. contrarye wyse haue many teachers but fewe doers. whiche teachest another (as the holy Apostle Paule writeth to the Romaynes) teachest not thy selfe. Thou preachest a Rom. i. man shulde not steale, and thou stealest thy selfe. Thou that sayest a man shuld not committe adultry, committest horedom

thy selfe. Thou abhorrest ydolatry, and yet thou doest robbe God of his due honour. Christe biddeth his Apostles and preachers that their light shuld shyne before men. He wold

haue them to be the salt of the erth. For if the salt (sayeth he) be vnsauery, wherwith shall it be sauered? it is good for nothing but to be cast out of the dores and troden vnder

lus.

Mat. v.

fete. And in conclusion he sayth in this wise: Who socuer doth and teacheth, the same shalbe called great in the kyngdome of heauen. Yea he furthermore assureth vs, that onles Math. v. our rightuousnes do passe the ryghtuousnes of the scribes and pharisees, we shal not entre into the kyngdome of heuen. But perchaunce ye woll aske me, who be scribes and pharisees? Herken what Christ himselfe sayth: The scribes and Mat. 23. pharisees syt in Moses cheire. Al therfore that they byd you kepe, that kepe and do, but do not ye after their workes, for they say and do not. Yea they bynde together heuy burthens, and greuous to be borne, and laye them on mens backes, but they themselfes wyl not heue at them with one of their fyngers.

But let vs nowe se (deare freendes) whether there be any suche scribes and pharisees in maners and conversation of liuynge amonges vs Christen men, as were in olde tyme amonges the Jues. Origene that auncient doctoure, writynge Origen. vpon thys place of Mathew, saith, that those be scribes, which Who be departe not from the letter of the lawe. These be suche scribes. persones as teache no thyng but the outward keping and (as who shuld say) the barke of the law, wheras, according to saynt Paule, the lawe kylleth and the spirite quickeneth. 2. Cor. 3. For, as saynt Austine doth very well declare, the letter of Ro. vij. the lawe wythout the spirite is not ynough. It is the spirite that quyckeneth, of whom, onles a man be borne agayne, he ihon .iii. can not entre into the kyngdome of God. Thys spirite is wont to lede men into al trouth, he discloseth and openeth vnto vs the pyth of the lawe, that is to say, the liuely and ernest feith in Messias that was promised so longe before by the prophetes, euen our saujour Christ Jesus, for whose loue we ought frelye to fulfyl and worke the law, and not by compulsion lyke slaues and bondmen, forasmuche as the spirite Gal. v. of God hath infranchised vs and made vs Christes freemen. They than whyche teach not this fredome and enfranchisement of Christian men, that is to wit whych teach not the pyth or karnell of the lawe, but the barke or houske, be no better than scribes. Now, I pray you, what other be al The papapistes, but euen such and worse, for they can skant abide pistes be scribes. to teach so much as the letter of Gods law, whych neuertheles beyng taught nakedly and alone doth but kyll, it

gen calleth pharisee.

quyckeneth not. Yea they wyl teache welnere nothinge but theyr owne traditions, customes and beggerly elementes. I haue shortly shewed you whyche be scribes, according to the What Ori- definition of the auncient doctour Origene. Let vs now se what he calleth a Pharisee. Suche as professynge (sayeth he) some greater thing do deuyde themselues as better from the multitude and common sorte of men, be called pharises, whych by interpretation be as muche to say as diuisi or segregati, that is to wit, divided or severed persons. For Phares in Ebrue is called a division. Now accordynge to this definicion, whether there be any pharisees in Christendom or no, I reporte me to your selues. Lord God, what diuisions, what sectes, what sundry sutes of counterfaited holy persons haue we had in Englande now of late, which thought themselues better and holyer than the rest of people, yea which wolde suffer none to be called religiouse, but themselues, where as, after the diffinition of saint James, they were as farre wyde and differed as much from religiouse persons, as an ape differre from an owle.

But let vs retourne to oure lection.

Iac. i.

pharisees dyd teache, but they dyd not the thinges whiche they taught. Christ (as sainte Luke doth here wytnesse) fyrste dyd the thinges, and after he taughte them. And of all these thynges (sayeth Luke) whyche Jesus began to do and teache vntyl the tyme of hys styenge vp to heauen haue we spoken in the former treatyse. Thys treatyse we call commonly the Gospell of saynte Luke. Nowe than whan the Apostles were as on thys daye come together, they asked Chryste, sayenge: Lorde wylte thou at thys tyme restore agavne the kingdome of Israel? Lo (good people) here ye haue a right notable exemple of the Apostles infirmitie and weaknes. For albeit they had harde oftentymes that Chrystes kyngedome or raygne shulde be spirituall, yet they continued styl to dreame of a certayn corporal monarchy or rule. But nowe what dothe Chryste vnto them? Albeit they thought and spake foolyshly, yet he leaueth them not, but ryght gentely he plucketh them awaye from those carnall thoughtes, savnge: It is not for you to knowe the tymes or the seasons, whyche the father hath put in hys owne power, as who shulde save, medle ye wyth youre offyce wherunto ye be appoynted.

These scribes and

The wekenes of the apostles.

Youre office is to testifye of me and of my doctrine. Ye shal be wytnesses (sayeth Chryste) vnto me, not only in Jerusalem, but also in al Jury and in Samaria, and euen vnto the worldes ende. And here is to be marked, that Christ wol The office not have hys preachers curiouse vpon ydle questions or vayne of apostles or preachers studyes. For theyr onely office and feate is to preache Chryste ers. and hys doctrine, that is to wete, to set forth and preache only suche thynges as Chryste hath done and taughte to be beleued of the ignoraunt people, for whyche cause also the Holy Ghoste was gyuen vnto them, euen to the intent to make the Apostles mete to teache, and vs to receyue theyre teachynge. Nowe whan Chryste had spoken these thynges, whyle hys Apostles beheld hym, lo sodenly he was taken vp on hyghe, and a cloude receyued hym vp out of theyre syghte. Here (deare brethren) ye shal marke the frute and The frute profyte of our sauiour Christes ascension. For by his styeng of the ascension. or ascendyng vp into heuen he wrought two thinges for vs. The one was, he had a mooste goodly and gloriouse tryumphe vpon oure mortall enemye the deuel. The other was, he anone sent downe the Holy Goost to hys Apostles, as also the prophete Dauid wytnesseth, savenge: Ascendit in altum, Psal. 97. captiuam duxit captiuitatem, dedit dona hominibus. That is Ephe. 4. to save: He ascended vp on hygh, he led captiuitie a prvsoner, he gaue gyftes to men.

Fynally, ye shall marke that our sauiour Christe at hys departure from his disciples, whan he mounted vp to heuen, comforted them by hys angels, surely promysynge them, that euen suche one as they sawe him ascendyng now vp to heuen, they shulde in the last daye se agayne, at whyche tyme doubtles he shall rendre to euery man hys rewarde accordynge to 2. Cor. v. hys dedes. They which haue done wyckedly, and wolde not beleue, shalbe condemned into hell fyre, where shalbe wepinge and gnashynge of teeth. But they that haue beleued on Christe Jesu, and with worthy dedes haue expressed and declared theyr faith to the worlde, they shal inherite the kingdom of heuen and shall entre into the ioye whych the Father of heuen hath prepared for them. To whom with the Son and Hooly Ghoste be glorye and prayse for cuer and euer. Amen.

# The Gospell on Ascension daye. The xvi. chapter of Marke.

#### Thargument.

OF Of the commission that Chryste gaue to hys Apostles to preache hys gospel through out the hole worlde. And howe Chryste styed up to heaven.

AFTER thys Jesus appeared agayne vnto the eleuen as they sat at meat, and cast in theyr teeth theyr vnbelefe and hardnes of harte, because they beleued not them which had sene him rysen againe. And he sayd vnto them: Go ye into al the worlde, and preache the Gospell to every creature, he that beleveth and is baptysed shal be saued. He that beleueth not, shalbe damned. And these tokens shall follow them that beleue. In my name they shal cast out deuels, they shall speake with new tonges, they shal drive awaye serpentes. And if they drynke any deadly thing, it shal not hurte them. They shal lay their handes on the sicke, and they shal recouer. And when the Lord had spoken vnto them, he was received into heuen, and is set on the right hand of God. They therfor went forth, and preached euery where, the Lord working with them and confirming the word wyth miracles folowynge.

THE Christian mans lyfe in thys Gospell (good people) is set before our eyen. For fayth and charitie are here propouned vnto vs as in al the rest of the Gospels. Wherfore syth the Gospel bryngeth euer these two wyth it, we ought also continually to practize them and entreate of them. For he sayeth, who so beleueth and be baptised shalbe saued. First of al therfore Christe vpbraydeth in thys Gospell his Apostles of their faynte beleue and hardenes of harte, and blameth them, declaryng what they wanted, and yet neuertheles he rejecteth them not, neither is moued rygorously and hastely agaynst them, but he gently blameth them none

Incredulitie.

other wise than vf one of vs wolde say to an other: Arte thou not ashamed to do the thyng thou goest about? speakyng after this sorte to brynge hym to know hymselfe, and to make hym ashamed, that he maye leaue of hys euel enterpryse or worke, and yet we forsake hym not, nor hate hym, nor plucke our loue from him. Neyther was it a light matter why the Lorde rebuked his disciples, for surely infidelitie or lacke of beleue is of al sinnes that can be named the greatest. Wherfore he vpbraydeth them of vnfeithfulnes (as saynt Hierom. Hierom saith) that feithfulnes myght succede. He vpbraydcth the hardnes of their stonye harte, that a fleshy harte replenished wyth charitie myght followe in the place. All these thinges were done to our comforte and instruction, that we shulde not be discoraged thoughe we be founde any thynge fautye in our fayth, as vf we doubte, stomble, or fal, but rather that we shulde quyckely ryse agayne, stablysh our feith and runne to God, taking trust and affiaunce at him. and constantly also retaininge it, namely syth he deleth not with vs accordynge to rygour, but can wynke at our falles and infirmities. And he that reputeth God to be such, shal also fynde hym suche one: I say vf we can take him for a mercyful God, he wol suffre himselfe to be founde suche one. and woll so declare hymselfe towardes vs. Contrary wyse he that hath an euell conscience and an vnfaythfull harte doth not so, he beareth no such affiaunce towardes God, but fleeth from him, counting hym a sore and rygorouse iuge, and therfore he also fynde hym such one. The same we must also do wyth our neighbours. Yf we se any swarue from the feith we maye not mayntaine him in hys malice, but we ought to reproue and lay his faute before hys eyes, but vet not after suche sorte that we shuld hate him or be agaynst him or turne our frenshyp and loue from him. For thus savth savnt Paule: Brethren althoughe a man be founde in Gal. vi. any faute, you that be ghostly redresse suche a person with the spirite of mekenes. But the most holy father, or god En rather, the bishop of Rome, which wol be called Pope, hys byshops, his prestes, his monkes, his chanons, hys freers, and hys nonnes, can not abyde, whan that they be found in any notable cryme, to be reproued. For what so euer cuel do chaunce, they pretende and allege for them that it come not

TAVERNER. P p

to be punyshed.

Their subjectes and suche as be vnder theyr obedience shalbe Euell ought cruelly and roughly handled. Certaynly al maner injury and wyckednes oughte to be punyshed, but loue and veritie must be kept towardes euery man. Neyther oughte we to suffre oure mouth to be stopped. For none of vs all shall so lyue, as longe as we be in this fleshe, that we can be founde on eucry part blameles and wythout synne. But I am fauty in thys thinge, and an other in that. Namely syth it is ryght playne and euident to all men, that euen the Apostles themselues lacked that whiche was chyfe and the highest poynt of all, where as notwithstandyng they were the corner stones and the rockes of fundacion, yea and the best and the moost excellent parte of christendom. Noman vet thynketh that the Apostles were vtterly and al together vnfeithful or infideles. For they beleued the thinges that were writen in the lawe and in the prophetes, albeit they had not yet the full perfection of feith. Feith was in them, and it was not in Fayth therfore is a thynge which alwayes groweth bygger and bygger, according to the parable of the mustarde sede which our sauiour Christ declareth in the .xiii. chapter of Mattheu. So thapostles were not vtterly voyde of feith, for they had a part of it. For verily it is with feith as it is wyth a man that is sycke, and begynneth by lytle and lytle to crepe vp and waxe stronge. The Lord than expresseth to hys Apostles wherin they beleued not, and what they wanted, that is to wit, that they perfitly beleued not his resurrection. For albeit they beleued al the rest, yet in thys behalfe they remayned infidels. For happely they beleued also this, that God wold be mercifull vnto them, but yet this was not ynough. For it was nedeful also that they shulde beleue Christs resurrection. Wherfore he vpbraydeth them of their lacke of feith, bicause notwithstanding they had sene altogether, yet they beleued it not, and that they yet wanted thys article of resurrection. What is it than to beleue the resurrection of Christ, which beareth so great a stroke, and is of such strength, that the disciples were called infideles and misbeleuvnge persones for the defaute of it? Verily, to beleue the resurrection of Christ is nothunge elles, than to beleue we haue a spokesman and peace maker before God.

Christ vpbravdeth his apostles of theyr infidelitie. What it is to beleue the resurrection of Christ.

Mat. 13.

whiche is Christ, whiche maketh vs at one wyth God the father, and justifieth vs in his syght. For what so cuer is in man of hys owne nature and byrth, wythout regeneration, is but synne and death, wherby he heapeth vpon him selfe Gods vengeaunce. Agayne, God is the euerlastynge iustice and clerenes, which of hys nature hatch synne. Hereof it commeth, that betwene God and man, beyng in suche case, is perpetuall enmitie, neyther can they be frendes or agre together. Christ therfore by taking our fleshe vpon him did both translate oure synnes vpon hymselfe, and drowned the wrath of the father in himselfe, to make vs at one with his father. Wythout this feith we be the children of vengeaunce, we can do no good worke that may please God, neither wyll God heare our prayers. For thus sayeth the prophete: They Psal. 18. cryed and there was no helper, to the Lorde, and he answered them not. Yea the most excellent worke, wherby we thought to obtaine grace, helpe, and comfort of God, was imputed vnto vs for syn, as the selfe same prophete sayth: Oratio eius Psal. cix. in peccatum fiat: Be his prayer counted for synne, for surely we can not wyth all our powers of our owne nature pacifye God. We neded therfore Christe to be a suter for vs to the father, and to make vs at one with him, and finally to obtavno what soeuer is nedeful for vs. By the same Christe it behoueth vs to aske of God what so cuer we nede, as Chryste hymselfe instructeth vs, savenge: What so euer ye aske the loh. xvi. father in my name shalbe done vnto you. What so euer we demaund of God, surely we must by this Chryste (whyche hath satisfyed for oure synnes) obtevne and gette it. For Chryste is he whyche protecteth vs, he is the defence and bukler vnder whome we be shadowed, euen as the chekens be nouryshed and hydde vnder the wynges of the henne. By hym onely oure prayer is allowed before God. By hym onely we be harde and gette the fauoure and grace of the father. Thys is then to beleue vpon Christes resurrection, if, as it is rehersed, we beleue that Christ hath borne vpon him aswell our synnes as the synnes of the hole world, and hath drowned in himselfe the one and the other and also the displeasure of the father, by whom we be reconcyled to God and made ryghtuouse before hym. But here I can not sufficiently lamente the fewnes of Christen men and women

All outwarde christen men beleue not in the resurrection.

which haue this stedfast feith that by Chryst they be released of theyr synnes, and made rightuouse. Few I say haue such opinion in the resurrection of Christ that they thinke theyr sinnes be taken away by Christ: but what do they? they go about to be iustifyed by workes of their owne imagination. Thys man entreth into the cloister, and is made a monke or freer, she a nonne, some one thing, some another, and yet they say they beleue in the resurrection of Christ, where their workes do shewe cleane contrary. Wherfore this article haue the holy fathers preached and taught specially before other. For thus Paule in his first epistle to the Corinthians sayeth: i. Cor. 15. Yf Christ hath not rysen from death to life, than vayne is our

preaching, vayn also is your fayth. And a litle after: Yf Christ hath not rysen, vaine is your faith, ye be yet in your sinnes. Ye wil aske how thys doth follow of S. Paules words. Thus truly, if Christ rose not from death to life, it followeth, that sinne and death did swalow him vp and kylled hym. After that we could not ryd our selues out of our sinnes, Jesus Christ toke them vpon hym to treade vnder his fete death and hel, and to be made Lord ouer them. But if he rose not againe, than surely he ouercam not sinne, but was ouercome of sinne. And therupon it followeth, if he rose not agayne, he redemed vs not, and so we be yet in oure synnes. Furthermore in the epistle to the Romaines he saith: Yf

Rom. 10.

thou confessest with thy mouth Jesus to be the lord, and Deleuest in the hart that God hath raised him from death. thou shalt be saued. Hereunto agreeth all scripture both old and new. But it is not yet sufficient barely to beleue the resurrection of Christ. For wicked persons beleue this, yea the deuil doubteth not but that God suffered and rose

Regarder. We therfore must also believe the effect of the resurrection, and must know what frute and profite we have taken therby, that is to say, pardone of our gylt and as it were a gayle deliuerye of all our synnes, that Christ passed thorough death, and by it ouercame sinne and death, yea and what soeuer coulde hurt vs he trode vnder his fote, and is ordeyned and set at the right hand of the father in heuen, the myghty lord ouer sinne, death, hel, the deuel, and what soeuer hurteth vs, and that al these thinges be done for our sake, which

thing the wicked persons believe not. Ye se than (my frendes)

how much is conteined in this article of resurrection, so that we may better wante al the rest then this one article. For what were it to beleue al other articles, as that God was borne of the virgine Mary, that he dyed and was buryed, if we do not also beleue that he rose agayne. And this God meaneth in the prophecie of Abacuc, where he sayeth: I shall worke a Abac. i. worke in you which men shall not beleue whan it shalbe tolde. And this is the cause why Paule in al his epistles handleth no worke or miracle of Christ so busyly, as he doth the resurrection of Christ. Yea he letteth passe al the workes and miracles of Christ, and chefly teacheth vs the frute of this, so that none of thapostles hath so paynted Christ vnto vs as Paule, of whom not without cause Chryst sayde to Ananias: This is my chosen vessell to beare my name before the hether Actu. 9. people, and kinges and the children of Israel. It followeth in the text: Go ye into the hole world (sayth Christe to his disciples) and preach the gospel to every creature. But I pray you what shall they preache? Verely none other thynge, but that Christe is rysen from death, and that he hath vaynguyshed and taken away sinne and al mysery, he that beleueth this, is saued. For the gospel (which betokeneth a glad tyd-What is ynges) is nothynge els, but a preachynge or shewinge of gospell. Christes risyng agayne, he that beleueth thys, is saufe, he that dothe not, is loste. And here consyder me the nature of faythe. Faythe constrayneth none to the Gospell, but leaueth Fayth coneucry man to hys owne lybertic and choyse. He that be-strayneth no man. lcueth, maye freely beleuc, he that commeth lct hym come, he that wyll not, chose hym. And here agayne ye shall marke that the Romysh byshop erreth and doth nought, in that he goeth about by violence to draw hethen men to the christen fayth. For besydes the preachynge of the Gospel, Christe gaue nothyng in commission vnto his disciples. So they preached it, according to theyr commission, and lefte it in mens free lybertic to come to it or not. They said not, cyther beleue it or I wyl kyll the. So ye so that infidels, as Turkes, Sarasens, and Jues, ought not violently to be drawen to our faith, but louingly rather prouoked and allured. But here is a doubte, how thys texte ought to be vnderstande (go into al the world) syth the Apostles neuer passed through oute all the worlde. For none of the apostles came so farre

Furthermore there be many ilandes founde out now in our tyme which be inhabited with people to whome Gods worde was neuer preached, where as yet the scripture witnesseth that theyr sounde wente forthe into all the worlde. Psal. 8. I saye therfore that their preachynge wente into all landes. althoughe it be not yet comme into the hole worlde. And thys commyng out is begonne, albeit it be not yet ended, but neuertheles it spredeth contynually more and more, and shall do tyll the laste daye. And it is wyth thys commyssion or ambassade of preachynge, as it is wyth a stone that is cast into the water, for lyke as a stone that is caste into the see maketh waves about it, and one wave dryueth forth another, tyll they come to the shoore, and albeit there be in the middes a great caulme, yet the waves cease not, but go continually forth: euen so it is wyth the preachynge of the gospell, it began by thapostles, and it styll goeth forth, and by styl preachinge it spreadeth further and further, it suffreth in the worlde persecution and chasing away, yet it is alwayes opened more and more to such as herde not of it before, though in the mydde iourney it be dryuen downe RF and be made starke heresie. Or it may be likened to an ambassage that one sendeth out, as yf ourc soueraygne lorde the kynge of Englande shuld send his ambassadours into Fraunce or Spaine, we say that an ambassadie is gone forth from our kyng thyther, albeit the ambassadours be not in dede Erasmus in as yet come thyther. For lyke as Christe dyed for all, so he paraphra. rose agaync for al, and therfore he wolde haue hys Gospel preached to all. Whosoeuer than that beleued and is bap-Here ye shall marke that God doth tized shalbe saued. Sygnes ioyned to hange an outwarde signe to hys worde, whiche signe maketh the worde. hys worde to be the stronger vnto vs, so that it assureth oure hartes and maketh vs not to doubte therof. Thus God dyd Gen. ix. set the rayne bowe for a signe to Nove, to assure hym he wold nomore destroye the world with floudes. So that thys rayne bowe is as it were a scale or suretye both to Noye and to all vs, none otherwyse than a seale is put to writynges to make them sure. And lyke as princes and noble men be knowen by their colours, badges, and armes, euen so dealeth

God wyth vs, and hath stablished hys wordes as wyth a

seale that we shulde nothing doubte. He gaue to Abraham

Ge. xvij.

circumcision for a sygne of Christes commyng that shulde blesse the worlde. Likewise hath he done here by putting to this promise of saluation an outwarde signe, I meane baptisme. For baptisme is as it were a watch worde to put God in remembraunce of his promise, which yf it can be had, ought of necessitie to be taken (as saint Austine saith) and Austine. not to be omitted. But yf it can not be had, or yf it be denved a man, yet he shall not be damned, so that he beleueth the Gospel. And therfore the Lorde saith: He that beleueth not, shalbe damned. He sayth not, he that is not baptised. For baptisme wythout feith (either of the party selfe, or of them that bringe hym to baptisme, yf it be a chylde that is baptized) is nothynge worth, but it is lyke to a paper that hathe a seale hangvinge to it, and hath no writing Wherfore they that have the visible sygnes wythout the inuisible feith, they have seales wythout writinges. Furthermore we se here that the office of suche as woll be called Christes Apostles is, to go into the worlde and preache Christes Gospell. And so here we maye juge whether the byshop of Rome wyth hys galant prelates, which ryde lyke princes vpon their moyles and neuer preache one worde, but rather stoppe the mouthes of true preachers, oughte to be called the successours of the apostles and persons apostolike or no. And these tokens (saith Christ) shal follow them that beleue. In my name they shall cast out deucls, they shall speke wyth newe tonges, they shall take away scrpentes. And vf they drynke any deadly thynge, it shall not hurte them. They shall laye theyr handes on the sicke, and they shal recouer. But ye wol aske, how shall we verefy this A question. text, that he that beleueth shall have power to worke all these? for oure Lorde saith, that these tokens shal follow the beleuers, and yet it is certayne that not all the Apostles wrought them. For it is recorded of none to have dronken poyson but of Jhon the Euangelist. Yea vf thys saveng of Christe must nedes stand, fewe shalbe saued, for very fewe of the sayntes have done all these. Some therfore to a voyde A mystical this inconvenience do expounde these signes mystically, say-interpretaenge that they do speake wyth new tonges which where as before they taught deuelysh doctrines, nowe confesse Christe, and so be newe men. By takinge awaye of serpentes they

Gregorie in homil.

vnderstande the destroyeng of pestiferouse doctrines, heresies and sectes. By drynkynge of poyson wythout hurt, they vnderstande that the readyng or hearynge of false doctrines shall not hurte them. By healvnge and curynge of sycke persons they vnderstande the healynge of the soule. Albeit thys interpretation is honest and a mater of trouth, that such as beleue shal worke these feates, yet it is no doubt, but that

paraphrasi.

Erasmus in when so euer the profette of the Gospell (as Erasmus sayth) requyreth an outwarde miracle, he shall do any of the forsayd miracles euen outwardly, and they shall folowe hym, as Christe hymselfe sayeth in an other place: Verily verily I

Io. xiiij.

saye vnto you, he that beleueth in me, the workes that I do, he shal do, yea and he shal do greater then they be. For the christen man hath the same power which oure Sauiour Christ hath, Christe is a communitie, he is sette in the same goodes with Christe. Furthermore our Sauiour Christe gaue them power agaynst wicked spirites, to cast them out, and to

Mat. x.

heale all maner of sickenesses, as it is red in the tenth of Matheu. Also the prophete Dauid in the .xix. psalme saveth: Thou shalt walke vpon lions and dragons. Wherfore wher a

Psal. 19.

christen man is, the power to worke these signes and miracles is not taken awaye, as by many exemples it hath bene But no man ought to do them, onles the case For the Apostles themselues wroughte not these reauvre it. miracles but only to the testification of Gods word, that so by miracles the gospel might be confirmed, as the text sayth: They went and preached enery where, the Lorde working with them and strengthyng the worde wyth miracles folowyng. But now after that the Gospell is spred abrode and opened to the hole world, miracles be not necessary as they were in the Apostles tyme. For, as saynt Gregorie full well sayth, in the begynning of the churche these signes were For to thintent that the feith of the beleuers necessary. might encrease, it was to be nourished wyth miracles, euen lyke as we also, when we plante yong trees, do poure so long water into them, tyll we se them take holde in the erth: but

when they be ones throughly rooted, we cease from wateryng them any more. Now whan the Lorde had spoken these thynges vnto them, he was receyued into heuen, that is, he went up to begunne his spirituall and heavenly kingdom, and

Saynte Gregorye. drewe with him our hopes, that thyther, whether we saw him ascende, we shulde also folow. And he sitteth on the right hande of God, that is to saye, he is God, egall and of lyke power wyth the father. And as the prophete sayeth, he Psal. 67. ascended vp on hyghe and hath led captiuitie a prisoner. So Ephe. 4. that nowe we be no longer in thraldom, for Christ hath caryed it awaye wyth him, and made vs the children of his father to lyue eternally with him in heuen. To whom be glory for euer and euer. Amen.

The Epistle on the sonday after the Ascension day.

The .i. Epistle of Peter the .iiij. chapter.

#### Thargument.

(F) An exhortation to do good workes according to the exemple of Christe.

MOOST deare beloued brethren, be ye therfor sober, and watch vnto prayer, having aboue all thinges feruent loue amonge your selves. For loue shal cover the multitude of sinnes. Be ye ful of hospitalitie one to an other without grudgings. As every man hath received grace even so minister the same one to another, as good ministers of the manyfold grace of God. If any man speak, let him speak as the wordes of God. Yf any man minister, let him do it as of the abilitie which God ministreth vnto him, that God in al thinges may be glorified thorow Christ.

## The sermon vpon this Epistle.

GOOD brethren and systers in our sauiour Christ the lection of the epistle of this daye red in the churche is taken forth of the fourthe chapter of the fyrste epistle of the Apostle and messanger of Christ Saynte Peter. Ye shall The occatherfore vnderstande that forasmoche as thys hooly Apostle sion of this epistle. Peter had in the chapters goyng before this place sufficiently taught the Jues and others whome he wrotte thys epistle vnto, of the fayth and iustification which commeth by Christe,

he doth nowe exhorte and moue them to good workes, accordinge to the maner of right and pure preachers, whych before they give any preceptes of good maners, woll fyrste intreate of the causes of new lyfe. Wherfore thys present lesson is nothyng but an exhortation to good workes after the exemple of Christ. First of al therfor he byddeth them be sobre, and vigilaunt in praier. And this text contayneth a general exhortation to all such thinges as become christen men to do in this lyfe. For modestie and sobrenes be not so greatly good works, as they be the selfe rules wherby all

Sobrenes and modestie.

good workes be tempered. Ye shal then vnderstande here by modestie and sobrenes first those civile vertues which have these contrary vyces, arrogancic and pryde. In like wyse doth also Paule vnderstande them in the epistle to the Romaines, where he writeth: I say vnto you by the grace Rom. 12. which is given me, to every one of you, that none thinke proudly of himself aboue that it becommeth him to thynke, but let him so thinke that he be demure and sobre euen as God hath bestowed to eucry one the measure of faith. Seconde, ye shal vnderstande by demurenes and sobrenes here, also the soundnes of minde, so that ye thinke measurably and soberly of Gods word, lest through your owne ymaginations and good intencions ye go away from the true vnderstanding of Gods word, or suffer your selues to be plucked away wyth any maner wynde of new doctrine. Now whan we be temperate and sobre aswel in lyfe as in doctrine, it followeth also that we must nedes watch and give our selues to prayer. But afore al other thinges saint Peter byddeth vs haue feruent loue amonges our selues, for loue shal couer the multitude of sinnes. As though he shuld say:

Charite.

Mat. v.

and cloked workes, wythout which charitie also they be nothynge worth nor yet thankfull to God, accordynge to the sayenge of Christ: Whan thou shalte offer thy offeringe at the aulter, and remembrest that thy brother haue ought against the, leaue there thy offeringe, and go and be at one with thy brother first, and then come and offre thy oblation. Doubtles

It may happen peraduenture that a man may faine with himself that he is sober, temperate, and busy in praier. Therfore before al thinges se ye haue charitic, without whych, youre

demurenes, your sobernes, your prayer shalbe but fayned

(my brethren) charitie is to be preferred before all other workes, for wythout it none of all oure other workes can please God, as Christ himself witnesseth. And also the prophete Esay in the first chapter: Thou shalte nomore offer to me sacrifice, but learne to do right, helpe the nedye, and so forth. And saint Peter wil that our charitie be vehement or Vehement feruent, not colde and negligent, such as theyrs is, which with charitie. theyr mouth make as though they loue a man, but wyth theire harte hate hym as euel as a tode. And he sheweth the cause, for loue or charitie couereth the multitude of sinnes. This sentence is taken forthe of the .x. chapter of the prouerbes. For the most proper office of charitie is to hide the infirmities of the neighbour. Yea and it shal couer also the Erasmus in multitude of our synnes wherby we be in daunger to God. paraphra-Wherfore that we trespasse against him we shal very wel wipe awey by releuing and dovng good to our neighbour. Furthermore hospitalitie and harbouring without grudging is also one of the workes of charitie, and a christen man is bound to do it, if he be of abilitie. Yea as every man hath received the gift, even so minister the same one to another as good dispensours or stewardes of the manyfold grace of God. Here the apostle exhorteth euery man particularly to do hys office in his calling. He that is a preacher of Gods word, ought to be content with his gifte and to execute his dutie in hys callynge, that is to wete, he ought to preach not his owne dreames, but the sermons and wordes of God, and so of al other officies in Christes congregation, whyche if they were done according to Saynt Peters aduyse here, we shulde bothe haue Gods worde more purely set forth, and also the churche in better vnitic and concorde. Wherfore accordynge to euery mans gifte, and (as Paule sayth) euen as God hath allotted Rom. 12. euery man according to the measure of his faith, so let hym serue in hys callynge. As good stewardes or dispensours let Good stewall sortes of men behaue themselues in executynge theyr ardes. offyce. I prave you is not he a foolyshe stewarde whyche of other mens goodes wolde gloric and take a pryde, where he is but onely the stewarde and not the owner of them? Nowe they be good stewardes whyche be faythfull and ware, whyche knowe what, how, to whom and what tyme they oughte to preache and laye out the treasure of Godes worde, the

the sundrye and manyfolde gyftes. He that speaketh, lette hym speake the sermons and wordes of almyghtye God, let hym not preache hys owne gloses, hys owne inuentions, hys Ex virtute owne dreames and fansies. And to what so euer ministracion or office he be called and appointed in the churche, let him do it (sayeth saynt Peter) as of the vertue, power and abilitie whyche God ministreth vnto hym, and not as thoughe he were able by hys owne wyt and prudence to execute his ministerie. And why shal he do this? Uerily that God in all thinges maye be glorified thorow Jesus Christ. For the principall ende of all our gyftes offices and good workes is that by them God shuld be glorifyed, and not that of them shulde ryse contentions, stryfes, debates, and discordes. Nowe Howe God God is glorified by our gyftes, offices, duties, and workes, when we so vse them that our euen christen may take profite gyftes and and edification therby, and maye take occasion by the good

is glorified by our workes.

Ps. lxvij.

euer. Amen.

The Gospel on the sonday after the Ascension day. The .xv. and .xvi. chapters of Jhon.

distribution of the same to glorify God by Jesus Christ. For our Sauiour Christ Jesus ascending vp to heuen he distri-

buted and gaue gyftes vnto men, as the prophet sayth. whom be all glorie, al prayse, all imperie and dominion aswel to saue as to rule and gouerne his faythfull ones, together wyth the Father and the Holy Ghost for euer and

#### Thargument.

NF The Holy Ghoste is promysed to be sente by Christ to hys Apostles.

JESUS sayde vnto hys disciples: When the comforter is come whom I shal sende vnto you from the father, euen the spirite of trouth, which procedeth of the father, he shall beare witnesse of me. And ye shal beare witnesse also, bicause ye are with me from the begynnynge. These thynges haue I sayd vnto you bycause ye shulde not be offended. They shall excommunicate you: yea the howre shall come, that who so euer kylleth you, will thynke he doth God seruice. And such thynges shall they do vnto you, bycause they have not knowen the father neyther yet me. But these thynges have I told you, that whan the houre is come, ye may remember them that I tolde you.

The sermon vpon this Epistle.

FORASMUCH as our Lorde Christ in hys maundie (good people) with many promises had bequethed and deputed the Holy Ghost to hys Apostles, he doth nowe at last name him more playnly with his proper name of office, declaringe Paracletus. therby what profite and commoditie he shall brynge to the good christen people. He sayeth: whan the comforter is Thys proper and true name he gyueth the Holy Ghost, callyng hym a comforter. For who els certifieth our conscience, that we shulde beleue that by Christ we be the children of God, and crye Abba father, but this only com-Rom. viij. forter? I praye you, who maketh vs both desyrefull and also hardy to confesse thys feith? Who comforteth vs in all suche misfortunes and afflictions as we suffre in thys worlde for thys confession sake? Surely the same selfe good spirite, which procedeth from the father doth all thys, thys is hys feate and office. For thobteyning of which spirite, the prophete Dauid so busely prayeth in the .l. psalme. But ye mave more lyuely beholde the nature and workyng of thys Holy Ghost or spirite in the Apostles, whiche before the comminge of the Holy Ghost, being in tribulation, fledde from the Lorde and denyed hym. For they hyd themselues in corners, some here some there. But whan thys spirite, thys comfortour, was ones settled in them, then they confessed Christ frely and hys resurrection, in so much that they also toke pleasure and delyte in the trouble and affliction that was layd vpon them, as appeareth playnly in the Actes. Act. v. Nowe thys comforter bycause by the vertue of hys godly The spirite power and office he maketh men trouth tellers, yea and of trouth. comforteth and strengtheneth the faythfull folke in the confession of the trouth, by the vertue also of hys office he shall beare witnes of Christe. So ye muste here marke that the

vnto Christe Jesus.

Holy Ghoste oughte to beare witnesse of Christ. But what shal he witnesse, what shall he teache of Christ? vndoubtedly none other thing, but that which Christ preached and taught before, that is to say, he shall make them whiche before could not perceive Christes loore and doctrine, nowe to vnderstande it, by writynge the Gospell in theyr hartes. A mans owne wysedome can here do nothynge, it must be this holy spirite and comforter which must do the dede, euen as Jeremy the prophete in the xxxi. chapter sayeth: I shall plant my lawe in the inward partes of them and write it in theyr hartes. and wyll be theyr God and they shalbe my people. And from thence forth shall noman teache hvs nevghbour or his brother, and say: know the Lorde. But they shall all knowe me from the lowest to the highest, sayeth the Lorde. Of all these thynges it is playnly gatherred, that wythout the Holy Ghost, we neyther can know the trouth, nor beare witnesse

The prophecie of Ieremye.

> Seconde, ye maye espye here (good people) verye playnly the office and dutye of Apostles or Christes messangers, which is, that they ought to beare witnesse of Christe. For to testifve or beare witnesse in scripture signifyeth to teach and speake not the thyng that lyketh vs, but the thynge that almyghtye God hath commaunded. After thys sorte is Christe named in the psalme a faythfull witnes in heauen. Also Esaye the prophete speaketh of Christ in the persone of the father saynge: I have set hym for a witnesse to the people, for the prince and mayster of the gentils. Wherfore syth the recorde of Christ and of hys Apostles ought to be egall and agreable togethers: surely they must have one tenure of their witnesses, and furthermore it must nedes follow that the Holy Ghost executed hys recorde by the Apostles, as in the tenth of Mattheu it appeareth. It is not you (sayeth Christe) whiche speake, but the spirite of my father whiche shall speake in you. Where be nowe these heretikes whiche heretofore hauc cryed that the Holy Ghoste haue reuelated and disclosed to the Apostles and fathers certayne secreter and hygher thinges then be comprised in the Gospel? To whom wyll ye gyue more credence? To Christe or to these vayne tryflers? Christ sayth that the Holy Ghost shal beare witnesse of hym to the worlde and shall make men mete and apte to receyue

Psal. 88. Esa. lv. hys Gospell, and shal teache none other thynge than that whiche he hymselfe hathe taughte. But these tryflers bable that the Holy Goost ought to teache some thinge of more excellencye, than that which is comprysed in the holy gospell. Surely I wolde thynke it most convenient that we shulde obey and beleue hym to whom the father of heaven bare wytnes sayenge: This is my welbeloued sonne in whom I am Mat. iij. ryght well apayde, heare ye him. But they that can not be contented wyth Chrystes doctrine, to whom not only thapostles but also the Holy Goost hath borne wytnesse, let them at theyr parell chose them other doctrines. Certes I wyl not counsayl you lyke owles to wander in darkenes, but rather to fyxe stedfastlye youre fete in the lyght.

Last of all ye shal consyder and marke (good christen people) in thys gospell, that the worde and ordinaunce of Chryste, of whych the spirite and the apostles do testifye, can in no wysc be pleasynge and acceptable to the world. For those that wol imbrace thys worde, the worlde can in no wise fansye nor fauour them in their hartes, but as moche as in them lyeth they wil drive them out of theyr churches and assembles, they woll excommunicate them, they woll curse them wyth boke bell and candell. Yea if they can bryng to pas wyth al kinde Ihon. of punishment and death to persecute the true apostles and messengers of Chryste, they woll thynke to do a hygh scruice to God, and that theyr zeale hath hyghly serued Gods wyll. But what sayeth Chryst in the meane season? Therfore I wyl be wyth you. They shall so handle themselues towardes you, bicause they know neither me nor my father. Here ye se with what successe and fortune in this wycked world the most precious word of the gospel with the imbrasers therof be commonly receyued. For thou mayst not loke to lyue a swete an ydle and a delycate life if thou wolte ernestly confesse Christ. For he that wol lyue after a godly sorte (as sayeth saynt Paule) muste nedes suffer greafe and trouble. ij. Tim. ij. And in an other place he sayeth: Yf I wold please men I Gala, ij. shulde not be the scruaunt of Christe. Wherfore if persecution shal come vpon vs for confessing of Christ, it is good that we be armed wyth Goddes holy word, that we may know how persecution hangeth ouer our heades by the proper wyll of God, to thintent our fayth myght thus by such persecution be

clarified, tryed and purged. For if we be ful certified herof we can not easely be anoyed with temptation, but wyth a pacient mynde we shal suffer all the wronge that the world for Chrystes cause well put vs to. And surely thys shall be a comforte vnto vs, that oure persecuters and vexours for all theyr proude bragges and vauntes do neither know Christ nor his father. Fynally we be right wel assured, that the trouble and affliction of this time (as saint Paule sayeth) can in no wise be compared wyth the glorye to come that shalbe disclosed vnto vs. Wyth thys our knowlege if we comforte our selues, we shal remayne quiet in our conscience, stil awayting with stedfaste hope for the immortall crowne of the euerlasting glorie which the Father of heuen hath prepared for vs. To whom with the Sonne and Holy Goste be al glorye, honoure, imperie and prayse for euer and euer. Amen.

Ro. xiij.

# The Epistle on Witsonday. The .ij. chapter of the Actes of the Apostles.

#### Thargument.

The Holy Goost is here given accordynge to Christes promise before.

Cum compleretur dies Pentecostes. WHAN the day of Pentecost was accomplished, they were all wyth one accorde together in one place. And sodenly there came a sounde from heauen, as it had bene the comming of a mighty wind, and it fylled al the house where they were sytting. And there appeared vnto them clouen tonges, lyke as they had ben of fyre, and it satte vpon eche one of them: and they were all fylled wyth the Hooly Gost, and began to speake wyth other tonges, euen as the spirite gaue them to speak. There were dwelling at Jerusalem, Jues, deuoute men, out of euery nation of them that are vnder heauen. Whan thys was noysed aboute, the multitude cam to gether, and were astonyed, bycause that euery man harde them speake in his owne langage.

They wondered al and marueled, saing among them selues: behold are not al these which speake of Galile? And howe heare we every man hys owne tonge wherein we were borne? Parthians and Medes, and Elamytes, and the inhabitauntes of Mesopotamia, and of Jury, and of Capadocia, of Ponthus and Asia, Phrygia, and Pamphilia, of Egipt, and of the parties of Lybia whyche is besyde Syren, and straungers of Rome, Jues and Proselytes, Grekes and Arabians: we have hard them speake in our owne tonges the great workes of God.

CHRISTE had oftentymes (good people) promysed vnto his disciples the Holy Goost to strengthen them in the true doctrine. For without the Holy Gost noman can rightly cyther vnderstande or certaynly beleue the worde of God, neither can stycke by it constantly wythout staggerynge or shrynkyng from it. It is the Holy Goost doubtles that teach- Io. xiiii. eth al thinges, and putteth men in mynde of almyghty Gods wyll. And therfore Chryste sayeth to hys disciples: It is Mat. x. not you that be the speakers, but it is the spirite of youre father whyche speaketh in you. Wherfore thys often promysse to sende the Hooly Gooste whyche was made to the disciples, Chryste nowe in thys day of Pentecoste perfourmeth. But bycause it helpeth vs lytle to knowe that the disciples received the Holy Goost, onles we drawe thys receyuyng also to oure profyte and auauntage, therfore I thinke it good, to declare brefely the causes why the Hooly Goost was sent. Ye shall therfore vinderstande that the Holy Gost was not sent to thapostles, nor at this day is sent to Christen folke to teache (as some men do dreame) a diuerse or straunge doctrine from Christes doctrine which Christe either taught not before or had forgotten to teache: but he was sent and is The causes sent for thre causes. The first is that he shuld teach and put why the vs in mynde and expounde all such thinges as Christ taught, is sent. And of this fynal cause of sending the Holy Gost doth our sauiour Christ in the .xiiij. and .xv. chapters of Jhon very fully and at length speake. The second cause that the Holy Gost is sent, is to stablish, strengthen, and as it were to scale vs and to make vs ful assured and certayne of the trouthe and

southefastnes of Gods worde. Of this office of the Holy Ghost doth the epistle of thys daye make mencion, whyle it declareth that the Holy Ghost sat vpon euery of them and fylled them, which thynge betokeneth nothyng cls, but that the Holy Ghost strengthed and certifyed the myndes of the Apostles vpon the trouth of Goddes worde, and therfore he is called of Paule the gage and the ernest. The thyrde cause that the Holy Ghost is sent, is that in temptation he myght comforte vs and preserue vs from despaire, and therfore he is called in holy scripture a comforter. Now therfore if ye coucte to know, who and what the Holy Ghost is which is called the thyrde persone in trinitie, consyder well the forsayd officies A descrip- and vertues of hym, and ye shal ryghtly answere: The Holy HolyGhost. Ghost is God egall with the Father and Sonne, which was sent of them both, that he shuld more clearly expoune the godly wyl of the father which was openly publyshed to the world by our Sauiour Christ, and that he shulde put men in remembraunce of the same and stablyshe it in their hartes to thintent they myght boldly confesse it. But let vs now approch to the text of this present lesson. Whan the daye of Pentecost was come, that is to save the fyftye daye from Ester called of the Jewes the feaste of weakes whiche was one of the solemne feastes in which all the Jues were wont to be assembled according to the law of Moses, whiche feast we christen men do kepe wyth an other libertye and for an other respecte then it was kepte of the Jues. For we do solemnize and kepe this day onely in memorie of the speciall and wonderfull sendyng of the Holy Ghost as on this daye. Whan this feast (I say) of the Jues called Pentecost, otherwyse named the feaste of wekes, was in the complyshynge and dovng, the Apostles were al with one accorde together in one place, as Christ had commaunded them before to do, that they shuld not departe from Jerusalem, but awayte for the promyse of the father. And here we have a lesson that they be worthy to receyue the Holy Ghost, whiche continewe together in prayer, in hope, in charitie and in feith, as these

> Apostles did. And sodenly came a sounde from heauen, as it were the comynge of a myghtie wynde, and fylled all the house where they sate. Uerily thys soden comming of the Holy Ghost doth instructe vs of the forme of hys comminge

Ephe. i. i. Cor. i.

Pentecost.

tion of the

Leuit. 23. Deut. 16.

Act. ii.

which is not after the forme of mans commyng nor chaunceth after mans fashion, but as the similitude declareth in the thyrde chapter of Jhon, the spirite or wynde bloweth where it wol, and thou heareste hys voice, but thou knowest not whence it commeth nor whether it goeth. Nowe for as Chrysosmuche as Christ applyeth thys lykenes and sayeth: So is tome. cuery one that is borne of the spirite, therfore ye muste also Theophyvnderstand here, that the Holy Ghost in dede commeth vnto lact. vs, but how or after what sorte it passeth mans witte and vnderstandyng which neyther can comprehende the maner of hys comminge neither yet the qualitie of his doyng, albeit of the working and presence of the Holy Ghost we be made certayne euen as we may be certayne of the blowyng of the wynd. Finally it is here to be consydered in what wyse the Holy Ghost ought to be receyued of vs. Surely he is not to be received nakedly as a doue that must be miraculously sent from heuen, (as certayne heretikes at thys daye do thynke,) nevther is he to be taken as a vertue or qualitie of God procedyng from the Father and from the Sonne (as the heretike Campanus thynketh) nevther yet in a prescribed and deuised forme as certayne papistes have prefixed hym before their Conciles were they neuer so contrary to Gods worde, but he is to be received as very God of the selfe same beynge and godhed wyth the Father and Sonne. It followeth in the texte: And there appeared vnto them clouen tonges like as they had bene of fyre and sat vpon ech one of them. Here (good Christian people) ye maye learne the effectes operations and frutes of the Holy Ghostes commynge, for he commeth not in vayne, but maketh disperpled or clouen tonges and fyry, he maketh men to speake with other languages, that is to save, he reneweth and gendreth them againe, he createth in them newe motions, he assureth them of the worde of saluation that they heare, he openeth their mouthes and maketh them boldly frely and without feare to confesse the trouth and southfastnes of the gospel. And al they, that is to wit, the Apostles that were assembled together for thys purpose, were forthwyth and sodenly all at ones replenyshed and fylled wyth the Holy Ghost in such straung sorte, that by and by they beganne to speake with sundry and newe tonges, not Dinerse wyth olde tonges and suche as the tonge of Moses the law-tonges.

speaker is descrived to be, that is to wytte, hard and vnpleasaunt, as it is writen in the fourth chapter of Exodus. And Exod. 4. here we maye note the diversitie and difference betwene the law and gospel. Moses tonge was single and but one, for one certayne people. But the tonges of the Gospell be sundry, wherby is signified the fre discourse of the gospell. They spake therfore euen as the spirite gaue them vtteraunce sundry langages not suche langages as they had lerned of mens cumpany, but such as the Holy Gost had from heuen inspired them wyth. And what spake they wyth these langages? Ro. xij. Heuenly thynges, spiritual thynges, wonderfull thinges ac-

cordynge as thys spirite gaue them to speake. The Holy Gost gaue not al to al (but as Paul saith) accordyng to the i. Cor. xi. measure of fayth, as it semeth good vnto hym. And there were dwellyng at Jerusalem Jues deuoute men out of cuery nation of them that are vnder heaven. Uerily (good people) here be conteyred the commune effectes wonte to followe the workes of the Holy Ghost, that is to wite stoynyng and wonderyng, and they declare to vs the power of the Holy Gost in them which were moued with the wonderfull workes which the Holy Ghost here wrought. For the rest of people were Magnalia

Dei.

rather more and more offended with them than kyndled to imbrace them. They said than, howe happeneth thys that we here euery one in hys owne langage whiche be of sundry nations, speake the great wonders and high workes of God, that is to save, the thynges that God hath wrought in hys For to thys intent surely was the Holy Ghost come downe amonges them even to expounde and declare Christ to the disciples, and no doubt he exhorted them frely and boldlye to preache hym vnto the hole worlde, whiche afterwarde they manfully executed. Surely the Holy Ghost sent from heuen doth make men frely to confesse Christes gospel before kyuges and prynces, whiche thing the fleshe otherwyse is not able to do. For the fleshely man which is not renewed with the Holy Gost is to moch afrayed, that he can not willingly and gladly suffer the hatred of this world which is knyt and ioyned with this confession of Chryst. Fynally ve shall vnderstande that the Holy Gost was given to the apostles in a vysible forme. But it is nowe gyuen to the chosen Christen persons inuisibely only by the vertue of Gods word. Wherfor good christen people I hartly exhorte you, that ye wil carnestly imbrace and loue Gods worde, and not mocke it as certayn of the Jues here sayde that the apostles were dronken and ful of new wine. Neither do I exhorte you onely to reade and praise Gods worde, but also to worke after it, to declare by your dedes and workes of brenninge charitie that ye haue an vnfayned and right faythe hope and confidence in Christ. So doing, no doubte the Holy Goste shal come and dwell within you, and shall declare and open vnto you all trouthe necessarie to youre soules health, to the qwenchynge of all wycked doctrine and auauncement of Goddes glorye. Unto whome be al honoure and prayse world without end. Amen.

The gospell on Wytsondaye.

Ihon .xiiij.

Thargument.

S Of the worde of Christ and of the Holy Gost.

JESUS sayd vnto his disciples: Yf a man loue me, Si quis dihe wyll kepe my saynge, and my father wil loue him. and we wil com vnto him, and dwel with him. that loueth me not, kepeth not my savenges. And the saing which ye heare, is not myne, but the fathers whych sent me. These thynges haue I spoken vnto you, yet abyding with you. But the comforter the Holy Goste whome my father shal sende in my name, he shall teache you al thinges, and put you in minde of al that euer I have sayd vnto you. Peace I leave with you, my peace I gyue you. Not as the world gyueth giue I vnto you. Let not your herte be troubled, neither feare. Ye have herd how I sayde vnto you: I go, and come agayn vnto you. Yf ye loued me, ye wold verely reioyse, bycause I sayd: I go vnto the father. For the father is greater then I. And now haue I shewed it you before it come, that whan it is come to passe, ye myght beleue. Hereafter wyl I not talke many wordes vnto you. For the prince of thys

worlde commeth, and hath nought in me. But that the worlde may know that I loue the father. And as the father gaue me commaundement, even so do I.

The original beginning of

BEFORE we touche the gospel (deare brethren) we shall speake somwhat of this dayes feast. This feast whych we cal Pentecost, beganne in this wyse. When God shuld leade the Israelites out of Egypt the nyght before he ordevned Passeouer whiche we call Ester to be solemnysed, and commaunded that every yeare about that time that day shuld be kepte holydaye for a memory of theyr departure out of Egypte. And from that day forwarde for the space of fyfty dayes they walked in the wildernes, tvl at last they came to the mounte Synay, where by Moses the lawe was gyuen them of God. For thys cause they kept that solempne holydave whiche we call in Greke Pentecost, that is to saye the fyftye dave, and in English Wytsonday. Now therfore fyftye dayes from Ester beynge accomplyshed, and the memorye of the lawe whyche God hadde inacted to the people in the mounte Synave fulfylled: the Hooly Gooste cam and gaue an other lawe. Wherfore, this day is celebrate of vs not bycause of the olde dede but bycause of the new, I meane, of the sending of the Holy Ghost. So it is playne that there is a certayne difference betwene our Pentecost, and the Jues Pentecost. Jues kept this day bicause the law written was then given them. But we ought to kepe this our Witsonday bicause the law of God was then of the holy Wyght or Goost deliuered gostly vnto vs. For the better vnderstandinge herof, savnt Paule is to be brought forth whych also putteth the same difference, where he speaketh of two maner prechynges. And as there be two maner preachinges, so be there two sortes of people. First was the law writen, which God commaunded and comprysed in letters, and therfor it is called the law of the letter, bicause it remayneth in letters and entreth not in the brest, neyther do any workes follow it saue hypocritical and constreined workes, and therfore the people also remayne styl but lyteral and fleshly. And bycause it was comprised only in letters and was al together in dead wrytinge, it kylled and made a dead people, for the harte was dead bycause it dvd not of the owne accorde the commaundement of God. For the

ij. Co. iij. and .iiij.

law (as saynt Austine saith) without grace is only a lettre, S. Austine. and remayneth to condemne vs of wickednes but not to giuc vs helth and saluation. Wherfore if eny man shulde be lefte to his own wil to do what him lusteth without al feare of punishment, there shuld be found none but wold rather be fre and louse from the lawe then bounde therto. For thus he thinketh. Lo God wyl surely punyshe me and dryuc me into hel, onles I kepe his commaundementes. Than nature feleth it selfe vnwyllynge, and to do Gods commaundementes wyth no maner loue or delectation, wherfore man is forthwith made enemye to God bicause of the penaltye when he fealeth himself a synner, and that he walketh not ryghtly befor God, so that he wold rather there were no God. This bitternes is infixed in the hart agaynst God, though nature goeth about neuer so moche to garnysh her selfe wyth fayre workes. appeareth therfore how the lawe that is comprysed in writing and letters doth iustifye noman nor yet can entre in to the hart. The other law is gostly whych is written not with The law penne or ynke, nor is declared with the mouth after the spirituall. fashion as Moses wrought it in tables of stone, but like as we se in this story, the Holy Goost commeth downe from heauen and fylleth them all together, making them to have clouen and fyry tonges and to preache frely farre otherwyse then it was done before, so that all the people were astonyed therat. The Holy Gooste veryly commeth and replenisheth the hart, he chaungeth the man which loueth God and doth gladly al that is pleasyng vnto him. Wherefore all thynges be there quycke and lyuely, quycke is the vnderstanding, the eye, the mynde, the harte, whiche brenneth and is rauished wyth desyre of all goodnes. And thys is the true difference betwene the lettred law and the ghostly lawe, and here it is sene whiche be the workes of God. Wherfore here is al the crafte set to discerne and preach rightly of the Holy Ghost. Heretofore some men haue preached of him that he bringeth to passe and prompteth all thynges what so euer eyther the Councelles decerne or the B. of Rome in his canonical law commaundeth where as neuertheles al those thynges be only outwarde whiche he ordeneth or gouerneth.

Wherfore this order is clene ouertwharte, in that these men make of the workes of the Holy Ghost a lettered and a dead

of the Holy Ghost.

made of it a Mosaicall and humane tradition. The cause is that they know not what the Holy Gost is, wherunto he was sent, or what hys feate and office is. Lct vs than consyder wel what he is, to thintent his office may be discerned. In the epistle of thys daye, is shewed how the Holy Ghost is sent downe, and fylleth the disciples whiche before sat in heuines and feare, he cleueth their tonges, he kyndleth, he enflameth them, that they myght take strength of harte, and frely preach the Gospel without feare of any man. Here thou seest it is not the worke of the Holy Ghoste to make bokes and to enacte lawes, but that he is such a God that only writeth the thing in the lart, that kyndleth it, that createth a new mynd, makynge man to reioyse before God and to be rauished wyth a newe loue towarde hym and therupon wyth glad mynde to do hys dutye and seruice to all men franckly. After thys sorte the partes of the Holy Ghost be ryghtly preached, he that paynteth them otherwyse, beleue hym not. For where he commeth thus thou seest he taketh awaye the letter and maketh men fre from synne and from the compulsion of the lawe, so that he rayninge in their brest maketh them in whom he is resident to do without compulsion al that But thou wylt aske wherby he the law commaundeth. bryngeth to passe and what thinge he vseth thus to chaunge and renue the harte? Surely by that he sheweth and preacheth the glad tydynges of Jesus Christ, as Christ himselfe sayeth, whan the comforter commeth, whom I shall sende you from my father, I meane the spirite of trouth which procedeth from the father, he shal beare witnes of me. Now it is plaine, that the Gospell is the thynge whiche God wylleth to be preached in the worlde, and to be tolde to euery man, that is to wit, that none can be justified by the dedes of the lawe but rather that a worse thyng euen the knowlege of euerlastynge damnation and Gods displeasure come therby, and therfore he sent downe his most deare sonne to dye and to shede his bloud for vs, bycause we of our owne powers could

not rubbe out the spotte of syn nor be delyuered from it. But to the preachynge hereof, another thyng yet is required, euen the Holy Ghost whome God muste sende to prynte in oure harte this sermon and preachynge to make it fixed and

Ihon .15.

Rom. iij.

roted in it, for it is most sure and certayne, that Christ hath done all thys, he is the lambe that hath taken away our sinne Ihon. 1. and ouercomen al, that by hym we myght raigne ouer al, and Esa, liij. euen here in one heape is al the treasure hurded. Thys treasure we can not get, onles the Holy Ghost be given vs which may put in our hartes and mindes to beleue and save: And I also stedfastly beleue I am of the nombre of them to whom so great treasure doth belonge. When we have ones felte thys, that God hath thus holpen vs and bestowed vpon vs so greate treasure, then the mater goeth wel forwarde, neither can it otherwise be, but mans mynde muste be rauyshed wyth a pleasure towardes God and lyfte vp hymselfe and saye: Oh good father, yf thys thy will be that thou hast shewed so great loue and suche excedinge kyndnes towardes me: I must nedes againe loue the with my hole harte and reioyse, and gladly do what so euer thy pleasure is. Then the hart is nomore waywarde nor croked in the meditation of God, it thynketh not to be dryuen downe to helle of hym, as before the commynge of the Holy Ghoste it thought, when it felte no goodnes no loue no fidelitie, but styll a pace the wrathe and indignacion of God. Nowe therfore whyle the Holy Ghoste prynteth into the Christen mans hart howe he hath God his merciful and graciouse Lorde, it is a pleasure for hym for Gods sake boldly to execute and suffre all maner of thynge. After thys wyse thou shalt learne to knowe the Holy Ghost and his office which is to distribute the greate treasure Christe and all that in hym is, whiche is gyuen and declared vnto vs by the Gospell to the intent thou maiest put him into thy harte to make hym thyne owne good. Hytherto I have declared vnto you the hystoric of the Holy Ghost. Nowe what we shall do in it, we shal knowe further in the Gospell. Thus sayeth Christ: Yf a man loue me he woll kepe my saynge, and my father shall loue hym.

Lo good people here ye se that the frute of fayth is charitic, Charite is which thyng can not be denyed. For charitic doth euen of the frute of the owne accorde al that euer scripture commaundeth. And this doth saynt Paule declare Gal. v.: He that loueth hys neyghboure hath fulfylled the lawe. Wherfore they that haue not feith and charitie do not fulfyll the lawe, albeit they seme in outward apparaunce to perfourme it. For as saynt

TAVERNER.

August. quest. 24.

Austine sayth: Where a sownde feith is not, there can be no ryghtuousnes, for the rightuouse man lyueth by feith. worde which Christ preacheth he saith is not his worde but hys fathers worde declarynge herby that nothyng ought to be put to, nor taken awaye from it. And these thinges (sayeth Christ) concerning aswel your loue towards me, as the kepyng of my worde, haue I spoken vnto you, beyng yet amonges you. But that same comforter of whom I have made so muche mencion vnto you, I meane the Holy Ghost, whose feate and office shalbe to halowe and lyghten you vnto all trouth, whom my father shall sende in my name and for my cause, he shall teach you altogether and shal put you in remembraunce of al

A question that euer ye have hard of me. Thou wolt say vnto me: Why? knew not the disciples al before, which were so long time with Christ? I answere, that the disciples ought nedes to haue bene taught by the Holy Ghost, for wythout hym they were yet imperfecte and carnall, for they understode neyther Christes glorificacion by the crosse nor his raygne. Wherfore

If they neded the Holy Goostes sanctifyinge and makinge the thynges lyuely in them whyche they had lerned of Christ. For the disciples were as yet but (litera) they perceived not

2. Cor. 3.

the thinges that were of the spirite of God, and therfore they neded the Holy Goste to quycken them, according to the sayeng of saynte Paule: The letter sleeth, but the spirite quickeneth. Ye may not then vnderstande by this worde (teache) that the Holy Gost shal set abroch a new doctrine

docebit.

that Christ had not taught before, but that the Holy Goost shall interprete the doctrine already taught by Christ, to the spiritual vnderstanding. And therfore Christ expowneth himself and sayth, he shal put you in remembraunce of al the thynges that I have shewed you. So that ye can not gather herby that the Holy Gost shal adde any thynge to Christes doctrine, as some persones do wyckedly gather. For as savnt Austine sayth: Christ speaketh and the Holy Goost teacheth, by Christes speaking we receive the wordes, but by the Holy

Austine.

Goostes teaching we understande the same wordes. It followeth: Peace I leaue wyth you, my peace I giue vnto you. What is Christes peace? Verily, sayeth saynt Austine, it is a stylnes of mynde, a quyetnes of spirite, a simplenes of harte, a bande of loue, a felawshyp of charitie. This peace the

of Chryst.

worlde can not gyue, mans traditions can not gyue, mans owne voluntary workes can not giue, no monkery, no pylgrimage, no popish pardons, brefly no fleshly thyng can gyue. It is only Chryst that can give vs thys peace when we spiritually cate him and drinke hym, that is to say, when we know wherfore Chryst scrueth vs and so suffre hym by true fayth and charitie to entre into oure soules and to dwell wythin vs. For it is not possible (as the sayde holy doctour sayth) for him to come to the Lordes heritage whiche woll not kepe hys testament of peace, neither can he have concorde wyth Chryste whyche woll be at discorde wyth hys euenchris-Furthermore Chryste here shewed hys disciples that he muste go awaye from them, but yet he sayeth he wol comme againe. But I pray you whan commeth Chryst agayne vnto vs? Surely he commeth againe, when he sendeth hys worde and hys spirite vnto vs. For loke where hys worde is and there is Chryste mooste presently. So in an other place he sayeth: Lo I am wyth you even to the ende Math. of the worlde. Finally where Christ sayeth that the father is \*xxviij. greater then he, ye shal vnderstande, that Chryste otherwhyles speaketh as a man, otherwhyles as God, whyche thynge oughte diligently to be marked of suche as well studye holy scripture. For that he here sayeth: My father is greater than I, we muste referre it to hys humanitie. But of hys diuinitie in an other place he speaketh in thys wise: I and my father be one. Ioh. x. And now sayeth Chryste, callynge backe hys disciples to hys worde whereby they myghte comforte themselues after hys departure, I have tolde you of it before hande, that whan it comme to passe ye might beleue that I wolle surely comme vnto you agayne. Herafter wolle I not speake muche vnto you, that is to wyt, presently and in person wyth mans voyce. Princeps For the prince of this world commeth, that is to saye, my mundi. mortal enemy and yours, the deuil, which treadeth vpon my Gen. iii. hele, is at hand. And he calleth him the prince of the worlde, bycause he commaundeth and ruleth worldly men after hys wyll and pleasure, and draweth them whether he luste hymselfe. Veryly (as wryteth saynt Austine) the deuyl is prince Austine. not of creatures, but of synners. But this prince of the worlde (saith Christ) hath noughte in mc. As who shulde saye: Albeit the prince of the worlde is commynge against me to

vtter and worke all that euer he can deuyse to put me downe, yet sure I am that I shal ouercomme hym. So he maketh hys disciples afrayed in that he telleth them that the prince of thys world is marching forwarde agaynste hym, but agayne he comforteth them whan he sayeth, he hath nought in hym. And in these few wordes is expressed the pith of the hole gospell. Wherefore to conclude, of thys victorye of Chryste all we (good christen people) shalbe parttakers, in case we beleue accordynge as in thys Gospell we be taught. And consequently the Hooly Gooste who is the true and onely comforter in all troubles and affliccion shall make his abode wythin vs, and put vs in mynde of all Christes wyl and pleasure, to the glorye of God the father of heauen and hys onely begotten sonne Chryste Jesus our Lorde. Who lyueth and raigneth for euer and euer. Amen.

The Epistle on the Munday in Witsonweke.

The .x. chapter of the Actes.

Thargument.

WF How the Hethen received the Holy Goost and were baptysed.

PETER opened hys mouth and sayde: Jesus commaunded vs to preache vnto the people, and to beare witnes, that it is he, whych was ordeyned of God to be the judge of quycke and deade. To hym gyue all the prophetes wytnes, that thorowe hys name, who soeuer beleueth in him shal receive forgyuenes of synnes. Whyle Peter yet spake these wordes the Holy Goost fell on all them which herd the worde. And they of the circumcision whyche beleued, were astonyed, as many as came with Peter, bycause that on the gentiles also was shed out the gyfte of the Holy Ghoste. For they harde them speake wyth tonges, and magnifye God. Than answered Peter: can any man forbid water, that these shulde not be baptysed whyche haue receyued the Hooly Gooste as well as we? And he commaunded them to be baptysed in the name of the Lorde.

### The sermon vpon this Epistle.

GOOD people the summe of saynt Peters sermon here is, The summe that Jesus Chryst which for hys benefytes and wonderful of S. Peters vertues that he shewed amonges the Jues, was crucifyed, that is to wyt, navled moost vilanously to the crosse (whych was the most paynfull and cruell deathe that the Jues coulde ymagyne) dyd notwythstandynge ryse agayne from death to lyfe and that who soeuer wol beleue in him shalbe saued. And he sayeth furthermore that God annoynted thys Jesus of Nazareth wyth the Holy Ghost and wyth power. Wherby he declareth hym to be the true Messias whiche was promysed to the fathers and of whome the prophete Dauid spake: I have anoynted my kynge ouer Zion my holy hyl. He declareth also that Christes office is to do good to all. Now this resurrection of Christ he confirmeth both wyth his owne witnes and wyth the witnes of all that sawe the thynge with theyr eyes. And lest a man shuld rejecte them as parcial witnesses bicause they were hys scruauntes and disciples, he fetcheth out a moost sure recorde of scripture sayenge: that all the prophetes do testifye of thys Christ. Fynally lest a man wol fynde cauillacion and saye they cam forth of theyr owne minde vncalled to beare witnes of thys thinge, he addeth that they were commaunded and sent by God to preach to the people, and to testifye that it is this same Jesus Christ which was orderned of God to be the juge of the quicke and dead. Which thynge is also an vindoubted article of oure fayth. To thys Christ (sayth Peter) gyue al the prophetes wytnes that throughe his name who so euer beleue in him shalbe saued. And amonges other, the prophete Esaye who wryteth of Christ in this wyse: He only hath taken on him oure in-Esa, liii. firmitie and borne oure paynes. The payne of oure punishement was layed vpon hym, and wyth hys strypes are we healed. Surely we have gone all astraye lyke shepe, every one hath turned hys owne waye. But through him, the Lorde hath pardoned all our synnes. Lo here ye maye se playnly as wel by the wordes of saint Peter in this place as by this prophete Esay, howe we get remission of synnes by beleuynge in Christe. Thys doth also saynt Paule in many places declare, and namely through out his hole epistle to the Romaines. Wherupon the auncient doctour Origene writing, sayeth:

Origen in epist. ad Ro. ii. iij. ca. iij.

Man therfore is justified by fayth, whome the workes of the lawe do nothing helpe to ryghtuousnes. For where fayth is not which iustifyeth the beleuer, althoughe a man haue workes of the lawe, yet bicause they be not buylded vpon the foundacion of fayth, albeit they seme to be good, they can not iustifye the worker, yf feith be away which is the scale of all

the callyng of the gentils.

Ambrose of that be justified of God. Saynt Ambrose agreyng herunto sayth, that the redemption of Christes bloude were very vyle, yf iustification which is done by grace shuld be due to the merites going before, so that it shuld be not the gyft of the

Terome.

gyuer but the rewarde of the worker. Also Jerome wrytynge vpon the epistle to the Galathians sayeth: None is saued by the law, but we be all saued by fayth. Neyther doth saynt

Austine.

Austine disagre from thys, saying: Our fayth, that is to say the catholyke fayth, discerneth the ryghtuouse from the vnryghtuouse not by the lawe of workes, but by the selfe lawe of fayth. But what go I about to allege a fewe doctours? All the prophetes (as Peter here sayth) Christ himselfe, all the apostles, yea all the holy scripture throughe oute, all the auncient and all the ecclesiasticall doctours and holy expositours of scripture, do gyue wytnes to Christe that throughe hys name who so euer beleueth in hym shall recevue forgyuenes and pardone of theyr synnes. It followeth in the texte: Whyle Peter yet spake these wordes, the Holy Ghost fell on all them whiche harde the worde. And they of the circumcision which beleued were astonied. For the vnderstanding of thys texte ye shal note that Christe was peculiarly promysed to the Jues, as he himselfe also sayth in the .xv. chapter of Mattheu: I am not sent but to the lost shepe of the house of Israell, that is to saye to the Jues. Howbeit the calling of the Gentyls was longe before prophecied of, by the holy prophetes of God which from tyme to tyme were sent by almighty God the father of heuen into the worlde before the commyng of our

Act. x.

Saujour Christ, and here also it was opened to saint Peter by a vision of a shete sent downe from aboue vnto hym. therfore he began his sermon on this wise: Of a trouth I perceyue there is no respecte of persons wyth God, but in all people he that feareth him and worketh ryghtuousnes, is accepted wyth him. Now so many as beleued of the circumcision, that is to wit, the Jues, not knowing this, but being

ignoraunt that the Gentyls also were to be admytted to the felowshyp of the Gospell, wondered, whan they sawe that on the Gentyls also was shed out the gyfte of the Holy Ghoste, and whan they harde them speake wyth tonges and magnifyed Here ye shall also marke, that this gyft of tonges wherwyth at the sendinge downe of the Holy Ghost the Apostles and other were so indowed that they were vnderstanded of the people of all nacions, is nowe ceased, but in the meane season the praise of Gods name ceaseth not nor ought not to cease. It followeth in the texte: Then answered Peter, can any man forbyd water that these shulde not be baptised which have receyued the Holy Ghost aswell as we? Here we se playnly (good people) that the Gentils by saynt Peters preaching of Gods worde were replenyshed with the Holy Ghoste before they were outwardly baptised with the water, for certayne it is that with the spirite they were bap-Saynt Peter therfore to confirme them, and as it were to seale them wyth an outwarde signe, commaundeth them to be baptised with water in the name of the Lorde. For the What is sacrament of baptisme is not only a signe of mortificacion and baptisme. an assuraunce of remission of synnes, but it is also a badge or knowlege wherby we be made certayne that we be receyued into the nomber of the chyldren of God. Wherfore as al holy doctours and expositours do agre, there be two maner of baptismes. Now (as also saynt Jerom affirmeth) man only Ierome. gyueth the water, but God gyueth the Holy Ghoste wherby sup. Esa. the fylthe is washed awaye, and the synnes of bloude purged. The same Jerome also writing upon the Epistle to the Galathians, sayeth in thys wyse: Yf then they that be baptised in Gal. iij. Christe haue put on Christe, it is manifest, that they whiche haue not put on Christe, be not baptised in Christe. For it was said to them which were counted faythfull and whiche were supposed to have had the baptisme of Christ: Put ye on the Lorde Jesus Christ. Yf a man taketh only this corporall washing of water which is sene with the eyes of the flesh, he is not clad with the Lorde Jesus Christ. For albeit Simon Act. viii. Magus in the actes of the Apostles had received the washing of water, yet bycause he had not the Holy Gooste, he was not baptysed in Christ. Wherfore (as it was declared vnto you on the Ascension day) baptisme without fayth is as who

S. Augus-

Against Anabaptistes. shuld say, a paper scaled without any wryting in it. But ye shall alwayes understand that I excepte and speake not of the baptisme of infauntes or babes. For they (as saint Austine and the other expositours of scripture do ful wel declare) be saued, if after baptisme they chaunce in theyr infauncy to dye, by the fayth of the catholyke church. And furthermore we say agaynste the wycked Anabaptistes, that the baptisme of children is not vayne but necessarye to saluation. For no doubte the promise of saluacion and of grace, which promise is adioyned and knyt vnto the sacrament of baptisme, perteyneth also to children or infauntes. But it perteyneth not to them that be oute of the churche, where is neither the worde nor the sacramentes. And here vpon do al lerned men agre. Now therfor (good christen people) sith your baptisme wil not serue you without faith, no nor al the workes ye can do, I ernestly exhorte you that according to saint Peters declaration here for the obtaining of remission of your synnes, ye wol fastly beleue in Christe. So doynge no doubte the Holy Ghost shal entre into your hartes and make and enspire you euen of loue wythout compulsyon of lawe to worke the workes of the lawe, I meane the commaundementes, to the glorye of God, and health of yourc soules eternally. Amen.

The gospell on the munday in wytson weke.

Jhon iij.

### Thargument.

The mooste comfortable newes and glad tydynges of Christ is here described.

Sic Deus dilexit mundum. JESUS spake vnto a ruler amonge the pharises: God so loued the world, that he gaue hys only begotten sonne, that whosoeuer beleueth vpon hym shulde not perysh, but haue euerlastinge lyfe. For God sent not his sonne into the world to condempne the worlde, but that the worlde through hym myght be saucd. He that beleueth on hym is not condempned. But he that beleueth not is condemned already, because he hath not beleued on the name of the only begotten sonne of

God. And this is the condempnacion: that light is come into the world, and men loued darkenes more than light bycause there dedes were euell. For euery one that euell doeth, hateth the lyght: neyther commeth to the lyght leste his dedes shuld be reproued. But he that doth trouth, commeth to the lyght, that hys dedes may be knowen, how that they are wrought in God.

The sermon vpon this gospel.

THE Gospel of this daye, good people, is in very dede an Euangell or gospell, that is to save a glad tydinges. For in fewe wordes it declareth vnto vs the summe of the Christen mans religion. First therfore it sheweth the cause that moued God to sende downe his sonne to the earth. The wordes here spoken be Christes wordes vnto Nicodemus. Thus he sayeth: God so loued the worlde that he gaue his only begotten sonne that who soeuer beleueth in him shulde not perysh, but haue cuerlasting lyfe. Here we se that the cause whych moued God to sende Christe to redeme vs was loue and not mans meryte, as also saynt Austine noteth. And surely the dede S. Augusselfe declared Gods excedynge loue towardes vs in that he tine. sent hys only sonne to delyuer vs out of bondage. For true loue standeth not in fayre wordes and amiable countenaunce or gesture, but in the dede selfe. Nowe the more mysery we were in before Christes commyng: the greater is his benefyte and the more bounde be we vnto hym. God (as wryteth saynt Paule) setteth forth his loue towardes vs. seyng Rom. v. that whyle we were yet sinners, Christ dyed for vs. Now Christe himself assureth vs that who so cuer beleueth in hym thus sente of the father downe vnto vs, shall not quayle, shall not be confounded, shall not peryshe, but shalbe sure to attayne euerlastynge lyfe. Seynge Christ himselfe doth assure vs of euerlastynge lyfe for oure belefe or faythes sake, why shulde we doubt? Why shulde we go about to seke heauen by other wayes then Christ appointeth vs? The sentence is vniuersall, al that beleue in hym shall not perish. Wherfore let noman thynke himself exempted as vnworthy. Here is no respect eyther to thy worthynes, or vnto thy vnworthynes. Yf thou hast the true chrysten fayth, thou shalt be sure to be

of the chosen company. Only take hede thou mockest not God, and dissemblest not before the face of the world, saveng thou hast faith, and have it not in dede. Yf thou hast fayth in dede, thou must nedes bringe forth the frutes of fayth, thou canst not but declare thy faith wyth workes of charitie both to God and man, whom for God thou canst not but loue as thy natural brother. Yf thou beyst a good tree, thou muste nedes bringe forth good frute. But a badde tree bryngeth forthe bad frute. Chryste goeth further and sayeth: For God sente not hys sonne into the worlde to condempne the worlde. but to saue the world. Here ye se the godly purpose and cause of Christes comming, whyche was to saue that was loste. Howbeit thys texte is to be vnderstand of Christes fyrst comming and of the time of grace, ye may not vnderstande it of his seconde commynge whyche shalbe at the last daye, for than he shall wythout fayle come to judge accordynge to an other place where he sayeth: The father hath gyuen all iudgement to the sonne. Neuerthelesse in the meane whyle whosoeuer beleueth not, is already judged and condempned, wheras on the contrarye parte they that beleue can in no wyse be condempned. But why is the vnfeythfull person already condempned? Bicause (saith Christ) he hath not beleued on the name of the only begotten sonne of God. Lo here ve se agayne how fayth saueth, and lacke of faith condempneth. And this is the condempnation, that light is come into the world, and men loued darkenes more then lyght bycause theyr: dedes were euyl. Who is this lyght? Chryste. Who is the darkenes? The worlde. The lyght then shyned in the darkenes, and the darkenes did not receyue it. Do not men loue: styll darkenes more then lyghte? Had they not rather walke: in theyr owne fanseys and wyl-workes then in Christes doctrine? Alacke for pytie. Yea though the lyght neuer so much shyne, though the Gospell be neuer so muche in the hande, yf thou dost not mekely desire Christe by hys holy spirite to teache the, thou arte styl but darkenes, and why so?! for thou louest stil darkenes better than the lyght, for thy dedes are euell, and therfore thou must nedes damne thy selfe of vnfeithfulnes. For every one that doth evel hateth the light, neither woll he come to the light, that is to say, to

Christ and his worde, lest the brightnes of the lyght shulde

Mat. v.

Ioh. v.

loh. i.

reproue hys dedes. Thys is the cause (good people) why the bishop of Rome and his men are so loth that the scripture of God shuld be red of you lay people, lest ye myght happen to espye their hypocrisie and crafty jugelinge agaynst Christ and hys trouth. For scripture is the rule and touchstone wherby ye may easely trye the chaffe from the corne, the chalke from chese, that is to say, hypocrisic from true religion. They have longe holden vs in ignoraunce and in blyndnes, to auaunce them selues, and to raygne lyke kyngs ouer vs, contrary both to Gods lawe and mans lawe. Wherfore I blame them the lesse thoughe they hate scripture, whiche discloseth theyr hypocrisie and vsurped authoritie, lest (as Christ here saith) their dedes shulde be rebuked and reproued. But he (sayeth Christe) that doeth southfastnes and trouth, commeth to the light, that his dedes may be knowen, bicause they are wrought in God, as who shulde saye: He that is purifyed in harte and declared a good person by hys feith whiche he hath in me, and for declaration therof doth the truth that my word moueth hym to do, and worketh not after hys owne fansey, thys man commeth to the lyght, that is to wit, he gladly suffereth hys workes and procedynges to be tryed and examined by the rule of my worde, bycause they be done in God and be godly workes. Where as contrary wyse the hypocrite doth so much abhorre from the jugement of my worde, that he fleeth by all meanes he can from it, and wol suffre none other to loke vpon it. He woll neyther entre into the kyng-Math.xxiij. dome of heauen hymselfe, nor yet suffre others that wolde enter. Suche persons vnder the clooke and pretence of holines have longe shut vp the kingdome of heaven from many men. But nowe thanked be God the lyght hath somwhat shone agayne. Wherfore let vs not hate this light and loue darknes styl as we have done in tyme past, whan we were deceyued by the jugelynges of Christes enemyes. Let vs beleue in thys Christe sente downe from the father of heauen to redeme vs. And vf Gods worde be true, we shall surely be saued, and raygue with hym in heauen, worlde wythout ende. Amen.

## The Epistle on the Tuesday in Witson weke. Act. viij.

### Thargument.

\*\*Peter and Jhon be sent into Samaria, where after baptisme the Samaritans receyved the Holy Ghost.

WHEN the Apostles whiche were at Jerusalem hearde, that Samaria receyued the worde of God, they sent vnto them Peter and Jhon. Whiche when they were come downe, praied for them, that they myght receyue the Holy Ghoste. For as yet he was come on none of them: but they were baptysed onely in the name of Christe Jesu. Then layed they their handes on them, and they receyued the Holy Ghost.

## The sermon vpon this Epistle.

THYS lesson (good people) is taken forth of the eyght chapter of the Actes of thapostles, for a more perfite vnderstandynge wherof, ye shall know that in the selfe chapter a litle before it is shewed, howe saynt Philip thapostle entered into a citie of Samaria, and preached there to the Samaritans the glad tydynges of our Sauiour Christ Jesu, howe he beyng the sonne of God came downe for the redempcion of mankynd. This his preachyng he did also confirme with miracles. For (as the text also declareth) the vncleane spirites cryeng with loude voice came out of many that were possessed of them. And many taken wyth palseis and many that halted Nowe the people gaue greate hede to the were healed. thynges whiche Philip spake. And assone as they gaue credence to Philips preaching concerning the kingdom of God and the name of Jesu Christ, they were baptised in Christes name both men and women. Here ye se how the Samaritans, which were Hethen persons, yea and suche persons as the Jues, whiche were the chosen and proper people of God, toke for very castawayes and vile persons, received the gospell of Christe forthwyth at the preachynge of saynt Philip and were by and by baptised. This farforth are the Samaritans brought. Now the lection red in the church this day goeth further and

sayth, that when the Apostles whiche were gathered togyther at Jerusalem herde say that the Samaritanes had received the worde of God, they sent vnto them Peter and Jhon, whiche when they were come downe from the highe citie of Jerusalem thyther vnto them, they prayed for them, to thintent they might receive the Holy Ghoste. For as yet the Holy Ghoste was not come on none of them, onlye they were baptized in the name of Christ Jesu. Than layde these two Apostles their handes upon the Samaritans, and anone they received the Holy Ghost. Thys is the hystorie redde in the church as this day. But now my frendes what frute and profite shal we beare away of thys lesson? What is here to be gathered? Nothing? Yes truly, for there is nothing wryten, sayth saynt Ro. xv. Paule, but it is writen for our learnynge, that by pacience and comforte of scripture we shuld have hope. First therfore ye shall marke, howe glad the Apostles were to heare, that these Samaritanes were turned to the Gospell of Christ, and they were not only glad, but also carefull for them, lest they myght happen to go backe agayne to theyr olde baguage and blyndnes. And therfore in al hast they sent these two Apostles Peter and Jhon to confirme and strengthen them in their favth. Here we be taught what the office of true and good Apostles, yea of al good christen men is. For we ought in lykewise to be carefull for our brethren that they mave be broughte to the perfecte knowlege of Gods worde. namely suche as call them selfes Apostolical persons and apostles fellowes and successours (as the bishoppes of Rome do) ought in thys behalfe to folowe thexemple of thapostles charitie. But it is to be feared lest some of them do cleane contrary, and rather plucke men from the gospell, then allure them vnto it. Second, ye shal note, that before the resurrection of Christ, when as vet the Jues and Gentiles were not ioyned together by al one fayth, the Apostles were forbydden Math. z. to entre into the cyties of the Samaritanes. But after the resurrection, when they were bidden for the spreding abrode of the gospell to go into al partes of the world, then that former commaundement whyche was but temporall and whyche dyd serue but for a time, was taken awaye and countermanded. Thyrdly, in thys historie ye shall marke, that the Samaritanes receyued forthwyth the Holv Ghoste assone as they beleued

Austine.

can not be without the Holy Ghoste. Furthermore it is not possible that fayth can be in that person where the holy spirite of God doth not lodge, as many places aswel of scripture, as of auncient fathers do wytnesse. Yea saynt Austine affirmeth playnly in hys boke, de presentia Dei, that the Holy Ghoste doth dwell and lodge in infauntes or children that be baptysed. Wherfore how moche playner is it that he is residente in persones of age and discretion whych haue fayth and be baptysed? So it is no doute, but these Samaritanes at the preaching of S. Philip received the Holy Ghost, excepte perchaunce ve woll save, that S. Philippes preachinge had lesse vertue and strength in it, than the preachynges of the other Apostles had, whyche in no wyse is to be graunted. But peraduenture ye woll maruayle than, howe it is that it followeth in the historye red in the Churche this daye, that after the Samaritanes had recevued the worde of God, the Hooly Ghoste as yet was not comme on none of them. And therfore the Apostles euen for that purpose sent Peter and Johan, whiche prayed for them that they myght receive the Holy Ghoste. My frendes, what shall we save to thys? Dyd the Samaritanes receiue Goddes worde, dyd they beleue, were they baptysed, and yet were they voyde of the Hooly Ghoste? Howe can thys be? Chryste hym selfe sayeth: he that beleueth and is baptysed shal be saued. But onles a man be renued with the Holy Ghoste, he can not be saued, as the same Chryste also testifyeth in the thyrde Chapter of

Mar. xvi.

Question.

Jhon. Wherfore it muste nedes follow that the Samaritanes had recevued the Holy Ghoste, forasmuche as true baptysme can not be wythout the Holy Ghost. Howe than sayeth saynt Luke here that the Holy Ghoste was not yet comme on the Samarytanes? To thys doubte I answere in fewe wordes, that thys texte in this place, that the Holy Ghoste was not

tion.

yet come vpon them, is to be vnderstande not of the substaunce of the spyrite or Holy Ghoste, but of those manifest and notable gyftes of the Holy Ghoste. They had the Holy Ghost to comforte them and to leade them to al trueth necessarve to theyr saluation, but they had him not yet to do myracles and speake straunge tonges as in the primatyue churche they had for the confirmacion of Chrystes doctrine.

Neyther is it at thys daye necessarye, the Gospell beinge nowe stablyshed, that men shulde haue suche wonderfull gyftes of the spirite. Wherfore good Chrysten people, I exhorte you, and in the name of Christ I requyre you, that accordyng to the exemple of these Samaritanes here, ye wol laye downe your supersticion and blyndnes of hart, wherin ye haue wandered, and with glad mindes receyue the worde of God, accordynge to youre profession and promysse which ye made at the fount stone, and put on Christ, renouncinge the world, the flesh, and the deuel wyth stedfast and carnest fayth. And no doubt ye shalbe endowed with the Holy Gost who in all your trouble and afflictions shal comfort you and directe you in youre waye to heauenwarde where is our dwellinge place prepared wyth the Father, Sonne, and Holy Goste. To whome be all glorye wythout ende. Amen.

## The gospell on the Tuesday in Witsonweke. Ihon .x.

Thargument.

Christe is the true shepcherde.

JESUS sayd vnto his disciples: Verely verely I say Qui non vnto you: he that commeth not in by the dore into ostium. the shepefolde, but clymmeth vp some other way, the same is a thefe and a murtherer. But he that commeth in by the dore, is the shepeherde of the shepe: to him the porter openeth, and the shepe heare his voyce, and he calleth hys owne shepe by name, and he leadeth them out. And whan he hath sent forth hys owne shepe, he goeth before them and the shepe followe hym, for they knowe hys voyce. A straunger wyll they not followe, but wyll flee from hym: for they knowe not the voyce of straungers. Thys prouerbe spake Jesus vnto them, but they vnderstode not what thynges they were whych he spake vnto them. Jesus therfore saide vnto them againe: Verely, verely, I say vnto you: I am the dore of the shepe. All euen as many as cam

before me are theues and murtherers: but the shepe dyd not heare them. I am the dore, by me if any man come in, he shalbe safe, and shall go in and out, and fynde pasture. A thefe commeth not but for to steale, kyll, and to destroye. I am come that they myght haue lyfe, and that they myght haue it more abundantly.

## A sermon vpon thys Gospell.

IN the Gospell of thys day (deare frendes) our sauiour Christ declareth hys owne propertie and office, and setteth out vnto vs the excedyng loue and kyndnes, whyche he beareth to mankynde, by a very proper similitude, wherby he resembleth hymself to a good shepeherde, and the false preachers or prelates to theues and murtherers. Certaynly al heretikes, false doctours, false prophetes, al proude pharisees that woll justifye themselves by theyre owne inventions, and al hypocrites be here touched. And why? Bycause they enter not into the shepefolde by the dore, but clyme vp an other wave. What is this clymmynge vp an other wave? Surely it is to seke forgyuenes of thy synnes, ryghtuousmakynge and euerlastyng life by other meanes then Christ (which is the waye, the trouth, and the lyfe) hath taught. He that vseth not scripture (saith the holy doctour Chrysostome) but maketh him an other wey vnlawful is a thefe. And they (saith he) do clyme vp an other wey whyche teache the commaundementes and doctrines of men and do transgresse the lawe. Wherfore thou enterest not in by the dore, that is to say by Christe, but an other waye then scripture doth lede the, as yf thou wylt iustifie thy selfe and promise thy selfe soule helth, bearynge thy selfe bold of thyne owne proper workes, and not cleauynge to the mercy of God (accordyng to the exemple of the publicane) nor depending vpon the merites of Christes passion, art thou not, by Christes owne S. Austine. iugement, a thefe and a murtherer? But what a greate thefe art thou yf thou also teachest other folke to thynke the same that thou doest? By mc, sayeth Christ, he that entereth in shall be saued. But what is thys shepefolde that he speaketh here of? surely the shepefolde is the church, and assemble of Christen people. He that woll entre into thys churche any other waves then by Christ, he is a thefe, no christian person.

Ioh. 14.

Chrysostom.

Luc. 18.

He that also woll teache any other doctrine in Christes churche than such as Christ in holy scripture hath taught, is no pastoure, no byshop, no true shepcherde, but a thefe rather, a murtherer, a wolfe. And it is muche to be feared, lest there be at thys daye many mo wolues and theues, than be true herdmen and feders. I saye I am sore afrayed lest the prophecye of saynt Paule be yet stil veryfyed in christendome. For whan he shulde depart from Ephesus, and knew by the Act. xx. spirite of God that hys death approched, he called together the prestes or elders of the congregacion, and amonges other wordes he sayth thus: Take hede vnto your selues and to all the flocke wherin the Holy Ghoste hath made you ouerscers, to fede and guyde the church of God, which he hath purchased with his owne bloude. For I am sure of this, that after my departing shal greuouse wolues enter in amonges you, not sparing the flocke. But who is the porter of this shepefold which openeth the dore to the good and feithful shepeherde of Christes flocke? Surely it is the Holy Ghost, S. Austine. for he openeth vnto him the scriptures of God, he leadeth him into al trouth. And his shepe, that is to say, his paryshners, heare his voice, and he calleth his owne shepe by name, according also to the counsayle of Salomon in his proucrbes, where he sayth: Se that thou know the number of thy catel Prouer. thy selfe, and loke wel to thy flockes. Moreover thys good xxvij. shepeherde, this good curate, thys byshop, thys ouersecr goeth before hys shepe and hys shepe followe hym. What is thus to saye? Truly he that is a good byshop, a good pastoure and curate, well make himselfe conformable to his doctrine, he woll leade them the wave, that by hys steppes and good exemple of lyuinge, they may walke in Christes groundes and pastures. He woll not playe the crabbe fysh which wolde haue taught her doughter to go streyght, but wold not leade her the waye her selfe and teach her by her exemple how to go, as it is in Esopes fables. I am afrayed we have many crabbes. Saynt Paule wold have a byshop, i. Tim. 3. that is to saye, an ouerseer or curate, to gyue good exemple Tit. ij. of lyuvnge hymselfe and to have a good and honest reporte of straungers, leste hys lvuynge be a slaunder to his doctrine. So doynge hys shepe shal followe hym, and shal know hys voice. For assuredly, they that be godly persones woll

TAVERNER. U

Mat. 16.

Ich. i.

Ioh. viij.

Ich. xi.

knowlege none for theyr shepeherde, but such as teache Gods worde. True teachers of Christes Gospell be easely discerned of good christen men. And agayne the good christen men be easely discerned and knowen of true preachers. This prouerbe or parable nakedly and vnapplyed spake Jesus to hys disciples. But they vnderstode not what thynges they were whiche he spake vnto them, and no maruayle. For (as saynt Paule sayeth) the fleshe perceyueth not the thynges that be ghostly. The disciples were as yet but carnall. And therforc our sauiour Christ lyke a good mayster declareth vnto them the meaning of his parable, and sayeth, that he hymselfe is the dore of the shepe, by him who soeuer entreth in shalbe saued and shal go in and out and fynde pasture, as who shulde say, whether so cuer he turneth hym, whether soeuer he casteth hys eyes, he shall fynde that shalbe for the behoufe and edificacion of his flocke, brefly to speake, God shalbe wyth hym, the Holy Ghost shall prompte him and put him in mind of such thinges as he ought to teach hys paryshners and flocke that is committed to hys charge. But (sayeth Christe) as many as came before me are theues and murtherers, and the shepe dyd not heare them. Here doth our Saujoure Christ showe vs the difference betwene the doctrine of the true preachers and the doctrine of heretikes, of false prelates, and hypocrites. Nowe, they go before Christ which beare not Christ with them, and which woll seme wyser than Christ, as Peter dyd when he rebuked Christ bycause he said that he shulde suffer death. And therfore Christe called hvm Satan. and bad him come after him. Wherfore marke the difference of Christ and of the false Apostels. Christe is the preacher of grace, the pseudapostles preach mans merites. Christe is carefull for the fode of his shepe, the false Apostles seke theyr owne lucre and gaynes. Christ seketh the glorye of the father, the false Apostles steale from God his glorie. Christ guyckeneth wyth hys worde, the false Apostles kyl mens soules wyth wycked doctrine. For the thefe commeth not but to steale, to kyll, and to destroye. Hytherto I have brefly and playnly declared the parable of the shepeherde. Now it shalbe your partes (good people) so to acquaynte youre selues with Gods worde, that ye maye knowe the voyce of

the shepeherde from the voice of the thefe and murtherer,

accordynge to oure Sauioure Christes wordes here. So doynge ye shall at laste be conducted to the moost swete and pleasaunt groundes of the lyuyng, and shall syt wyth Abraham, Isaac, and Jacob, and wyth the aungels in heauen, where ye shall se God face to face and haue fruicion of all ioye wyth God. To whome be all honour and glorye worlde wythout ende. Amen.

The Epistle on the wensday in Witson weke.

The .ij. chapter of the Actes.

## Thargument.

If The sermon of saint Peter, conteynynge the prophecie of Johel.

PETER stode forthe wyth the eleuen, and lyfte vp hys voyce, and sayd vnto them: Ye men of Jurye, and al ye that dwell at Jerusalem, be thys knowen vnto you, and with your eares heare my wordes. For these are not droncken as ye suppose, seyng it is but the thyrde houre of the daye. But this is that whyche was spoken by the prophete Johel: And it shall be in the Iohel .2. last dayes, sayeth God: of my spirite I wyll poure out vpon all fleshe. And youre sonnes and youre daughters shall prophecye, and your yong men shal se visions, and your olde men shall dreame dreames. And on my seruauntes, and on my hande maydens I will poure out of my spirite in those dayes, and they shall prophecye. And I wyll shewe wonders in heauen aboue, and tokens in the earth beneth, bloud, and fyre, and the vapor of smoke. The Sunne shall be turned to darckenes and the Mone into bloude, before the greate and manifest daye of the Lorde come. And it shall be, that who soeuer shal call on the name of the Lord shall be saued.

## The sermon vpon this Epistle.

IN the lesson of thys present daye (good Christen people) is conteyned the right godly sermon of the holy Apostle saynt

Peter, wherin he soberly, coldly, and lernedly maketh answere and defense to the vnreuerent talkynge and hurly burly of the people of all nations, whyche when they herde Christes disciples speake with new tonges the great workes and wonders of God, were partly abashed and astonyed therat, and partly they gested vpon them and sayde they were dronken and full of newe wyne. Saynt Peter therfore, which of a fisherman is now become a great byshop and pastor, ryseth vp, not alone yet, but the xi. apostles standyng vp wyth him, leste (as

paraphrasi.

Mat. 16. Luc. ix. Mar. 8.

Erasmus in Erasmus doth full well note) he myght be thought to vsurpe any tyrannye or raigne ouer his felowes. He only spake the wordes, but he spake them in the name of all hys felowes, cuen as he alone did also before Christes passion in the name of al his felowes confesse Jesus Christ to be the sonne of the lyuynge God. Who wolde haue thought that so simple a creature and that a fysherman shuld have had suche audacitie ones to have loked vpon so great a multitude. Oftentymes great Oratours when they brynge theyre oration that they have longe studyed for before, to speake in a great audience of people or before a greate ruler, chaunge colours, be astonyed and vtterly dismayed. Truly this was that heauenly dronkennes whych they had caught of that heauenly cup wherof the prophete sayth: Calix meus inebrians quam præclarus est. This fisherman I say stode before so great a multitude, he joyned with him in commission the cleuen Apostles not to ayde hym but to accompany hym, he fixed hys eyes vpon the people whych were vnknowen vnto hym, he lyfted vp hys voice and without any premeditacion at al, he spake vnto them accordvnge as the Lord had commaunded hym to do. speaketh he for himself, but beyng the shepherde he defendeth the flocke, whych thynge he doth not wyth mans crafte or eloquence, but wyth the ayde of holy scripture. the hole multitude awayteth to heare what he woll say. Let vs also attende, for asmoche as these thinges be spoken to all. Fyrste after he hadde ones wyth mouing hys hande asswaged the murmuringe of the people, he beganne hys sermon wyth suche a proheme, as myghte make them attente and desyrous

of Peter.

The oration to heare, wythout any rhetoricall flattery at all. (sayth he) of the Juysh nation, whom it behoueth not to be vnwytinge of the law and of the prophetes, and namely you

which be inhabitauntes of the citie of Jerusalem where the fountaine of our religion and knowlege of the law is: ve haue cause perchaunce to wonder, but ye haue no cause to sklaunder. Wherfore so many of you as be here, gyue diligent eares a litle while vnto me, and know the matter as it lyeth. For it stande you all yoon so to do. For these men of Galilee whom ye se here with me be not dronken nor full of new wyne, as some of you thinke, sith it is now morning and but the thyrd houre from the sonne rising, at which time noman is wont to be dronke. But in these men ye se now the thynge accomplyshed whyche God longe ago promysed by Johel hys prophete shuld come to passe. Harken to the pro-Iohel .2. phecve, and consvder whether the thynge be fulfylled or not. Sklaunder not, bycause ye se a thynge vnwont, but receyue rather the grace which almyghty God offereth vnto you. For Johel bevng inspyred with the Holy Goost, and seing that the tyme shuld come that God which at sundry tymes before had imparted his spiryte to Moses and to many prophetes for your comfort and instruction wold ones at laste whan hys only begotten sonne shulde come, poure oute moste plentefully the same spirite not vpon one or two (as hertofore) but vpon all nations of the worlde euen as many as wyth sownde fayth shulde receive thys glad tydynges whyche at his commaundement we bring now vnto you: thus vttered the heuenly prophecie: It shal come to passe in the laste dayes sayth the Erit in no-Lorde, I shal poure out plentefully of my spirite vpon all diebus. flesh, and sodenly your sonnes and your doughters shal prophecic, and your yong men shall se visions, and your olde persons shal dreame dreames. And truly ypon my seruauntes and my handmaydens I shall poure out of my spirite and they shal prophecie. And I shal give wonders in heuen aboue and tokens in earth beneth, bloud and fyre, and the vapourc of smoke. The sunne shall be tourned into darkenes and the moone into bloude, before that greate and notable days of the Lorde come. And whosocuer shall call on the name of the Lord shalbe saued. Thys my frendes hath the prophete Johell so longe ago prophecyed vnto vs. And hitherto goeth the lesson of thys presente daye whych conteyneth the fyrste parte of S. Peters sermon. Now as touchynge the fyrste parte of Johels prophecie concerning the sending downe of the Holv

Goost after such a plentiful sorte, the scripture teacheth vs. that it was fulfylled aboute thys tyme of Pentecost, as in our sermons before we have fully and at large declared vnto you. And as for the rest of the prophecie concerninge the greate trouble and terrible tokens that shal come agaynst domes day, there is no doubte but it shall come to passe, as oure Sauiour Christ hath also certified vs. But my frendes let vs be nothynge dismayed nor troubled wyth the remembraunce of thys dradful tyme, which no doubt yet approcheth, yea and shall steale vpon vs or euer we be ware, we knowe not howe sone. Onely let vs do as the prophet teacheth vs here, and we shall not nede to fcarc. Let vs call on the name of the Lorde and we shalbe saued. Let vs in all our adversitie, woo, and trouble, yea and also in oure welth, prosperitic, and felicitie remember God, loue God, prayse God, call on God wyth fayth. But let it be suche fayth as shall worke by charitie. Lette it be I saye a lyuely feith and no dead fayth, that may bryng forth good workes. Yf we thus do, we shall not nede to feare these terrible tokens, but we shalbe sure to be shyfted from this misery vnto immortal ioye wyth God. To whom be all glorie. Amen.

Matth. xxvij. Lu. xxiij.

The gospell on the wednesday in Witson weke.

Jhon .vi.

## Thargument.

\*\*Christ teacheth vs here that onles we be renewed by the Holy Ghost, we can not come vnto hym.

JESUS sayd to hys disciples, and to the company of the Jewes: No man can come to me, excepte the father whiche hath sent me, drawe hym: And I wyll rayse hym vp at the laste daye. It is written in the prophetes: and they shalbe all taught of God. Euery man therfore that hath hard of the father and hath lerned, commeth vnto me. Not that any man hath sene the father, saue he which is of God: the same hath sene the father. Verily, verily, I say vnto you: he that beleueth in me hath euerlastyng lyfe. I am

Esai. 54.

that bread of life. Your fathers did eate manna in Deut. 4. the wyldernes and are deade. Thys is that breade Exod. 32. which commeth downe from heuen, that a man may eate therof, and not dye. I am the liuing bread which came downe from heuen. Yf any man eate of this bread, he shal lyue for euer. And the bread that I wyll giue is my flesh, which I wil giue for the life of the world.

#### A sermon vpon thys Gospell.

IN this Gospel (good people) our saujour Christe makyng answere to the murmuringe of the people agaynst him, bicause he said he was the bread of lyfe, and declaryng that their thoughtes coulde not be hyd from hym, expouneth and also fortifyeth the worde that he spake, declarying vito them, that they had no cause to murmure amonges themselues of the thing that he spake. For therfore his worde dyd not synke into theyr myndes bicause of their misbeleue. Seyng they Nemo sawe not: and hearyng, they harde not: and beynge present potest venire ad me. they were absent. Who soeuer commeth to Christ shall attayne to cuerlastynge lyfe. But there is no way to come vnto him but by feith. This feith is not lyghtly had, but commeth by the inspiracion of the father, who lyke as by the sonne he draweth mens myndes vnto him, so with secrete inspiracions of fayth he draweth them to the sonne. He bestoweth not so great a gifte but to suche as be wyllynge and gredy. Who socuer then shall merite by hys prompte wyll and deuoute mynde to be drawen of the father, the same shall attayne by Christe to euerlastynge lyfe. For our Sauiour Christ shall also rayse the dead to lyfe agayne in the last daye. A great thing taketh he that beleucth Christ, but with out the helpe of the heuenly father, he can not do it. Yet neuertheles they are not excused bycause they be not drawen. For the father as much as in hym is coueteth to drawe all. He that is not drawen, is in faulte hymselfe, bycause he wythdraweth hymselfe from him that wold draw him. Humane thinges be lerned with humane studye, but this heuenly lerning is not perceyued, onles the secrete inspiracion of the father maketh him an apte and teacheable harte. And this is it that long

Esa. liiii.

sithens was prophecied of the prophetes to come to passe. And they all shalbe taught of God. But the desyre of this worlde do make many vnapt. I say it is the gyfte of God, but the indeuoure must be ours. A man heareth with his bodely eyen Christs wordes in vayne, onles he heare within first the secret voice of the father which breatheth the mynde with an insensible grace of fayth. For God is a spirite and

Ihon .4.

is neither hard nor sene, but of spiritual persons. haue senc and hard Christ to their damnation. the Jues boasted that God was both sene and hard of Moses and of the prophetes, yet no mortall man euer sawe or harde For this is only graunted to the sonne of man God as he is. our saujour Christ. Let vs than shake of from vs the care of thys lyfe and not so much seke for the bread whereby our bodyes be fedde, as thys bread whiche gyueth cucrlastynge lyfe. We counte the olde fathers happye which did eate manna, yet thys manna preserued them not from death, and why? Not bycause manna was euyll (sayeth saynte Austine) but because of theyr euvl catynge. Christe is the breade whiche descendeth from heauen, whiche is signifyed by manna. He that eateth of thys breade shal lyue for euer. But ye

Austine.

li. xxi. cap.

August. de wol aske who this is? Saint Austine answereth in thys wyse: ciuitate Dei He that is in the vnitie of Christes bodye, that is to wit, in the feloshipe of the christen membres: the sacrament of which body al feithfull persones be wonte to receyue, when they communicate at the altare and come to Gods borde, doth truly cate the bodyc of Christe, and drynke the bloude of Christ. Now therfore let vs by all indeuours we can, make our selues mete and apte to receyue the holye spirite of God wherby we may be drawen to Christ. Let vs also take parte of hys passions, and followe the conversation which he had in his fleshe. Whiche thynge (as S. Austine and others expound thys place) is to eate his fleshe and drynke his bloude. To whome with the Father and Holy Ghost be all glorye. Amen.

Austine. Bernard.

> ¶ Imprinted at London by Rycharde Bankes, and are to be solde in Fletestrete next the signe of the whyte Hart. Cum priuilegio ad imprimendum solum.

# THE EPI-

stles and Gospels with a brief Postyll vpon the same from Trinitie sonday tyll Aduent, drawen forthe by diuers learned men for the singuler commoditie of al good christians and namely of Prestes and Curates.



Christus Mat. iiij.

Pænitentiam agite, appropinquauit enim regnum cælorum.

Cum priuilegio ad imprimendum solum.

# THE COPY OF THE KINGES GRACIOVS PRIVILEGE.

HENRY the eyght by the grace of God kynge of England and of Fraunce, defensour of the faith, lord of Irelande, and in earth supreme hed immediatly vnder Christ of the church of Englande, To al Printers of bokes wythin thys our Realme and to all other our officers, ministers and subjectes these oure letters hearyng or seynge greatyng. We let you wete, that we of our grace especiall haue gyuen privilege vnto oure welbiloued subjecte Richarde Bankes that no maner parson wythin thys oure Realme, shal prynte any maner of bokes, what so euer our sayde subjecte shall prynte first wythin the space of seuen yeares nexte ensuying the prynting of euery suche boke so by hym printed vpon payne of forfeture the same. Wherfore we wol and commaunde you that ye nor none of you do presume to prynte any of the sayde bokes duryng the tyme afore sayde, as ye tendre oure pleasure and woll auoyde the contrary.

## The Epistle on Corpus Christi day.

The fyrste Epistle to the Corinthyans, the .xi. chap.

#### Thargument.

The institucion of the most blessed sacrament of the Aulter is here by S. Paule described vnto vs.

BRETHREN, that which I deliuered vnto you I receyued of the Lorde, that the Lorde Jesus the same nyght in which he was betrayed toke breade, and when he had given thankes he brake it and said: Take ye and eate, this is my body, whych is broken for you. Thys do ye in the remembraunce of me. same maner also he toke the cup when supper was done sayeng: Thys cup is the newe Testament in my bloude. This do as ofte as ye drincke it in remembraunce of me. For as ofte as ye shal cate this breade and dryncke this cup, ye shal shewe the Lordes death tyll he come. Wherfore whosoeuer shall eate of this breade and dryncke of this cup vnworthely shalbe gylty of the body and bloude of the Lorde. But let a man examyne himselfe, and so let him eate of the breade and dryncke of the cup. For he that eateth and dryncketh vnworthely, eateth and dryncketh his owne dampnacion, bycause he maketh no difference of the Lordes body.

The exhortacion vpon this epistle ye shall fynde immediatly before the Epistle on Easter day.

The Gospell on Corpus Christi daye.

The .vj. chapter of Jhon.

Thargument.

CF Christ is the true breade of lyfe.

JESUS sayde vnto hys disciples and vnto the company of the Jues: My fleshe is meate in dede, and my

bloude is drincke in dede. He that eateth my flesh and drincketh my bloud, dwelleth in me and I in him. As the lyuyng father hathe sent me, and I lyue for the father: Euen so he that eateth me, shall Ivue by the meanes of me. Thys is that breade whych came downe from heauen: not as your fathers dyd eate manna, and He that eateth of this breade, shall lyue are deade. euer.

IN this present Gospel (good people) our sauiour Christe

whiche is the true shepherde and feder of our soules gotth about to shake of from our myndes the fylthy cares of thys corporall lyfe, wyllynge vs rather to apply our selues and to labour wyth the gredy desyre of the heuenly and gostly ryches, to obteyne euerlastynge lyfe. He byddeth vs caste out of our myndes the worldy bread wherwith our bodies be fedde and couet that heauenly breade which gyueth and conferreth vnto vs euerlastynge and immortall lyfe of the soule. Thys breade is taken by faythe, and fayth is to be obteyned and gotten of almyghty God. For it is vndoubtedly hys gyfte. Who soeuer therfore beleueth in Christe, he alredy hathe cuerlastyng lyfe, inasmuche as he hath the fountayne of immortalitie. I am (sayeth Christe) the breade of lyfe. As who shulde say: I am that same fode which gyueth lyfe not only corporall, but rather the lyfe of the soule and eternall. The Jues (amonges whom Christ was conversant, and vnto whom he had this communicacion) bosted muche in the manna, that was sente downe from heaven vnto theyr auncestours. But what sayeth Christe vnto them? Your fathers dyd eate manna in the wyldernes, and dyed. Your fathers (saieth S. Austine) bicause you be lyke them murmuryng fathers of murmuryng chyldren. For assuredly this people in nothing offended God more then in grutchyng and murmuryng agaynste God. Now they therfore dyed bicause they beleued (saieth S. Austin) the thyng that they sawe, but the thynge they sawe not, they The wordes beleued not nor yet vnderstode. O sacramentum pietatis, O signum vnitatis, O vinculum charitatis. Qui vult viuere habet vnde viuat, accedat, credat, incorporetur, vt viuificetur. wonderfull sacrament of godlynes, o wonderfull token of

Austin.

Austin.

vnitie, o wonderfull bonde of charitie. He that wyll lyue he hath wherof he may liue, let him drawe nigh, let him beleue and let him be incorporated that he may be quickened. Let hym not departe from the frame of the membres, let hym not be a rotten membre worthy to be cut of, nor yet croked wherof he may be ashamed. Let him be a fayre membre, open, sound and cleauyng to the body. Let him lyue to God. Let him now labour in earthe, that he maye afterwarde lyue in heauen. The sacrament of this thing (saith this holy doctour) that is to save, of the vnitic of the bodye and bloude of Christe, is taken at Gods bourde of some men to theyr saluation, and of some to theyr damnation. The thyng it selfe is ordevned to the saluation of al men and to the destruction of none. For my fleshe (sayeth Christe) is very meate, and my bloude very dryncke. This breadc came downe from heauen and hath an heauchly power of workynge gyuen it of God, that who so euer worthely do eate it, shall lyue eternally and neuer dve. Wherfore, good christen people, we have no nede to demaund from heuen any manna sythe we haue the very heuenly breade in dede, that is to say, the body of oure sauiour Christ ready vnto vs, to gyue vs euerlastynge lyfe, vf so be we woll take it worthely and wyth fayth. For vndoubtedlye Christ is that heuenly breade which gyueth immortalitie to oure soules, and whiche for our sakes was betrayed and crucifyed. He is the worde of God in whom who so euer stedfastly wol beleue shall have euerlasting lyfe. Who soeuer shal conucy this heuenly bread into the bowels of hys soule, shalbe nouryshed and growe vp to cucrlastyng life. For without faile this is the lyuely bread, whych is descended downe from heuen, euen the moste preciouse body of our sauiour Christ whyche was betrayed and put to death to redeme the lyfe of the hole worlde. Let vs beleue it, let vs take it, and we shal lyue. The mystery of this thing is ryght straunge and wonderful to the world. But surely onles thou beest by faith ingrafted and incorporated into this mysticall body and stycke faste in the same (euen as a braunche doth in the vinc tree) thou shalte have no lyfe in the. Let vs not (my frendes) murmoure wythin our selues as the Jues dyd, and say how can be gyue vs his flesh to cate? The Jues (sayeth saynte Augustine) bycause they vnderstode not the Austine. Ioh. vi.

Austine lib. iij. de Ambrose.

breade of concorde: therfore they discorded, and fel at variaunce within themselues. But surely they that eate this bread, do not stryue nor contende within themselues, for by this most blessed and heavenly breade God maketh them to dwel in his house in full vnitie and concorde together. Christ assureth vs, that onles we eate hys fleshe, and dryncke hys blode, we shall not have lyfe in vs. But how shal we eate his fleshe and drynke his bloude? Truly (as all holy doctours doct. Christ. expounde this texte) we eate Christes fleshe and drinke his bloude, when we communicate and take parte of hys passion, and swetly and profitably lay vp in our memory that his fleshe was crucified and wounded and that his most precyouse bloud was shed for vs. He that beleueth not thus in hym (sayeth saynt Augustine) eateth not Christ, and therfore he hath not the Christen fayth, without whyche he can haue no pardon of hys synnes. Wherfore (my frendes) let vs dayly eate this heauenly breade this Christ our louing saujour in spirite and

by fayth. Let vs I save take holde of him, let vs apprehende

him by faythe, let vs take the benefite and vse of his passion and resurrection, let vs make him all ours. Let vs suffre hym to entre into vs. Spiritually we ought dayly to receyue him. But both spiritually and also sacramentally and corporally we must receive him with most hyghe reverence in forme of breade at suche tyme as the churche appoynteth, and namely at the feaste of Easter. I saye, when we come to the aultare of God, and to his holy borde, let vs take hede, that we worthely receiue in forme of breade his moste preciouse body, lest we take hym to our damnacion, not discerning the Lordes

Contricion of herte.

body. Which thyng we can not do without penance, stedfast faith and ful purpose of amending our former lyfe. Let vs fyrst or euer we approch to this blessid sacrament examine our selues by knowledging our sinnes against God, wherunto we shalbe brought by heryng and considering Gods wil declared in his lawes and perceiuing in our conscience that God is displeased with vs for the same and therupon conceiuing not only greate sorowe, but also great feare of Gods wrath towardes vs, considering we have no worthy merits to lay before God as sufficient satisfaction for our sinnes, which

Faythe and done, we must conceive sure hope and fayth that God yet wil hope of for-forgiue vs our synnes not for our owne worthines but for the

only merites of his bloude and passion which faith we shall confirme by the applieng of Christes promise conteined in his gospel and namely in the institucion of this most blessed sacrament where it is saide (giuen for the remission of our Math. synnes). But to the atteining of this fayth, the seconde parte xxvj. of penaunce, that is to say, confession to the prest is neces- Confession sary, inasmuch as the absolucion given by him is ordeined of to a presto. Christ to applie the promises of Gods grace to vs, according to these textes: Whose synnes socuer you forgive shalbe for-Ioh. xx. giuen, whose synnes ye reteine shalbe reteined. Also, He Luce. x. that heareth you heareth me. Finally being thus truly penitent, contrite and confessed, we must also bryng forth the The frutes frutes of penaunce, as prayer, fasting and almes dede. We of penaunce. must also make restitucion or satisfaccion in wyl and dede to our nevel bours in that we have done them wrong. We must also do al other good workes of mercy and charitie and expresse our obedient wyl in fulfylling of Gods commaundement outwardly when tyme and occasion shalbe gyuen vs. Thus we shall examine our selues and so receyue thys moste holy sacrament worthely. Otherwise we shal receive our owne damnacion. Wherfore, my frendes, do as I haue here declared vnto you and ye shal receive forgiuenes of your sinnes and at laste the croune of euerlasting lyfe. Unto whiche, &c.

The Epistle on Trinitie sonday. The iiii. Chapter of the Apocalyps.

Thargument.

T Godes Maiestie is here described.

I LOKED vp and sawe a dore open in heauen, and the fyrst voyce whych I herde was as it were of a trompet talkynge wyth me, whych sayd: Come vp hyther and I wyll shewe the thynges whych must be fulfilled herafter. And immediatly I was in the spirite and beholde a seate was set in heauen, and one sat on the seate. And he that sat was to loke vpon like a iasper stone, and a sardyne stone. And there was a rayne bowe aboute the seate, in syght

lyke to an emeralde. And about the seate were .xxiiij. And vpon the seates .xxiiii. elders syttyng. clothed in whyt rayment, and had on their heades crownes of golde. And out of the seate proceded lighteninges, and thundrynges, and voyces, and there were seuen lampes of fyre, burnynge before the seate, whych are the seuen spirites of God. And before the seate there was a see of glasse, like vnto crystal, and in the myddes of the seate, and rownd aboute the seate were foure beastes full of eyes before and behynde. And the fyrst beast was lyke a lyon, and the seconde beast lyke a calfe, and the thyrde beast had a face as a man, and the fourth beaste was lyke a flyenge egle. And the foure beastes had eche one of them .vi. wynges about hym, and they were full of eyes wythin. And they had no rest daye neyther nyght, sayenge: Holy, holy, holy, Lorde God almyghty whych was, and is, and is to comme. And whan those beastes gaue glorye and honoure, and thankes to hym that sat on the seate (whych liueth for euer and euer) the .xxiiij. elders fell downe before hym that satte on the trone and worshypped hym that lyueth for euer, and cast their crownes before the trone, sayenge: Thou arte worthy o Lorde oure God to recevue glorye and honoure, and power, for thou hast created all thynges, and for thy wylles sake they are and were created.

Deu. v.

Why the feast of Trinitie was institute.

GOOD people, we be sure by scripture, that there is but one God. For it sayth: Herken o Israel, thy God is one. But forasmoch as the scripture doth attribute godheade and godly substaunce to thre, therfore the fathers haue founde out the worde (person) for the auoydyng of many errours. And hereof for discerninge the sayd persons is the name of Trinitic come into the church, wherby we signifye not .iij. vnegall persons, but three persons coequall of one vnpartable substaunce and essencie. And as touchyng the vse of thys feaste, oure predecessours thought it good, to haue some

certayne tyme appoynted in the church, wherin they might intreate of the officies of those thre persons egall in godheade. And bycause the fourth chapter of the Apocalyps semeth to sette forth wonderfully well the maiestie of God, and not obscurely to touche the mysterye of the Trinitie, the church of Englande condescended to have the same red in the churche thys day, whych brefely, God wyllynge, we shal declare vnto you. Thus it beginneth: After thys I loked, and beholde a dore open in heauen, and the fyrste voyce I herde, was as of a trompe speakynge wyth me, sayenge: Come vp hither, and I shall shewe the what shall be done hereafter. which saint Jhon saw open, no doubt is the intraunce and commyng to the new and heauenly lyfe, whyche Christe oure Saujoure hath made vs, as the Epistle to the Hebrues the .x. chapter wytnesseth. For our conversacion ought now to be Phil. iij. in heauen. And saynt Jhon doth here describe the iudicial power of Chryste gyuen livin of the heauenlye father wherewith he defendeth his churche from the power of the aduersaries. And he sayeth: There was a seate set, and vpon it a sytter, wherby he betokeneth the stabilitie of Chrystes raygne. For hys scate or trone is (as Dauid sayeth) worlde wythout Psalm ende. And he that satte vpon thys glorious and princely trone or seate was to loke vpon like a iaspar stone and a sardvne stone. By thys is vnderstanded nothynge els, but a certayne heauenly and royall bewty shewyng aswel the maiestie as the power moost excellent of the judge Christe. For the cloth of estate and royall seates of kynges be wont to be moost richely decked and furnyshed for the settynge out of theyr maiestie and authoritie. Nowe, the iaspar stone, they saye, beareth the semblaunce of water, and the sardyn stone of fyer, wherby is vnderstanded that the Lorde is wont to make hys judgementes in water and in fyer, as appeareth, Gen. vij. and .xix. Exo. xiiij, and in the seconde Epistle of Peter the last chapiter and in many other places of scripture. And a rayne- The raynebowe was about the seate in syght like to an emerald. The bow. ravnebowe is a token that God the father is made at one with vs by Chryst and reconciled to mankynde, as appeareth Gen. ix. Nowe the emeralde, they say, is of such grenenes and Emerald. vertue that it maketh all thynges aboute it to floryshe and Eucn so by Christ the world is renewed and it

TAVERNER. Y Y

Lactantius reflorysheth, as Lactantius doth very elegauntly and well declare in a certayne hymne. And aboute the seate were .xxiiii. seates. And vpon the seates .xxiiii. elders syttynge, clothed in whyte raiment, and had on their heades crownes of gold. Saint Jhon doth here allude to the maner of a realme well ordered, where kynges and princes whyche are to gyue sentence in maters of weyghte, well not do it without the assistence of certaine auncient personages that haue good experience of thynges and knowlege of the best lawes, lest they myght seme to condempne any man of theyr owne private lust and pleasure. Wherfore by this allusion he declareth that God is a moost juste judge, whose sentence all juste persons shal approue and prayse as moost rightful and true. the .xxiiij. elders ye shall vnderstande aswell the patriarches and prophetes of the olde synagoge, as the apostles, cuangelistes, and doctours of the new Testament, and also the godly kynges and juges of both peoples. For they in scripture be Exod. xxiiij. called elders. Now by the syttynge of these elders is vnder-Nu. xi. stande the felowship of the iudiciall power with Christ, ac-Act. xx. cordinge to Christes owne sayenge, Mat. xix.: Ye shal also syt vpon the .xij. seates, judginge the xij. trybes. Also saynt Paule witnesseth that saintes shal judge of thys worlde. i. Cor. vi. theyr whyte garmentes or robes, wherewyth they were clothed, is signyfyed purenes of mynde, innocencye, and indifferent iudgement wythout affection. By theyr crownes of golde Exod. 19. vpon theyr heades I vnderstande the mooste pure sense of feith, wherby they shal juge of al, accordynge to the arbitrement of God, so that what so euer they shall juge vpon earth shalbe ratifyed also in heaven, accordynge to that saying of Christ, Mathew .xviij.: What so cuer ye bynde on earth shalbe bounde in heuen, and what soeuer ye louse on erth, the same shalbe loused in heaven. Furthermore they signifye the felowshyp of the victories and raygne of Christ, accordyng to that in the Epistle to the Hebrues: The sayntes haue Cap. xi. vaynouvshed realmes by fayth. It followeth in the texte: And out of the seate proceded lyghtenynges, and thonderynges, and voyces. And there were seuen lampes of fyre burning before the seate which are the scuen spirites of God. The preaching of the apostles and of men apostolicall is com-

pared to lyghtnynge and thondrynge, bycause by it is pro-

clamed the fearfulnes of Gods domes and jugementes the which hange ouer the heades of infideles and such as beleue By the .vij. lampes of fyre brennynge before the trone, I vnderstande the septiforme spirite of God, that is to wit, the fulnes and perfection of the heauenly graces wherwyth the kyngdome of Christ is furnyshed. It followeth: And before Esa. xi. the seate there was a see of glasse like vnto crystall, and in i. Cor. xij. the myddes of the seate and rounde aboute the seate were foure beastes full of eyes before and behynde, &c. frendes, the calamities of this worlde, wherwyth the stynch of the fleshe is repourged and the naughtye affectes of the same vtterly mortifyed, muste nedes be passed ouer of vs, euen as it behoued the people of God to passe the red see, before they could entre into the lande of biheste. Wherfore those heuenly and spiritual waters be here signifyed, wherwithal the pourgynge of the soules and the spirituall byrth and regeneration is made. For onles a man be borne agayne of toh. iij. water and spirite he can not se God. And he calleth it a see i. Pe. iiij. after the Hebrues fashion, which be wont to cal al gathervnges of waters sees, as in the thyrd boke of kvnges it is called the brasen see wherin the prestes in their ministracion washed, and in certaine other places. Now glasse is a bright thyng wherby is meant that the water of baptisme purifyeth and maketh bryght not so much the bodye as the hartes, yea euen in the outwarde conversation of maners, according to that of Christ: Let your light so shyne before men that they mave se your good workes. But why is thys see of glasse lykened to crystall? Surely bycause crystall is a water which by continuaunce of tyme is turned into the hardenes of a stone, suche ones ought they that be baptised to be brought vnto, that is to saye, stronge and harde in fayth. By the .iii. beastes full of eyes before and behynde, some do vnderstande the .iiii. evangelistes, other (whose iugemente better agreeth to the scripture as it semeth) do hereby vnderstande those heuenly and ministratoriouse spirites or aungels whyche be appoynted to stande at the foure quarters of heuen (by which Heb. ij. the kyngdome of Christ, that is, the church is spred) to execute the thynges that be decreed by the vnserchable and eternal counsavle of God to be done in mens thynges. These be full of eyes before and behynde, that is to say, they be

replenyshed with the science and knowlege of thinges passed and thinges to come. And the fyrst beast was like a lyon, the seconde lyke a calfe, the thyrd had a face lyke a man, and the fourth was like a flyenge egle. For the vnderstandyng of thys ye shal note, that in a lyon is courage and strength, in a calfe labour and diligence, in the face of a man prudence and ryght dome, in an egle swyftnes and also faci-Flitie, in doyng theyr ministeries, al which vertues they have nede of, whych wol administre well and prosperously any kyngdome. And for thys cause in the psalmes the Lorde is said to syt and ryde vpon cherubin, bycause that by them he executeth hys iugementes couragiously, diligently, prudently, and wyth great swyftnes. To this interpretacion doth the scripture agre. For the prophet Ezechiel, in the .x. chapter, doth vnderstand by the .iiii. beastes the cherubim, and he maketh also the foure beastes one, hauvinge yet foure faces or formes for the forsayde vertues wherwyth those ministrynge spirites, whose seruice Christ vseth in the administracion of hys kyngdome, were indowed. In that they have syxe wynges a pece, is betokened theyr swyftnes of obedience to execute the thynges that they be appoynted vnto. In lyke maner doth Esay describe scraphim. These aungels, or yf ye lyst, Esa. vi. these foure euangelistes which also be angels, that is to say, messangers, by whome Christ the greate conquerour of the aduerse powers is caryed throughe out the hole worlde as it were in a triumphall charette, haue no rest neither day nor might but crye without ceasing: Holy, holy, holy, that is to saye, holy Father, holy Sonne, and holy Spirite comforter, one Lorde and God almyghty, in whose name all we that Math. xxviij. beleue be baptised. And whan those beastes gaue glorye, honoure and thankes to hym that sate on the seate which lyueth for euer and euer, the .xxiiii. elders, of whom mencion is made before, fel also downe before him which sate on the trone, and worshypped hym that lyueth for euer. therfore good christen people, syth those holy spirites or angels, and the hole quere and church triumphant in heauen do wythout ceasynge laude, prayse and magnifye the hygh maiestic of the Godheade, let not vs which be the churche or congregacion militant here in erth, be behynde with our prayses, commendacions, and thankesgyuynge. The holy

angels do crye before, let vs answere in the same note and saye: Holy Father, holy Sonne, and Holy Ghost comforter. Let vs, I say, according to the exemple of the .xxiiii. elders, cast oure crownes before the trone, that is to saye, confesse the crownes and rewardes, whiche we that be Christes seruauntes haue, come of Christes mere goodnes and no part of our owne deseruing, and saye: Thou arte worthy, o Lorde our God, to receive glorye, and honoure, and power. For thou hast created all thynges, and for thy wyl they be. Whiche lyuest and reignest worlde wythout ende. Amen.

The gospell on Trinitie sondaye.

The .iij. chapter of Ihon.

#### Thargument.

**X** A conflicte betwene the iustice of the flesh and the iustice of the spirite.

THERE was a man of the Pharisees named Nicodemus, a ruler of the Jues. He came to Jesus by nyght and sayd to hym: Rabbi, we know thou arte a teacher comme from God, for none can do these tokens that thou doest except God were with hym. Jesus answered and sayd vnto hym: Verely, verely, I saye vnto the, onles a man be borne from aboue, he can not se the kyngdome of God. Nicodemus sayeth vnto hym: howe can a man be borne whan he is olde? Can he enter into hys mothers wombe and be borne agayne? Jesus answered: verely verely I saye vnto the, excepte a man be borne of water and of the spirite, he can not entre into the kyngdome of God. That whyche is borne of flesh is fleshe, and that whyche is borne of the spirite is spirite. Maruayle not thou that I sayde to the, ye muste be borne from aboue. The wynde bloweth where it listeth, and thou hearest the sound therof, but canst not tell whence it commeth and whether it goeth. So is eucry one that is borne of the spirite. Nicodemus answered and sayd

vnto hym: how can these thynges be? Jesus answered and sayde vnto hym: arte thou a maister in Israel and knowest not these thynges? Verelye, verelye I saye vnto the: we speake that we do know, and testifve that we have sene: and ye receyue not our testimonie. Yf I have tolde you earthly thynges, and ye beleue not, how shall ye beleue, yf I tell you of heauenly thynges? And no man ascendeth vp to heaven, but he that came downe from heaven, even the sonne of man whych is in heauen. And as Moses lyfte vp the serpent in the wyldernes, euen so muste the sonne of man be lyfte vp, that who socuer beleueth in hym peryshe not, but have everlastynge lyfe.

### A sermon vpon thys Gospell.

IN thys Gospel (good people) is conteyned a sore disputacion vpon the iustice of the spiryte, and the iustice of the Chryste teacheth and defendeth the spiritual iustice, Nicodemus the other, but so yet that he suffreth hymselfe to be taught and instructed of Chryste. Fyrst therfore we shall Nicodemus, consyder the person of Nicodemus, as the Gospell describeth hym, and howe folyshly he speaketh of the new byrth. herby we shall espye what we also can do of oure owne power in godly and spirituall maters. Nowe the Euangelyst certifieth vs that Nicodemus was a Pharisce, and a ruler of the Jues, meaning herby, that for the outwarde conversacion he was fautles in lyuynge and floryshed in such apparaunce of honesty and holynes that he was nombred of the Jues euen amongest the chefest and fyrst. Lo here thou hast the descripcion of Nicodemus person whych before the world is both prudent and ryghtuouse. And yet neuertheles this worldly wise and holy man is not so hardy nor so stronge, that he dare openlye come to Chryste or speake vnto hym, albeit he iudgeth Christ a teacher sente from God and can not denye hys sygnes and myracles. I praye you, why doth not reason here come forth, openly to confesse Christes doctrine? For thys thynge doth Christ in any wise requyre where he sayeth: He that confesseth me before men, I shall also confesse him before my father and the angels of heauen. Surely

The fleshe is fearfull.

reason can not do this, it farre passeth her powers to subjecte herselfe to the hatred of the world for Chrystes sake. And therfore Christ requyreth of vs to hate oure owne selues, to Math. x. kyll oure old Adam, that we may so be transformed into new creatures. But what knowlege hath our flesh and our nature of such transfourmynge or new byrth? Surely no knowlege. no felynge, no vnderstandyng at al, as thys sayntly Nicodemus, this holy prelate trustynge to hys owne good workes ful wel declareth. Christ talketh of the spiritual and new byrth, and Nicodemus loketh vpon the carnal byrth, sayng thus: Howe can a man be borne agayne whan he is olde? Shall he crepe agayne into hys mothers wombe? Herken how foolyshly, how vnwysely, for al his outwarde holynes, thys noble prelate speaketh of godly thynges? Yea, Christe is fayne to expounde vnto hym, how it commeth to passe that we be made new creatures. Howbeit he yet vnderstandeth him not, and therfore he asketh againe how it can be. I pray you what synguler poynt do ye se in thys Nicodemus, or what other thynge do ye fynde in hym but ignoraunce, blyndnes, and infidelitie? Wherfor though hys outward conversacion shyneth neuer so muche before the world, yet it can not please God. God beholdeth not the outwarde face and vysoure, but the mynde and favth, as also Hieremy sayth. Iere. v. And what so euer is not of fayth is synne. The inwarde Ro. xiiij. ryghtuousnes and goodnes must go before, or els the outwarde can not please God. Yf thou hast not the inwarde justice, forthwith Christ saveth: Onles youre ryghtuousnes be better then the ryghtuousnes of the scribes and pharisees ye shal not come into the kingdome of heauen. Wherfore lyke as Nicodemus is here founde vnskylful, rude, and foolysh in maters concerning the honour of God and our helth: euen so be all we olde Adams, and al fleshly (accordynge to Christes saying, what so euer is gendred of flesh is fleshe) onles we be lyght-What the ened of the Lordes spirite. We cal flesh here the hole nature scripture of man, the body, mynde, reason, vnderstanding, wyl, beside fleshe. the Holy Goost. Such a man and such a body of synne Ro. viij. suerly can do nought but synne, seme he neuer so gay to other men, and be he decked wyth neuer so many good workes, whych thynge saynt Paule declareth copiously to the Romaynes, and in thys place thys Nicodeme ful playnly

Newe byrth.

What it is to se the kingdom of God,

Psa. cxv.

sheweth by his wise talking. Secondly, Christ teacheth vs in thys gospel the new byrth, whych thynge Nicodemus coulde not attayne vnto, and fyrst he so speaketh of thys new byrth or regeneration that he maketh it playnly necessary to our soules helth. For thus he sayeth: Onles a man be borne agayne, he can not se the kyngdom of God. Now to se the kyngdome of God is as muche as to be justified. Wherfore

consyder here wyth the eyen of thy mynde what Christe speaketh of thys maner iustificacion, and agayne what Nicodemus thinketh agaynst it. Christ reasoneth and gathereth thus: No worke, no reason, no outwarde conuersacion iustifieth, it is only the newe byrth that must worke thys. Agaynst thys conclusion Nicodeme thus objecteth: Yf so be my outwarde conuersacion, workes and lyfe, be conformable to the law, than for such worke sake God can not but justifye

me and make me eternally blessed. But surely thys saying of him is excedyngly both false and wycked, for asmuche as all men be lyers, and only God true. Wherfore let vs consyder the nature of thys regendrynge in what sorte it is. Onles (sayth Christ) thou boyst borne agayne of water and spirite, thou canst not come into the kyngdom of heauen.

Marke that in baptisme this newe byrth begynneth. For it is a token of sleynge the fleshe, as Paule witnesseth, Rom. vi.

And thys is one parte of the new byrth. Now in baptisme the Holy Ghost also is given, and where as we be thus kylled. he rayseth vs vp agayne, he dryueth, draweth, altereth, and

borne.

so worketh in vs. that we be led no more with fleshly affections but wyth ghostly, and that we shuld breath and thinke no longer vpon erthly thynges but vpon heauenly thinges, and shulde lyue hensforth only to ryghtuousnes. And thys What it is is thother parte of thys new byrth. It followeth herof, that to to be newe be borne again is nought els but to dye to synne warde, and by spirite and fayth to lyue to justice warde. Where thys chaunceth there is the kingdome of God espyed, there is the realme of heaven entred into. What gloriacion than is lefte

here to the ryghtuousnes of Nicodemus? Surely it is not

worth a rushe, nor to be sette an have by, none otherwise than Paule estemed his ryghtousnes that he gat in hys Jew-Phil. iij. ysh lyfe no better than donge. For not the thynge that commeth of our owne reason, but that which the spirite

worketh in vs is acceptable to God. The thinge that is gendred of the spirite is spirite, and is only of valure before God. And therfore saynt Paule sayth to the Ephesians: Do of the Eph. iiij. olde man accordynge to youre former maners and conucrsation, and put ye on the new man. How can reason do or compryse these thinges, syth it can not perceyue thynges corporall and outwarde, as from whence the wynde commeth and whyther it woll? To conclude, thys newe byrth is a worke of the spirite, though the Papistes do neuer so muche preache the instice of theyr fleshe. Thyrdly, we be here taught, who Christ hath hath gotten, gyuen, delyuered, and communicated vnto vs vs the thys spirite, euen the sonne of man Christe, who only came spirite. from heauen and retourned into heauen. By what thynge then hathe he gotten and deserved vnto vs this spirite? Truly herby, that he was likewise exalted as the serpent in Nu. xxi. wyldernes. But what maner scrpent is thys? The people of Israell ones grudged agaynst God and blasphemed hym so hevnously that he sent vpon them fyery serpentes. And who so euer was bytten of any such serpent, dyed therof. Here God at last, moued with the praiers and requestes of Moses, commaunded a brason serpent to be crected for a signe, that whosoeuer bevng stryken of any suche serpent, shulde loke vp to that brasen serpent, shulde be healed. Thys fygure Christ draweth to hymselfe, and this in sentence he saveth: I shalbe delvuered to myne aduersaries to be crucifyed and at last slayne, for thys intente, that by my crosse and death God the moost louving father myght be pacified and reconcilcd to the worlde. Who soeuer therfore beyng stryken with the poyson dart of synne, loketh vp to me, that is to say, beleueth on me, shall not than perysh, but shal attayne euerlastyng lyfe. Lo suche onc is Christ vnto vs, he forgyucth vs our synnes, and bestoweth on vs his spirite, he transformcth vs to new creatures, he ordevneth vs the sonnes and heyres of God, so that we cleaue vnto hym and beleue on hym wythout doubtynge. Wherfore, good people, that God of hys endles goodnes woll vouchsaue to create in vs a syncere and ryghte fayth, let vs all praye. To whome be all glorve and honoure for euer and euer. Amen.

The Epistle on the fyrst sonday after trinitic.

The .i. epistle of John the .iiij. chapter.

#### Thargument.

## Howe God loued vs fyrst, and how we ought by hys exemple to loue our neyghbour.

MOOST dearely beloued brethren, God is loue: In thys appeared the loue of God to vs ward bycause that God sent hys only begotten sonne in to the worlde, that we myght lyue thorow hym. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to make agrement for our synnes. Dearely beloued, yf God so loued vs, we ought also to loue one another. No man hath sene God at any tyme. Yf we loue one another, God dwelleth in vs, and his loue is perfyte in Hereby knowe we that we dwell in hym, and he in vs, bycause he hath gyuen vs of hys spirite. And we have sene and do testifye, that the father sent the sonne to be the Saujour of the world. Whosoeuer confesseth that Jesus is the sonne of God, in hym dwelleth God, and he in God. And we have knowen. and beleved the love that God hath to vs. God is loue, and he that dwelleth in loue dwelleth in God, and God in hym. Herin is the loue perfite in vs. that we shulde have trust in the daye of judgement: For as he is, euen so are we in thys worlde. There is no feare in loue, but perfyte loue casteth out feare, for feare hath paynfulnes. He that feareth is not perfyte in loue. We loue hym, for he loued vs fyrst. Yf a man saye: I loue God, and yet hate hys brother, he is For how can he that loueth not his brother whome he hath sene, loue God whom he hath not And thys commaundement haue we of hym: that he whyche loueth God shulde loue hys brother also.

MY frendes, thys hole lection is a commendacion of Gods loue towardes vs, by whose exemple we also be commaunded to loue one another. He that loueth not (sayeth saint Jhon which wrote this epistle) knoweth not God though he neuer so much bosteth hymselfe to be a christen man, for God is loue. Yea, herin appeared the greate loue and charitie of God towardes vs men, that he sent his only begotten sonne into the world, to thintent, that by his meryte we myght lyue through hym whych els shulde haue dyed with perpetuall death. But happely ye wolle here saye, that we prouoked God with oure loue and merites fyrste to loue vs. No, not so, sayeth saynt John, that is a false opinion and a starke lye. For in thys is the loue, not that we loued God, but that he loued vs fyrst, and sent hys sonne to be a sacrifice and a purgynge for our synnes. But herken what S. Austine sayeth Aug. con-of thys mater: What good merytes coulde we then haue, cap. xx. when we loued not God? For that we myght take loue to lone with, we were loued, when as yet we had it not. (saveth he) doth John thapostle moste openly affirme. Not There be no that we loued God, but that he loued fyrste vs. Truly (say-fore grace. eth saynt Austine) thys is moste ryghtly and well spoken. For we could not have to love him, onles we had taken thys of hym, in that he loued vs fyrst. Howe can we do good, yf we loue not? or howe do we not good, yf we loue? For albeit Gods commaundemente semeth sometyme to be done of not louers but of fearers: yet ther is no loue, no good worke is imputed, neyther ryghtly is it called a good worke, for all that is not of favth is synne. And fayth worketh by loue. Hytherto speaketh Austine. Wherfore my dearly beloued (sayeth John) yf God hath so loued vs, we ought also to loue one another. Ye woll say: How can God dwel in vs, Question. syth we se him not? John answereth: Albeit we se hym Solucion. not with the eyes of fleshe, yet he dwelleth in vs. for God there wol dwel where charitie is exercised. But againe ve wol aske: Howe is it that John sayeth here, noman euer sawe Question. God, sevng it is red in scripture that many of the fathers Exod. have sene hym face to face, as Jacob, Moses, and other? I xxxiij. answere, noman euer saw God as God and visible. For the Solution. lawe was gyuen by angels, Act. vij. and it is playne that Jacob sawe but an angel. For eucn in the selfe same .xxxiii.

chapter of Exodus God sayeth: Man shall not se me and lyue. So that God dwelleth in vs inuisibly. It followeth therfore, if we loue one another, God dwelleth in vs, and his loue is made perfecte in vs. Surely the knowledge and confession of Christ maketh vs all one with God, so that we shalbe perpetually in hym, and he in vs. But here we must make

The spirite of God.

perpetually in hym, and he in vs. But here ye muste marke, that thys knowledge can not chaunce, but to such as be indowed with the Holy Goost. For he sayeth: Herby we knowe that we dwell in him and he in vs, bicause he hath giuen vs of his spirite. And we have sene and do testify (sayeth S. Jhon) that the Father hath sent his Sonne to be the Sauiour of the worldc. O glad and ioyfull tydynges. What an excedynge charitie and loue was thys? Then syth God is so louynge vnto vs, yea, syth he is the selfe loue, yf we woll dwell in hym, we muste loue, not only him, but also for him, our neighbour. For that we do to our neyghbour he counteth it done to himselfe. Now it is a most certayne token of our loue towardes God, yf we boldly and with confidence loke for the daye of judgement. For yf we feare, we declare that we be no perfyte louers. For feare is not in loue, but perfyte loue casteth out feare. My frendes, herken agayne what saynt Austine sayeth herin: He that feareth hell, feareth not to synne, but to brenne. But he feareth to synne, which hateth syn as hell. Thys is the chaste feare that remayneth for euer and euer. For that fcare of punyshment hath torment and paynfulnes in it, and it is not in charitie, but perfyte charitie casteth it out. And surely a man so much hateth sinne, as he loueth iustice, which he can not do, the lawe fearynge hym by the letter, but the spirite healynge hym by grace. Thys wryteth the moost excellent doctour of the church, saynt Austine, to the confusion of the vaine sophistes which blasphemously wryte and speake against the iustifienge spirite of God whych worketh by pure and lyuely Wherfore (good brethren and sisters) let vs not thinke, trustinge to our owne merytes and workes, that we loued God fyrst, and so deserued kyndnes at hys handes. For yf ye thynke so, saynt Jhon reproueth you, sayenge: We loue God, bycause he fyrste loued vs. Now if a man sayeth, he loueth God, and hateth hys brother, he is a lyer. For he that loueth not hys brother whome he seeth, how can he loue

Aug. ad Anastasium, epi. cxliiii. God whom he hath not sene? And this commaundement (sayth saint Jhon) we have of God, that he that loueth God. must also loue hys brother. But I praye you howe do we loue our brother and se so many lye in euery corner wythout comforte? Yea, we se Christ an hongred, and we gyue hym Math. xxvi. no meate. We se hym thyrsty, and we gyuc him no drynke. We se hym harbroughles, and we take hym not in, naked, and we cloth hym not, syck, and we vysite him not, in prison, and we come not to hym. For inasmuche as we do it not to one of these oure poore brethren, Christ count it vndone to hym. Wherfore yf we vnfevnedlye loue God, lette vs dcclare our loue wyth worthy frutes, let vs loue oure brethren, as we be here wylled to do. Than shall we wyth confidence and full hope loke for the daye of judgement without feare, at which tyme the heuenly kynge shall saye vnto vs: Come ye blessed of my father inherite the kingdome prepared for you from the begynnynge of the worlde. To thys heauenly kynge the sonne of man oure Lorde and Sauioure be gyuen al glorye for euer and euer. Amen.

The Gospell on the fyrst sondaye after Trinitie.

The .xvi. chapter of Luke.

Thargument.

If Of the ryche man and of poore Lazarus.

JESUS put forth a parable vnto hys disciples, sayenge: There was a certayne rych man, whyche was clothed in purple and fyne whyte, and fared deliciously enery daye: And there was a certayne begger named Lazarus, which laye at his gates ful of sores, desyrynge to be refreshed wyth the cromes, whych fell from the rich mans borde, and no man gaue vnto hym. The dogges came also, and lycked hys sores. And it fortuned that the begger dyed, and was caried by the angels into Abrahams bosome. The rich man also dyed, and was buried. And beyng in hel in tormentes, he lyfte vp hys eyes and sawe Abraham a farre of, and Lazarus in hys bosome, and he cryed and sayde: Father

Abraham, haue mercy on me, and sende Lazarus, that he may dyppe the typpe of his fynger in water, and coole my tonge: for I am tormented in thys flame. But Abraham sayde: Sonne remembre that thou in thy lyfe time receivedst thy pleasure, and contrary wise Lazarus receyued payne. But nowe is he comforted, and thou arte punyshed. And ouer all thys, betwene vs and you there is a greate space set, so that they whyche wolde go from hence to you can not: neyther maye comme from thence to vs. Then he sayd: I praye the therfore father, sende hym to my fathers house (for I have five brethren) for to warne them. lest they also come into this place of torment. Abraham sayd vnto him: They have Moses and the prophetes, let them heare them. And he savd: Nave. father Abraham, but if one come vnto them from the deade, they wyl repente. He sayd vnto hym: Yf they heare not Moses and the prophetes, neyther wyll they beleue thoughe one rose frome deathe agayne.

Good people, thys gospell as it is right comfortable to the poore godly persons, so it is right fearfull to the vigodly rych persons. The sely pore godly person is muche vexed with troubles and diseases in thys lyfe, he lyeth otherwhyles beggynge at rych mens gates, ful of sores, desyrynge to be refreshed with the cromes which fal from their tables. The vngodly person lyueth all at pleasure and florysheth. But se the ende of these two in theyr death. The poore Lazarus is forthwyth carved by angels into Abrahams bosome. The rich man is buryed in hell. What is thys, to be borne vp of angels and to be layd in Habrahams bosome? Surely it is nothing els, but to dye in the fayth of Abraham, whose soules must nedes be in the handes of God. What is it to be buryed and to lye in hell in tormentes? To dye wyth an euyl conscience. These thinges do chaunce in death, what tyme we passe out of thys worlde. Allbeit ye shall yet vnderstande, that it was not pouertie that saued Lazarus, nor the ryches that damned the rych man, but it is the fayth that

saueth and which worketh pacience and hope, and agayne it is the lack of fayth and despisyng of the neyghbour that damneth. As long as the rych man lyued he was so choked wyth worldly pleasures, that he coulde not see what was what, but whan he was in hel and in tormentes than he lyfted vp hys eyes, then he sawe Abraham afarre of, and Lazarus in hys bosome. Surely my frendes in death fyrst we espye our vagodlynes and damnation. Than we se the felicitie and iove of the godly persons. Thys is that worme that dyeth Esa. lxvi. not, whych the prophete Esaye speaketh of. Than fyrst the Math. xxv. vnwyse virgines se that the wyse hauc oyle. Then it commeth to our mynde, to whome we have done good, and to whome we have done euel. Then doth the lawe shewe it selfe, where as the gospell is taken away, then fyrste, but to late and in vayne, we seke fauoure. Then thou rych man Prou. i. thou canst speake fayre and saye: Father Abraham, haue mercy on me. But herken o thou yngodly rych man, what father Abraham shal answere the agavne: Sonne remembre, that thou in thy lyfe tyme, receyuedst thy pleasure, and contrary wyse, thys poore Lazarus recevued payne. Lo the sentence of the sharpe judgement of God. For as saynt James sayeth: Judgemente wythout mercy shalbe to them, whych Iaco. ii. haue shewed no mercy. Also the wyse man sayeth in hys proughes: He that stoppeth hys eare at the cryeng of the poore, shall also crye, and not be herde. Furthermore the prophete sayeth: For thys shall euery godly person make Ps. xxxii. hvs prayer vnto the in due season, but in the greate water floudes they shall not come nyghe hym. So, good people, ye se by thys parable, that after this lyfe we shal come short to make intercession eyther for our selues or for others. For the soule of thys ryche glutton here espyeng he coulde nothyng preuavle for hymselfe began to intreate for his fyuc brethren, and desyred that Lazarus might be sent to hys fathers house for to warne them, leste they also come into that place of tourment. But what was answered vnto hym agavne? They have Moses and the prophetes, let them heare them, as who shulde saye, they have Gods worde amonges them, whyche teacheth them, howe to eschue cucrlastyng punyshmentes and how to be saued, if they wol not regard it, there is no recouery in them. Undoubtedly thys answere

E teacheth vs two thynges. Fyrst, that the wyl of God ought not to be learned of the dead, as Moses also forbyddeth in Deu-Deut. xviij. teronomyc, sayeng: Let noman serch the trouth of the deade, for God abhorreth it. And surely not wythout cause, for he that ensercheth the trouth of deade men, sheweth hymselfe not contented wyth Gods worde, which is a synne agaynst the seconde commaundement. Also to search the trouth of deade men, is to put other meanes than preachers, by whom God woll haue his worde knowen and spred abrode. thynge doth the exemple of Saule teach vs, which after he i. Reg. xxviij. was caste vp of the Lorde, and vtterly wycked in his herte, by the helpe of a wytche raysed vp the prophete Samuel from death, that is to wyt, a certayne person resemblyng Samuel in voyce and vysage. Secondly, thys answere of Abraham teacheth vs, that besyde the worde wrytten, none other is to be loked for or to be herde, though an angell shulde come from heauen, or a goost ryse from death to lyfe. Wherfore, good christen brethren and systers, I exhorte in the Lordes name you that be rych, to make your selues frendes of your Luc. xvi. wycked mammon, that is to say, of your worldly goodes, that when ye dye, they may receyue you into euerlasting tabernacles, lest ye be serued as this riche man was. And againe I exhorte you that be poore to have sure faith in the Lorde and pacience in your adversitie and pouertie. And doubt ye not, but at your departure out of this transitory worlde, accordyng to the example of thys poore Lazarus, ye shalbe carved by angels into the bosome of Abraham, that is to say, into euerlastyng lyfe, in whiche, after the example of the father Abraham, who is the father of all beleuvng chyldren, the godly be received as into the bosome of the heavenly Father. To whom with the Sonne and Holy Goost be all

> The Epistle on the .ij. sondaye after Trinitie. The .i. epistle of Jhon the .iii. chapter.

honoure and glory. Amen.

Thargument.

IF Of the syngular love of God towardes vs, and how we ought agayne to love one another.

MARUAYLE not, my brethren, though the worlde

Abrahams bosome.

hate you. We know, that we are translated from death vnto lyfe, bycause we loue the brethren. that loueth not hys brother, abydeth in death. Who so euer hateth his brother, is a mansleer. And ye knowe, that no mansleer hathe eternall lyfe abydynge in hym. Hereby perceyue we loue: bycause he gaue hys lyfe for vs: and we ought to gyue our lyues for the brethren. But who so hathe thys worldes good and seeth hys brother haue nede, and shutteth vp hys compassyon from hym: howe dwelleth the loue of God in hvm? My babes, let vs not loue in word, neyther in tonge, but in dede and in veritie.

FOR asmuch as (deare brethren and systers) euen from the begynnyng of the worlde it hathe bene sene, as the exemple of Abel wytnesseth, that the godly have suffred persecucion, trouble, and vexacion of the vngodly and wycked persons: therfore the holy Apostle of God, saynt Jhon, doth here exhorte vs to pacyence in persecution and in aduersitie, and that we shulde not be false harted and dyscouraged bycause we se we be euvll and vnworthely handeled and intreated of the wycked worlde. And it is not wythout cause that saynte Jhon moueth vs to pacyence, for of truth it is a right harde thyng a man to stande fast in trouble and not to despayre, or at leste wave not to doubte of the trouth of Gods word for al that he seeth so many eucli and vnhappy chaunces vnto hym on euery syde. And besydes that he exhorteth vs in thys place vnto pacience, he also therwythall comforteth al that be vexed and troubled for troutles sake with the greate benefyte and profyte whyche they have taken through Gods worde, that is to wyt, that they be translated from death to lyfe, and be now made the beloued sonnes of God, to whych commodities and profytes al the persecutions in the world be not able to be compared. Maruayle not (sayeth S. Jhon) though the worlde hate you. We knowe that we are translated frome death vnto lyfe, bycause we loue oure brethren. O what an vnspeakable solace and coinforte is this (my frendes) vnto vs to know that we now lyue vnto God warde, albeit before the worlde we be daylye mortifyed and euen TAVERNER.

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kylled none otherwise than shepe that go to the slaughter. And agayne, on the contrary part, what a fearful and horrible thing is it that the wycked persons whych pursue the godly be dead to God warde! We be than translated from death to life. Wherfore? Bycause, sayeth Jhon, we loue oure brethren. Surely, my frendes, the louvnge of oure brethren is an open declaration and token to the worlde, that we be the chyldren of God. For he that sayeth he hath faythe and loue towardes God, and yet loueth not hys neyghbour, maketh a starke lye. For a good tree must nedes brynge forth good frute. He then that loueth not hys brother abydeth in death, that is to saye, he is not yet rysen from death to lyfe with Christ vnto a new lyfe. Yea, saynt Jhon goeth forther and sayeth: Who so euer hateth hys brother is a mansleyer. Surely, my frendes, the lawe is spirituall, and requyreth also the inwarde affections, as Jhon dothe here testifye. For not only he that kylleth by layeng on of handes and violence vpon hys brother is in daunger to the law of murther, but also he that pursueth hys nevglibour with hatred. So though that he be not a murtherer and mansleer in outward dede, yet in herte he is. But no mansleer hath eternal lyfe abydynge in hym. For loke wyth what measure we meate to other, wyth the same shall it be measured agayne to vs. Nowe in the doctrine and teachyng of charitie ye shall vnderstande, that it is the maner of thapostles cuer to brynge vs to the exemple of Christe, wherby to frame our lyfe, lest we shuld inuent and deuise of our owne heades newe formes and The love of fashions of louing our brethren. S. Jhon therfore dothe here preuente vs and setteth forth Christ for an exemple to be followed of vs, whiche loued vs hys brethren not after a lyght and base sorte, but euen wyth the peryll of his owne lyfe. He wol haue vs then in lyke wyse to louc our brethren not

> lyghtly, but so vehemently that when nede requyreth, we shulde not stycke to venture our goodes, yea and our lyfe also for theyr sauetie and welth. By this we knowe charitie, that is to saye, the loue of Christ towardes vs and what our loue and charitie ought to be, in asmuche as he gaue his soule or lyfe for vs. O what excedynge and vehemente loue was this of Christ! And shal we then shewe our selues churlysh and vnkynde agayne to hym and not to expresse our loue to-

God toward

Rom. vi.

The law is

spirituall.

Mat. vij.

wardes him vpon our brethren according to his commaundement? For that which is done to them he counteth it done to hymselfe. Who so euer then hath thys worldes good and secth hys brother haue nede, and shutteth vp his compassion from hym, howe dwelleth the loue of God in hym? As who shulde say, yf we be not beneficiall and good to our nedy and poore nevghbour, it is a sure token that we loue not God and consequently that he neyther loueth vs. And in contrary wyse, vf we be beneficiall and good to oure nevghboure for Gods sake it is a ryght sure sygne and declaracyon of our fayth towardes God and that God loueth vs. Wherfore (deare brethren) let vs be mercyful accordyng to thexemple of the heauenly father as Christ monysheth vs Luc. vj. And let vs not (as Jhon sayeth here) loue in worde, neyther yet in tonge, but in dede and in trouth, and as saynt Paule sayeth, of a i. Tim. i. pure herte and of a good conscience, and of faith vnfayned. Which thyng he calleth the ende of the commaundement. These be the worthy frutes of fayth. These frutes yf we brynge forth we declare our selues to be good trees planted Psal. i. by the rvuer syde which bryngeth forth frute in due season, we declare oure selues to be of the number of them whiche S. Jhon here speaketh of, that be translated from death to lyfc euerlastynge. Where we shal lyue eternally with the Father, Sonne, and Holy Goost. To whom be all glory. Amen.

The gospell on the .ij. sonday after Trinitie.

The .xiiij. chapter of Luke.

#### Thargument.

\*\*Christe in thys parable declareth that he is not apte to the kyngdome of heauen whych wyl ones lay his hand to the plough and loke backe to hys affections.

JESUS put forth a similitude to hys disciples, sayenge: A certayne man ordeyned a greate supper, and bad many, and sent his seruaunt at supper tyme to saye to them that were bydden, come: for all thynges are nowe ready. And they al at once began to make excuse. The fyrst sayde vnto hym: I haue bought a

farme, and I must nedes go and se it, I pray the haue And another sayde: I have bought fyue me excused. yooke of oxen, and I go to proue them, I praye the haue me excused. And another sayde: I haue maryed a wyfe, and therfore I can not come. And the seruaunt retourned and brought hys mayster word agayne Then was the good man of the house displeased, and sayde to his seruaunt: Go out quyckely into the stretes and quarters of the cytic and brynge in hyther the poore, and the feble, and the halte, and the blynde. And the seruaunt sayde: Lorde, it is done as thou hast commaunded, and yet there is rowne. the Lorde sayd to the seruaunt: Go out vnto the hye wayes and hedges, and compell them to come in, that my house maye be fylled. For I saye vnto you, that none of those men whiche were bydden, shall tast of my supper.

OUR sauiour Christe (good christen people) consydering the vanitie of mennes myndes in the worlde, whiche for the moost parte are wonte rather to talke of God, of his worde, and of the blessed state of the lyfe to come, then earnestly to appoynt theyr myndes to remoue out of theyr lyues suche impedimentes as myght hynder them from God and hys word and shutte them out in conclusion from the kyngdome of heauen, declareth in this gospel, as in a proper parable, the greate foly of suche as so contente themselfe with wordes only and vayne prayses, and consyder no further to tempre theyr lyues in suche wyse that another daye they may enjoye in dede the euerlastyng lyfe in the kyngdome of heauen wherin they confesse so muche blysse and felicitie to be: as one there was which was syttyng at the table with Christ hearynge hym talke of the resurrection of the juste, sayd vnto hym: Blyssed is he which eateth breade in the kyngdome of God. Christe takyng occasion of hys wordes taught bothe hym and all other in him, that many there were which could confesse with theyr mouth such to be happy that shulde be receyued there, but yet in the course of theyr lyues semed not muche desyrous to

be partakers of that blysse, howe greate so euer it be and howe frely so euer it be offred: or howe kyndly so euer they be called therto, whose vnkyndnes and forgetfulnes of theyr owne welth and commoditie he resembled and lykened to such gestes as were gently and louyngly called to a rych feast well and aboundauntly prepared in all thynges, and yet refused to come: hauyng very vayne excuses for them selues, whose vnkynde behauioure was reported to the feastmaker and moued hym to displeasure and to renounce them for theyr vnworthynes and to take other to syt at hys feast. Whyche although they were but of poore estimation, yet bycause they were ready with greate thankes to receyue the liberalitic of the feastmaker so gently offred wythout theyr deseruvnge, they were admytted to sytte at hys owne table with himselfe and had the fruition of those delicates, which the other that were fyrste called refused and despysed. Here is mater (my frendes) for vs that be Gentyles to consyder with great thankes to almyghty God, that where as the people of the Jues were fyrst called by the seruauntes and messangers of hys word, to the greate supper of the iove of heauen, and they refused to come; that then it pleased the father of all mercye to sende his seruauntes to cal vs to his said feast, whych of al people were moost vnworthy, and furdest from hym, in somuch as we were wyde of al truth and light, syttinge in moste blynde darkenes of errour and ydolatrye, wanderynge in the bye pathes and croked waies of our owne lustes and ymaginations, so poore and voyde of all grace that instede of the true God we honoured mortal men and brute beastes as our God. Thus prouoked we hym fyrst, these were our merytes and descruyinges vinto hym: and yet pleased it hym to sende hys seruauntes to preach vs hys gospell and by the violence of so great gentylnes offered vs and earnest callynge on vs by his Apostles, we were brought into his holy house and church of hys electe; and there plenteously were set before vs to recevue frely the innumerable graces and benefytes conteyned and promysed in the worde of the gospell: so that now Christ with al hys ryghtousnes, wyth all hys iustice and holynes, is frely gyuen vs to our wealth and commoditie if we wyll apply our selues by faythe and charitie to our callyng. Yf we se the wante of

ryghteousnes in our selfe and be anhongred therfore, let vs sue vnto Christ and he shall replenyshe vs therwith. Yf we be stunge with synne, and wolde be delyuered from the daunger therof, in Christe shall we fynde clere remyssion and shalbe quyte discharged. If we wante strength to fyght agaynst our inuisible enemyes, the worlde, the fleshe, and the deuyll, in Christes power and assystence shall we no fayle haue the victory and ouercome them all. If we desyre to be delyuered of thys transitory worlde and to be present wyth God to syt at hys table, let vs a whyle tary in hope vntyll the Lorde call vs, and we shall not doubt but be caryed thyther wyth his holy angels, with hym to dwel for euer. He hathe not prepared thys supper of cucrlastynge lyfe of hys free mercy onely, but hath also as frely prepared all necessary healpes and meanes for vs to vse to the better attaynynge of thys supper. Onely let vs be ware by the exemples of the Jues that we be not vnkynde to so mercyfull a callynge leste we be refused as they were. We be not more in Gods fauour than they were. They were Gods elect people, we were not They were the chyldren of the house, we were formers and straungers and none of the housholde. They were the naturall braunches, we are but grafted in theyr stockes and recevued in theyr rownics. We ought to feare the more, that we shall not be spared, yf we shewe vnkyndnes as they dvd. Ye have herd what were the lettes, whereby the Jewes were drawen abacke from theyr saluacion: One had bought a farme and was so holly bente to improve and enlarge that to beare rule and revgne in the worlde, that he hadde no leasure nor space to gyue eare to the feastemakers callyng, and to come to hys supper. Another was so busely set aboute his oxen and other possession, couctously gatheryng lucre and gaynes, to enrych himselfe, that he chose rather to lose the commoditie of that delicate supper then to lose hys gaynes. Another excused hymselfe that he had maryed a wyfe, and therfore he answered that he coulde not come. He desyred not to be excused, as the other two dyd, but sayde flatly that he coulde not come, so harde it is for hym to come to Christ, which hath his hert set vpon the flatteryng vanities and pleasures of the worlde. Let vs take hede, my frendes, that we be not so ouercome of these cuel affections before rehersed,

that we shuld followe them and refuse to come to the supper of euerlastyng lyfe whereunto we be called. Let vs call to mynde what our sauiour Christe sayeth, excepte we renounce Lu. xiiii. all that we possesse, we can not be his disciples. It is not cuell to have rule and dominion in the worlde: but so to set our hertes vpon our dignities and preeminence, that we shal for the sauegard of them forsake the truth, and peruerte iustice: that is abhominable before God. So to ensue honour and worshyp, that we shall laboure by falshode and sedicion, by secrete conspiracy to gette it, that is abhominable before God, and wylbe surely reuenged: for God euer hateth thei. Pet. v. proude in harte, he setteth hymselfe a parte agaynst them, euer to depose suche. Though (sayeth Dauid) the vngodly shryne Psalm hymselfe neuer so hye, yet I sawe hym when he was exalted xxxvj. aboue the cedre trees, broughte downe agayne to the grounde: I sought hys rowme and place, but he was wasted and vanyshed awaye lyke the smoke. Kepe therfore (byddeth Dauid) innocency and beholde equitie: for the godly man hath cuer permanent issue. It is not eucll to haue ryches and possessions: to vse the course of lawfull occupyenge, but so to ensue oure gaynes that we shall not spare by ryght or wronge to gette them, that is wickednes before God. So to possesse ryches that vnmercyfully we shall kepe them and not reliefe the poore with our superfluities, as Christ com-Math. xxv. maundeth vs to be stewardes of hys goodes commytted in our trust, that is the thynge which prouoketh hym to displeasure and to pronounce it very harde for a rych man to entre in the Mat. xix. kingdome of heauen: more easy for a camell to go thorowe a nedels eye. Of all myschiefe couetyse is the roote and fountayne, sayth S. Paule, and he saith that they which desyre to i. Tim. vi. be rych fall into temptation and snare of the deuell and to dyuerse lustes hurtfull and foolyshe, whyche drowne men in death and destruction. It is that affection, sayth saynte Paule, whych maketh the sucrs therof to erre from theyr fayth. They can neuer haue leasure to wayt vpon Christ and his word which followe thys affection: say, and cal Christ what ye wyl, they have no lust nor desyre to come vnto hym. And the reason of this thyng Paule openeth in an other place, where he sayeth, that the Gospell is not receyued of these worldly men, because the god of thys worlde hath blynded

theyr vnderstandyng, leste the lyght of the gospel shuld shyne and appeare vnto them. As these ii, eucl affections, I meane the desyre of dominion and authoritie, and the insaciable desyre of ryches, be greate impedimentes and lettes that hinder many a man from saluacion: so is the affection to pleasures of this worlde as greate a let, in whom it reygneth, to cause them set lytle by the callyng of God to thys greate feaste of the glory to come. This affection is so subtle, that where the other two can not alter and occupy the mynde of many men, yet of thys they be ouercome, a beastely affection to be led with the pleasures of thys worlde, and therfore Christe compareth them to swyne walowyng in the myer of beastly and carnal lyfe, and wolde haue no pearles cast before them, for they can none otherwyse do but treade them under fote and despyse them. Let vs therfore, good people, take good aduisement, let vs consyder by what gentlenes and mercy we be called. Let vs consyder whereto we be called, not to payne and mysery, but to feastyng and bankettyng in the kyngdome of heauen. We prouoked not God to call vs by our merytes whiche were nothyng but blyndnes and ydolatry, but he of his mercy preuented vs, only to haue the prayse of our saluacyon if we wyl come at his callyng. Let vs consyder how great a zele God beareth to our helth, which semeth to be angry, whan we refuse to come at his callyng, and not only calleth vs and leaueth vs there, but hath prouided all thynges to helpe vs to come thyther whervnto we be called, his worde we haue, his sacramentes, and hys holy spirite workyng in ourc hertes we haue, to be present wyth vs, to strength vs to come. If we come, we be saued, and shalbe blessed for euer: vf we come not, but make oure excuses, we deceyue our selues, and for the loue of vayne and transytory delytes and pleasures we lose the lyfe euerlastyng. And what shall it auayle to wynne all the worlde and lose our soules? If we refuse to come to this feast, let vs not loke to be bydden to any other: for it is the last feast, and none other is to be loked for after. No better messenger could he sende to vs to moue vs to come to this feaste then his owne welbeloued sonne. God graunt vs all grace so to heare the callynge of almyghty God to thys hys mercyfull feaste, that we may be redy to come vnto hym in thys lyfe by grace and in the lyfe to come to be at the feaste wyth hym in hys heauenly kyngedome in glory. To whom wyth the Sonne, and the Holy Goost be cuermore honourc and prayse worlde wythout ende. Amen.

The Epistle on the .iij. sondaye after Trinitic.

The .i. epistle of Peter the .v. chapter.

Thargument.

An exhortacion to humilitie.

BRETHREN, humble your selues therfore vnder the myghty hande of God, that he may exalte you whan the tyme is come. Cast all your care vpon hym: for he careth for you. Be sober and watche, for your aduersary the deuell as a roarynge lyon walketh about, sekynge whome he maye deuoure: whom withstande stedfast in fayth, knowyng that the same afflictions are appoynted vnto your brethren, that are in the worlde. But the God of all grace whiche hathe called vs vnto his euerlastynge glory by Christ Jesus, shal his owne selfe (after that ye haue suffred a lytle affliction) make you perfyte, setle, strength, and stablyshe you. To him be glory and power for euer and euer. Amen.

THYS epistle (good people) is a ryght comfortable lesson, exhortynge vs to lowlynes and modestye by the hope of euerlastyng rewardes whyche remayne vnto vs. Fyrste therfore saynt Peter byddeth vs here to be humbled vnder the myghty hand of God. But what calleth the scripture to be humbled? What is to Surely to be humbled sygnifieth in holy scripture to be behumbled. throwen downe, to be depressed, and vtterly to be brought to nought, so that dispayryng of al mans helpe, we perceyue bothe that we be nothyng and that we can do nothyng, vpon which humilitie also a certayne outwarde sobernes and mekenes foloweth towardes the worlde. They that in thys wyse beyng humbled, do cast the hole trust and affiaunce of theyr harte vpon God, shal at length no doubt be promoted and

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auaunced vp on hygh. Let vs then, my frendes, be humbled, let vs submytte ourc selues vnder the myghty hand of God, that is to say, let vs know that whyle we submytte our selues one to another, we exhibite and do thys office of obedience not to men, but to God hymselfe. And assuredly thys ought to be a ryght synguler comforte vnto vs, yf we knowe that weby our obedience do please not men only, but also God hymselfe. But ye wol objecte agaynst me: Who wolde not wyshl to be obedient vnto God? Ye saye well, but we worshyp God with thoffice and seruice of obedience, whan we honour. our neyghboure with obedience, whom God commaundeth to be honoured. Let vs then, my frendes, be meke and humble aswell in weale as in wo, and let vs euermore haue in remembraunce the myghty hande of God, wherewith we knowe that we shall ones be delyuered, yea and also be exalted. But when? surely in due tyme, not whan it semeth good to vs, but whan God shall se it moste convenient for vs. And let vs cast all our care vpon hym, let vs (I saye) commende and commytte our cause to God, whych shall fyght and care for vs. Seconde, for asmuch as the deuel hateth nothyng worse then christian obedience and subjection in the congregacion, Saynta Peter also in this epistle monysheth vs. that we shulde be sobre and watche, leste the deuel disturbe our concorde, and whyle we be aslepe come and sowe tares, according to the parable of Christ in the .xiij. chapter of Mathue. Let vs then be sobre as well in our doctrine, as in our outwarde conuersacyon and maners of lyfe. Let vs be vigilant and prudent in all our doynges and procedynges. And why? For

Tanquam

our aduersary (I say not the worldes aduersary but the aduersary of them whiche followe godlines, which is the deuel) busely without ceasing walketh about lyke a roaryng lyon on leo rugiens. euery syde. To what ende? to deuour and vtterly to destroye vs. Surely (good people) our mortall enemie the deuell is euer lyeng in wayte, not agaynste the worlde, but agaynste suche as renounce the worlde and followe Christ, I meane such as be ryght christian men and women, to thintent here myght chase and dryue them away from the confession of the Gospell vnto foule and vncleane lustes, whom onles we resyste wyth fayth, sobrenes, watchyng, and warenes, he woll surely haue the ypper hande of vs, and cast vs downe hed-

longe. Howe then shal we chase away the deuel? with outwarde and carnall thynges? No truly, but with stedfast faythe, which commeth from the harte cleauyng faste to Christ the Lorde and conquerour of Satan our enemye, knowyng this, that the same afflicions be appoynted to the hole christen brotherhod throughe out the worlde. Wherfore we ought not to thynke that we only be tempted and troubled, but we suffre it in commune wyth so many as are earnest beleuers of Christes holy worde. Fynally we be here comforted against the crosse and temptacyons and be put in mynde by saynte Peter, that the God of all grace whiche hathe called vs to hys eternall glory by Christe our Lorde, woll at last delyuer vs, and not suffre vs to be tempted aboue our powers, and where he suffreth vs to be tempted, yet he wyll make perfyte our temptacions and wyll confyrme, strengthen, and stablysh vs in them, lest we perysh or take a fall and so be vtterly vaynoushed of our enemy and be confounded. To this Christ our sauyour and Lord eternall, be gyuen eternall glory, prayse, and dominion worlde wythout endc. Amen.

The Gospell on the .iij. sondaye after Trinitic.

The .xv. chapter of Luke.

## Thargument.

The parable of the hundred shepe and of the grote.

THE publicans and synners resorted vnto Jesus to heare hym. And the pharisees and scribes murmured, sayenge: He receiuch synners, and eateth wyth them. But he put forthe thys parable vnto them, sayenge: What man of you hauynge an hundred shepe (yf he lose one of them) leueth not nynty and nyne in the wyldernes, and go after that whych is lost, vntyll he fynde it? And whan he hath founde it, he layeth it on hys shoulders wyth ioye. And assone as he commeth home, he calleth together hys louers and neyghbours, sayeng vnto them: Reioyse wyth me, for I haue found my shepe which was loste. I saye vnto you,

that lykewyse iove shall be in heauen ouer one synner that repenteth, more than ouer nyntye and nyne juste persons, whyche nede no repentaunce. Eyther what woman hauvng ten grotes, yf she lose one, doth not she lyght a candell, and swepe the house, and seke diligently tyll she fynde it? And whan she hath founde it, she calleth her louers and her neyghbours together, sayenge: Reioyce wyth me, for I haue found the grote whyche I had lost. Likewyse I saye unto you, there shall be ioye in the presence of the angels of God ouer one synner that repenteth.

IN thys Gospell (deare brothren) is set before our eyen the notable exemple of the louyng kyndnes and mercy of Christ towardes vs wretched synners and lost shepe, vnto whom onely this gospel is propouned for a singular comforte. For the pharisees and scribes whiche be blynded with theyr owne proper justice, be not onely no partakers of thys moste comfortable Gospell, but more ouer they vtterly vnderstande it not. Yea, when they se that Christ bestoweth hys gospell vpon synners, they grudge thereat, and enuy that they shuld have suche favour and grace at hys handes. Publicanes, publycanes then, that is to saye, customers, tribute gatherers, or baylyfes, whiche amonges the Jues, and namely amonges the religiouse pharisces, were counted vnholy persons, and the other notorious and open synners resorted to Christe, to heare hym. They had herde much of hym, and what wonders and myracles he had shewed amonges the people, and namely they had herde of hys comfortable doctrine. Wherfore they come now, knowing themselves synners, and therfore not quiet in theyr conscience, to seke rest to theyr soules, and to heare Christ, whom forthewith he louyngly receyueth, and lyke a tender and a good phisician goeth aboute to lay his medecine and salue to theyr diseases. All hys pacient hearers and humble suters he healeth, not only in body, but also in But the moost holy and religious pharisees and famouse doctours of the law and scribes are nothyng content herewith, they murmoure, they grudge, they snouffe at hym, and what saye they? Lo thys felowe, whyche is reported to be

the sonne of God and which maketh himselfe so perfyte and holy a persone, recevueth synful persons in to his company, and eateth and dryncketh with them. But he put forth this parable vnto them, &c. Good people, ye shal vnderstande, that our mayster Christ bycause he wolde not gyue a just cause of offence to the pharisees and scribes, studyeth to heale them with two feate parables, by whyche he teacheth, that not without cause he recevueth synners and eateth with them. Yea he declareth, that hys office requireth to preache glad tydynges to the poore, not to breake a broused rede, nor to quenche the smokynge flaxe, as Esay had prophecyed of hym. Esa. xl. Moreouer that hys offyce and feate was to feede hys flocke lyke a shepeherde, to gather together the lambes with hys arme, to releue them in hys bosome, also such as be lost to Ezechi. seke vp, suche as go astraye to bryng agayne, suche as be xxxiiij. wounded to bynde vp, suche as be weake to make strong, and so forth. All these offyces of Christ be cuery where recorded in scripture, and he doth expresse them here in the parables insuing, to thintent he wolde shewe that he doth not amysse in that he recevueth synners and taketh meate with them. In dede Christ might have made answere to the pharisecs and scribes wythout parables euen wyth open textes out of the prophetes concerning hys offices. But this he doth not, that hearyng they shulde not heare, and sevng they shulde not se, but at last shuld peryshe by the iust judgement of God. And in these parables lyeth hyd the ryght dradfull iudgement of God agaynst these proude religious and holv pharisecs that woll euermore justify themselues which shall be rejected and shaken of wyth theyr iusticics, where as the penitent and lowly synners shal be receyued. What man of you, (sayth Christe) whych yf he hath an hundred shepe and fortune to lose one of them, wyl not forthwyth leave the fourescore and nyntenc in wyldernesse, and go after that whych is lost vntyll he fynde it? And whan he hath founde it, for iove he layeth it on hys shulders, and he commeth not so sone home, but he calleth together hys frendes and hys nevghbours, and desyreth them to reioyse wyth hym for the fyndynge agayne of hys lost shepe. So, sayeth Christ, iove shalbe in heauen ouer one synuer that repenteth more than ouer foure score and .xix.

The declar-persons whyche nede no repentaunce. My freendes, what acion of the meaneth this parable? who is this shepherd or shepemayster? parable.

Surely it is our mayster Christ, he fedeth hys shepe, he teacheth al men in the wylsome and deserte world, of these shepe, one strayth abrode and is lost, the other in theyr owne conceytes and judgement erre not but be styll in the ryght wave and therfore they nede not to be sought and to be redemed. And truly (good people) the nomber is very smal of them that shalbe saued, for the rest of the people thinke themselues iust and ryghtuous persons by the merytes of theyr owne workes. The shepe that goeth astraye sygnifyeth them whych know themselues synners, these doth Christ seke vp, yea he came for these persons sakes that he myght redeme them. Here then ye se the fynal cause and yse of

The sonne of man came to seke and saue that was Esa. xlii. lost, he cam into thys world to saue synners. So then there be .ii. sortes of iust or ryghtuous persons in the worlde. He that knowledgeth his synnes and vnworthines, and beleueth on hym that iustifyeth the wycked, is just by fayth, and he is the true, iust, and good person. The other is he that woll be iustifyed and made good by the workes of the lawe, thys

risaicall. Math. v.

Iustice pha-iustice is called the pharisaicall iustice. Of this iustice Christe speaketh thus: Onles your ryghtuousnes passe the ryghtuousnes of the scribes and pharisees, ye shall not entre into the kyngdome of God. And in the xvi. chapter of Luke he sayeth: Ye be they which justify your selues before men, but God knoweth your hartes. The seconde parable of the woman whiche had lost a grote, and after muche sekving, founde it agayne, meaneth the same thyng that thother parable doth.

- In dede the woman is a weake vessell. So Christe applyeth hymselfe to the weake and vnperfyte persons. The woman lyghteth a candell, swepeth her house, seketh diligently her come that she hath loste, she neuer ceaseth tyl she hath founde it agayne. Euen so carefull and desyrous is our
- Saujour Christe to call synners to repentaunce. Nowe if ye wol knowe the cause of oure saluacyon, ye shall vnderstande, that it is not our owne worke nor our owne meryte and dcseruyng, but bycause Christe our shepeherde seketh vs, yea we shulde vtterly peryshe strayeng in the wyldernes, if Christe our herdman sought vs not vp. But howe doth he

seke vs? Truly by his worde, which beyng preached vnto vs reproueth vs of our wandryng and strayeng abroade, whiche knowen, we be brought agayne by Christe our pastoure and shepeherde to the flocke, that is to wyte, we be made the true membres of the true churche. And after we be ones reduced and broughte home agayne to the flocke, we be not set in a felde alone by oure selues, where we alone shall fede, but togyther wyth that rest of the flocke and vnder oure shepeherde we seke all one and the same fode and do the same that the rest of the shepe do. Finally forasmuch as Christ sayeth, that the angels in heauen do ioye vpon such as repent, we be here taught that repentaunce is a worke very acceptable and pleasynge to God. Wherfore, my frendes, let vs not be lykened to these religiouse, proude, and presumptuouse pharisees and scribes whych murmured and grudged at the tender harte and kyndnes of our Sauiour Christ, and which iustifyed themselues, despysynge all other in comparison of them, bycause of theyr owne tradicions and observaunces, and therfore thoughte they had no nede of Chryst. But let vs humbly and thankfully at the preachynge of Christes holy worde (whiche it hathe pleased hym nowe in these last dayes to disclose and open agayne vnto vs) repent ourselfes of our wandrynge out of the ryght waye. And than doubtles the angels in heauen shall have more joye over vs, than ouer all those whych were counted moost holy and perfyte persons in the syght of the worlde. Whyche angels also at oure departure out of thys vale of mysery shal cary vp our soules into heuen, where we shall have the moost ful fruition of all ioye wyth Christe our Lorde. To whome wyth the Father and Holy Goost be all gloryc. Amen.

The Epistle on the .iiij. sonday after Trinitic.

The .viij. chapter to the Romaynes.

#### Thargument.

In thys epistle we be comforted to beare adversitic well in worth, seynge it is the waye to everlastynge glorye.

BRETHREN, I suppose that the afflictions of thys lyfe are not worthy of the glory whych shall be shewed

vpon vs. For the feruent desyre of the creature abydeth, lokynge whan the sonnes of God shall appeare, bycause the creature is subdued to vanitie, agaynste the wyll therof, but for hys wyll whych hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corrupcion into the glorious libertie of the sonnes of God. For we know, that euery creature groneth wyth vs also, and trauayleth in payne, euen vnto thys tyme. Not only it, but we also which haue the fyrst frutes of the spirite, mourne in our selues also and wayte for the adoption of the chyldren of God euen the delyueraunce of oure bodye.

### The sermon vpon this Epistle.

THE holy Apostle saynt Paule, welbeloued brethren and systers, consydering the state of true christen men which lyue godly in thys worlde to be full of aduersities and troubles whych be offred vnto them both by the worlde, the fleshe, and the deuel, and knowinge the weake power of frayle men to be farre vnable to stande stedfastly in them. onles they be armed and fensed with the armour of Gods worde, exhorteth vs therfore in thys epistle by dyuerse reasons to pacience and sufferaunce: and comforteth vs wyth the greate ioye and glory that shalbe declared vnto vs in the worlde to come. He affirmeth vnto vs that what so euer we can suffre in thys worlde is but shorte and transytory: but the iove that we shal receyue is durable and cuerlastyng. Howe greate so euer the payne be of oure adversitie that we suffre here, I thynke it nothing (saieth saynt Paule) to the glory that shall appeare vnto vs, whych is so great and infinite that it can not be comprehended of any mans vnderstandynge. It farre passeth the eye of man to se thorowe it, or the eare to heare the greatnes therof, or the harte of man to vnderstande the glory that God hath prepared for them that loue him, which are content after the exemple of hys welbeloued son Christ to suffre and to beare theyr crosse wyth good harte and wyl. Let vs therfore behold not so muche the grefe and despyte of persecution and despleasures

i. Cor. ij. Esa. 64.

of thys worlde, as the bryghtnes and excellency of the glory that we shalbe in, whiche althoughe we se it not wyth our corporall eye, yet wyth the eye of our faythe in the myrrour of Goddes worde we se it much more clerly, and shal more surely enjoye it than we se and enjoye those thinges whyche be vnder oure corporall syght. If the greatenes of adversitie feareth vs, let vs cal to mynde that whan we suffre innocently, we suffre with Christ and Christ wyth vs. If we be of the body by true faythe, than may we be sure that the heade beareth parte wyth vs and helpeth vs in our aduersitie. hys power and assistence we shall ouercome. Of our selfe we be to weake, but in hys power, sayeth saynt Paule, in Phil. iiij. whom is my comforte, I can do all thynges. Let noman thynke it impossible to beare paciently the losse of name, of goodes, of wyfe and chyldren, to beare the great assaultes of the deuels temptacyons: for to ouercome the stronge and vnruly affections of our corrupte nature, and therupon by cowardnes to giue ouer and suffre our sclues to be led vnder theyr captiuitie, nay, there is nothing to harde to be perfourmed of a christian man in whom the spirite of God is a bydyng. Take good harte, sayeth our saulour and captayne Ioh. xvj. Christ, I have overcome the worlde and al these for you. It is not impossible for you to resyst and to haue the victory: for fayth subdueth al thynges and hath the victory of al thynges that be agaynst you, for al thynges be possible to Mat. ix. fayth. Thys is the comforte that a christian man may haue, if he consyder that it is not hys aduersitie alone whyche he suffreth, but Christe his heade and captayne suffereth with hym. As he sayd to Saul whan he persecuted the christian men, Saul, Saul, why doest thou persecute mc? It ought to Act. ix. be no straunge thynge to vs to suffre. For saynt Paule say-i. Tess. iij. eth, that we be ordeined for this vse and purpose. In chas-Heb. xij. tisement doth God norture his chyldren whom he loueth. If our lyfe be in chastisement and adversitie and we lyue in pacience, we may have good hope that as we be made lyke to Christe in trouble and affliction, so shall we be lyke to hym in glory. The wave to pleasure is by aduersitic, to wealth by infirmitie, to glory by rebuke and shame, to ryches euerlastyng by transitory pouertie. After none other sorte walked our sauiour Christe in thys worlde. It were vnmete the dis-Math. x.

to be more delicatly handled than hys captayne. Who can

require of God to be spared from hys crosse, where God spared not hys owne dearc and welbeloued sonne Christ?

Ro. viii.

Phili, ij.

He suffred al reproffes and afflictions and suffered to the death of the crosse and vet deserved it not, why than shuld not we that be synners content our selues to suffre, whether God ordevneth adversitie to fall vpon vs for our synnes, to thintent to purge vs of them, or whether he wolde haue vs suffre for the tryall of our faythe, that so by our pacyence we myght gloryfie hys name and edify our nevghbour by our exemple? Let vs blisse our selues in the name of the Father, of the Sonne, and the Holy Goost, and offre our selues to beare what so euer he thynketh mete for our soulc. Let vs praye that we may have fayth to stande and not be ouercomed of the temtacion of adversitie. It is no small comforte

i. Co. xij. Heb. iiij.

to vs that we suffre not alone. Such an vnitie and consent is there betwene the membres of Christes mysticall body, that what one membre suffreth, all the resydue feale the grefe of the same, and beare theyr parte of the burthen. And if thys semeth not ynough, all the creatures of God seme to feale our aduersitie and to suffre wyth vs, and desyre and tarve for (in hope) theyr delyueraunce. They seme to vnderstande, as they be abused in the worlde, that so also be the electe. They se themselves created of God to the vse and necessitie of man, whom they serue with ryght good wil, and they se themselues otherwhiles sore abused in excesse and riot, and therfore they be greued therwyth. And yet though it be against theyr wylles, they are styl subjecte for his sake that ordeyned them, and are content for his pleasure to be subiecte to mutabilitie and beare paciently the vanitie of men in their abuse, in hope yet ones of delyueraunce. They desyre not to be aboue the dignitie of Gods deare and chosen seruauntes, whom they se vnworthely dealte withall in the worlde, but beare theyr bondage and captiuitie wel in worth, takyng suche parte as Gods moost worthy creatures do, for they knowe that they shal ones be delyuered, not onely from theyr payne and trauayle in chaungyng and renewyng themselues from tyme to tyme for mans vse and commoditie, in perpetual generacion and corruption: but shal also be de-

liuered from the abuse which the vngodly hold and occupy them vniustly in. A lybertie and delyueraunce they loke for in hope, whyche they knowe certaynly shall then chaunce to them, whan they shall se the chyldren of God deliuered from theyr labours and trauayles and set in theyr glory and joyefull rest. Thys is the delyueraunce which all creatures sorowe and wayle dayly for, and are in as feruente desyre to se thys delyueraunce, as the woman whyche is in trauayle of hyr chylde longeth for the delyueraunce therof. In a parable (good frendes) thus saynt Paule speaketh vnto you, to comforte you, that for some solace of your payne and aduersitie, ye have all the creatures of God suffre with you. Count it not for any vayne inuencion fayned of saynt Paule, for he sayde that he knewe it to be thus in dede, that all creatures do suffre parte wyth Gods electe in theyr troubles. Whyche thyng myght we learne and knowe also yf we woll consider wyth better aduysement the thynge whiche he speaketh. For consyder me what dothe it sygnifie to vs, whan we se the wery oxe wayle and pante vnder his yooke, the horse grone vnder hys burthen, and the poore lambe blete whan he is drawen and dryuen to hys slaughter, whan all beastes trauayle wyth payne and dolour to increase in theyr kynde, whan al creatures are subjecte to such continuall alteration, formed and reformed from one fashion to another, what sygnifyeth it vnto vs but that they be partakers of suche paynes as Goddes seruauntes be put to? They suffer and resyst not, for so they se suche porcion to fall to the electe of God. And therfore in hope of delyueraunce they abyde what so euer the vse and necessitic of man requyreth of them, or yet what socuer abuse and tyranny mans malyce put them to. And thus in theyr paynefull trauayle they continue tyll the daye come whan Goddes children shalbe delyuered of all theyr mysery, which they longe for both for the electes sake and theyr owne also. Thys desyre and carefulnes is not in vnreasonable creatures only, neyther do they alone suffer such vexacion and abuse in the world to be wrongfully dealt with: but we our selues (sayeth saynt Paule) whych haue the fyrst frutes of Goddes spirite, endowed wyth synguler prerogatyues aboue other of Goddes householde beynge the heades and teachers of the people, and made of God the vessels to recease and kepe the ii. Co. iiij.

moost worthy and excellent treasure of hys gospell, we our selfe are in daunger and subjecte to manyfolde aduersities in the worlde, in somuch that we are as men dayly in daunger and judged to death, and are reputed as shepe euermore ready to the slaughter. We se so many vnworthy thynges Ro. viii. done in the world, that we desyre to be out of the worlde and to be with Christ. Suche combraunce and greuaunce we fele in thys corruptyble body that we sygh and dayly long to be deliuered. We desyre much to have this tabernacle of ii. Cor. v. our bodyes to be chaunged and altred, that we may be endowed with our heavenly house from aboue. Nowe (my frendes) these thyngcs well consydered, let vs take vpon vs the armure of God, to fyght agaynst our inuisible enemyes. Let vs paciently abyde all gricfes and displeasures of thys lyfe, that we may reygne with Christe another daye. It is no smale ioye that we be called to. It is farre passyng all the passions that we can suffre here. And let vs, as I sayde, call to mynde, that we suffre not alone. Christe our heade suffreth wyth vs, by whose assystence we shalbe able to stande. And suche communion and feloweshyp is there betwene the membres of Christes body, that what the one suffereth, all other suffre with it. Yea, all the creatures of God are partakers with vs, and in hope to be delyuered they suffre paciently. No creature shuld desyre to be exempte from trouble in this worlde: seyng Christ, Gods naturall sonne, was not exempte, seynge Gods holy prophetes and apostles were not exempte. Let vs then commyt our selues into the handes of God, and arme our selues with pacience, so that we may glorifie Gods holy name by our well doyng, that another daye we maye be taken for his well beloued chyldren. whom be all glory for euer and euer. Amen.

> The Gospell on the .iiij. sonday after Trinitie. The .vi. chapter of Luke.

# Thargument.

\*\*Christian lawes be here described.

JESUS sayde vnto his disciples: Be ye merciful, as your father also is mercifull. Judge not, and ye shall

Eph. vj.

not be judged: Condempne not, and ye shall not be condempned. Forgyue, and ye shalbe forgyuen. Gyue, and it shalbe gyuen vnto you: good measure and pressed downe, and shaken together and runnyng ouer shall men gyue into your bosomes. For wyth the same measure that ye mete wythall, shal other men mete to you again. And he put forth a similitude vnto them. Can the blynde leade the blynde? Do they not bothe fall into the dyke? The disciple is not aboue hys mayster. Euery man shall be perfyte, euen as hys mayster is. Why seyst thou a moate in thy brothers eye, but considerest not the beame that is in thyne owne eye? Eyther howe cannest thou saye to thy brother: Brother, let me pull out the moate that is in thyne eye, when thou seyst not the beame that is in thyne owne eye? Thou ypocrite, cast out the beame out of thine owne eye first, and then shalt thou se perfytly to pul out the moat that is in thy brothers eye.

GOOD people, our Sauiour Christ in thys gospell setteth forth vnto vs certayne christian lawes, that is to saye, certayne officies or dutics of charitie and frutes of fayth. Fyrst, he byddeth vs be mercifull and tender of hert. But after what sorte? As Paynyms or publicanes be? No, but euen according to thexemple of our heavenly father. Why, how mercyfull is oure heauenly father vnto vs! Surely he, whan we were hys enemyes and had deserued no kyndnes at hys handes, yet of an excedyng mercy whych he bare to mankind, vouchsaued to sende downe hys only begotten sonne to redeme vs wyth hys mooste precious bloude. He also from time to time as often as by fraylty we offende hys maiestie, yf we humbly aske mercy, forgiueth vs. Yea, he sendeth Math. v. hys rayne, he causeth the sonne, the moone, the starres, and hys heuenly planetes to shyne, aswel vpon hys enemyes as frendes and louers. But yet (sayth Christ) blessed and happy be the mercyfull, for they shall agayne receyue mercy. He i. Io. iij. that hath the substaunce and goodes of thys worlde, and seeth

hys brother in nede, and shutteth vp the intravles of hys harte from hym, howe can the loue and charitie of God remayne in such a person, sayeth the Euangelist Jhon? Certes, he that hath compassion and pytie of the poore is a great gayner, and who so fedeth shalbe fedde agayne. Seconde, Christ byddeth vs here not to judge, and we shall not be iudged. For he shall have iudgemente wythout mercy (sayth Iaco. ij. saynt James) whych sheweth no mercy. Let me alone therfore wyth vengeaunce, sayeth the Lorde, and I shall requyte. But marke, my frendes, that thys is only spoken of private iudgement and private condemnation, that is to saye, I maye not be myne owne iudge, I maye not reuenge myne owne quarell, but I muste commytte the cause to God and he shall iudge my quarel and punysh accordyngly. It is not ment of publyke iudgement. For suche as be rulers and publyke offycers represent not theyr owne persons, but they represent the person of almyghty God, and they be hys deputies and ministers. And for thys cause saynt Paule woll that euery Ro. xiij. soule shulde submyt hymselfe to the authoritie of the hygh powers. For there is (sayeth he) no power but of God. Yea, the iudges and magistrates in scripture be called Gods. Also saynte Peter thapostle sayeth: Submyt your selues vnto cuery i. Pet. ij. humane creature for oure Lordes sake, whether it be vnto a kyng as vnto the chefe heade, or vnto rulers as vnto them that are sente of hym, for the punyshment of euell doers, and prayse of wel doers. By thys texte of saynt Peter ye se playnly that it is lawful for rulers to punyshe. But punyshe they can not, onles they judge and condempne the gylty. So then it is lawful for rulers to judge and to condempne, bycause they do it not in theyr owne name, but as Gods ministers and vycares. To thys all the auncient expositours and OF doctours agre, as saynt Austine, Hierome, Ambrose, Chrysostome, and the rest. Wherfore the wycked Anabaptistes are to be banyshed whiche condempne temporall or ciuile judgementes. It followeth in the texte: Forgyue and ye shalbe forgyuen. Here, my frendes, ye se, that onles we forgyue other men theyr offences, which they have trespassed agaynst vs. our heauenly father woll not surely forgyue vs. And therfore we saye in our Pater noster, called the Lordes

prayer: Dimitte nobis debita nostra, sicut et nos dimittimus

Math. v.

debitoribus nostris. That is to saye: Forgyue vs our dettes or synnes, euen as we forgyue them that trespasse agaynst vs. So, yf thou cannest not fynde in thy herte to forgyue thy neyghboure his faultes, thou mayest be right sure that God wyl not forgiue the thy faultes. He byddeth vs also gyue, Math. xviii. and it shal be gyuen vnto vs. For frely haue we taken and therfore frely we ought to gyue. What hast thou (sayeth Ro. xiiij. l'aule) but thou hast receyued the same before of almyghty God? Surely, he that soweth skantly and nygardly, shall reape skantely. If we be faythfull stewardes in lytle, God ii. Cor. ix. well surely rewarde vs in muche. But he that is vnfaythful in lytle, howe can he be faythfull in muche, sayeth Christe? Wherfore loke wyth what measure that we mete withall to others, with the same shall other men mete to vs againe. I praye you (sayeth our sauiour Christe) can the blynde leade the blynde? Here he teacheth vs to be contente wyth hys doctryne, for els we shal wander lyke blynde betels. He is blynde which hath not the pure and ryght vnderstandyng of Gods worde, if this man teacheth, he teacheth not well, he can be no good leader or guyde. Why seest thou a moat in thy brothers eye, but considerest not the beame in thyne owne eye? O howe vncomly, howe wicked, howe ypocrite lyke, howe vncharitable a thing is it to judge our nevghbours of light maters, wheare as we be an hundred tymes worse our sclues? Why do we not rather gently bear, dissemble, and interprete well the small erroure and faulte of oure brethren? Why do we not rather go downe to the intrayles of oure owne harte, and se our owne stuffe? Esope, the fable wryter, Esopes doth very well paynt vs, he fayneth that eucry man hath two walet. pookes or wallettes, the one hangvinge before hym, the other hangvinge behynde hym. In that whyche hangeth before vs be put other mens faultes. Into thys pooke we be alwayes perynge and lokyng, but in the other pooke of the wallet whyche hangeth at our backe wherin our own faultes be put, we neuer loke. Wherfore he wolde haue vs turne the wallet an other whyle the contrary way. Assuredly he ought to be voyde of all faultes, that shulde be readye to speake agaynst other men. Also it is dyrectly agaynst the eyght commaundemente of God, to speake any false testimony or worde agaynste thy brother. Yet thys notwythstandinge it is lawful

Esa. lviij.

for the charitably to monyshe thy neyghboure of hys faulte. accordynge to saynt Paules lesson. Yf a man be founde in any faulte, ye that be goostly reproue suche a person after a i. Tim. v. gentle sorte. Also he sayeth: Reproue, beseche, blame, tymely, vntymely, in all pacience. Crye, cease not, as a Math.xviij. trompe lyfte vp thy voyce. Yf thy brother (sayeth Christ) trespasse agaynst the, go and tell hym hys faulte betwene the and hym alone. Yf he heare the, thou hast wonne thy brother, but if he hear the not, then take yet with the one or two, that in the mouth of two or thre wytnesses euery matter maye be establyshed. Yf he heare not them, tell it vnto the congregacion. Yf he heare not the congregacion, let hym be vnto the as an hethen man and as a publicane. Lo, good frendes, here ye be taught by Christe to be tender harted or mercyfull, accordynge to thexemple of the father in heauen, not to judge, not to condemne, but to remytte all to God and to Gods minister the temporall ruler: we be taughte to be perfyte and not to be captiouse, but gently to wynke at the small offenses of our brethren. These be the preceptes of our Sauiour Christ, wherby a christian man shalbe knowen. Wherfore let vs earnestly imbrase them and execute them in our lyuynge. So doynge we shall declare our selues, that we be in dede the chyldren of the Father in heauen whose properties we followe. To whome with the Sonne and Holy Goost be all glorye in infinita secula. Amen.

The Epistle on the .v. sonday after Trinitie.

The .i. epistle of S. Peter the .iij. chapter.

BRETHREN, be ye all of one mynde, of one harte, loue as brethren, be pytiful, be courteous, meke, not rendrynge euel for euell, or rebuke for rebuke: but contrary wyse, blesse: knowing that ye are there vnto called, euen that ye shuld be heyres of the blessynge. For he that doth longe after lyfe, and loueth to se good dayes, let hym refrayne his tonge from euell, and

hys lyppes that they speake not gyle. Let hym eschue euell, and do good: let him seke peace, and ensue it: for the eyes of the Lorde are ouer the ryghtuous, and hys eares are open vnto theyr prayers. Againe, the face of the Lorde is ouer them that do euell. Moreouer, who is it that wyll harme you, yf ye folowe that whych is good? Yea happy are ye yf any trouble happen vnto you for rightuousnes sake. Be not ye afrayed for any terroure of them, nether be ye troubled, but sanctyfye the Lorde God in your hartes.

IN this Epistle, good people, the apostle Peter instructeth vs in a generaltic what it becommeth all good christen folke to do. Brefly therefore to conclude (sayeth saynt Peter) se ye be all of one mynde, as who shulde say, be not contentiouse and striuing one agaynst another, neyther in learnyng, nor yet in your other worldly matters, but be ye compaciente, Compathat is to saye, suffre together and beare one wyth an other. cient. be ye indowed with brotherly loue and charitie, be ye tendre of harte and pytifull, easy to forgyue all offences, easy to departe youre goodes and money, as ye may spare it, to the reliefe and succoure of your pore neighbour, se ye be also meke, courteouse, affable, gentle to speake vnto. Moreouer, se ye rendre not eucll for eucll, but beare ve iniury and wronge paciently, according to the example of Christ, resigning and commyttyinge the punyshement and vengeaunce to Gods hande, or to the correction of the ruler which is Gods Ro. xiij. minister, and which beareth not a swearde for nought. Yea, rather contrary wyse, se ye do good, and blesse you them that wronge you, and which worke you displeasures, knowyng thys, that ye were called by the franke election of God and of his special grace and mere goodnes even before the Ephe. j. foundacions of the worlde were layde, that ye shulde receyue not the blessyng of the worlde but the blessing of the heritage of God, that is to wyt, euerlastynge lyfc, which heritage pertayneth vnto vs not as vnto naturall chyldren, but as chyldren of adoption and election. For assuredly, my frendes, he that woll be happy and be counted just eyther in thys lyfe before men, or in the lyfe to come wyth God, and wyth hys

3 D

holy angels, what shall he do, sayeth saynte Peter? Let hym refrayne and tempre his tonge from euel, so that he breake not charitie, and let hym holde in and represse hys lyppes, that they vtter no gyle, no deccipte, no fraude, no dissimulacion, no hypocrisie, no vntrouth. Let hym, I say, eschue from eucll, and do the thynge that is good and honest bothe before God and man. Let hym seke not after discorde, variaunce, and debate, but after peace, after vnitie, after concorde, and let him followe and insue it. For be ye ryght well assured, that the eyen of the Lord God are ouer the rightuous, and his eares are open to theyr prayers. And agayne, the terrible visage and face of the Lorde is ouer all them that do euell, as who shuld saye: God loueth and fauoureth all suche as do wel, and whiche lyue after a godly and honest sorte, and beyng in perfite loue and charitic with theyr neyghbours and euen christen, he heareth theyr prayers, he accepteth theyr oblacions and sacrifices, as our sauiour Christ hath taught vs in the .v. chapter of S. Matthue. But on the contrary syde, God hateth and abhorreth all suche as be euell doers, yea and also he punysheth them whan he seeth hys tyme. Fynally, thapostle Peter doth here propounde and set forth vnto vs two greate commodities and profites, which followe them that worke well, the one is a temporall pleasure and commoditie to be taken here in this worlde, which is, that no man shal harme them, if they lyue after a ciuile and honeste fashyon amonges men in the worlde, the other is an cuerlastyng and heauenly commoditie to be taken in the worlde to come, whiche is, euerlastyng blesse. But peraduen-It ture ye woll saye: What yf we do well and yet we be wrongefully vexed and troubled in the world? Saynt Peter answereth and sayeth: Happy are ye, if ye suffre for ryghtuousnesse sake, and therfore he willeth vs not to be affrayed for any terrour of them, neyther yet to be troubled, but thankefully to prayse and glorific God in our hartes. Hytherunto, my frendes, I have brefly declared the mynde of S. Peter vnto you, whiche exhorteth you in this epistle to good workes. But ye must consydre that in the former parte of his epistle he taught and spake of fayth to be reposed and set in our sauioure Christe. For as saynt Austine affirmeth, it is the intencion that maketh the good worke, and it is the

Austine.

fayth that must directe the intencion. Let vs then do good workes, according to saynt Peters exhortacion here, of pure loue and fayth vnfayned. So doyng, we shalbe sure to be crowned with immortalitie by God the father of heauen. To whom be glory and prayse for euer. Amen.

The Gospell on the .v. sonday after Trinitie.

The .v. chapter of Luke.

Thargument.

Crist declareth the power of hys worde.

WHAN the people preassed vnto Jesus to heare the word of God, he stode by the lake of Genezareth, and sawe two shyppes stande by the lake syde, but the fysshermen were gone out of them, and were wasshyng theyr nettes. And he entred into one of the shyppes (which perteined to Simon) and prayed him that he wolde thrust out a lytle from the lande. And he sat downe and taught the people out of the shyp. When he had lefte speaking, he sayd vnto Symon: Launche out into the deape, and let sleppe your nettes to make a draught. And Symon answered and sayde vnto hym: Mayster, we have laboured al nyght, and have taken nothyng. Neuertheles, at thy commaundement I wyll louse forthe the nette. And whan they had this done, they inclosed a greate multitude of fysshes. But theyr nette brake, and they beckened to thyr felowes whiche were in the shyp that they shulde come and healpe them. And they came, and fylled both the shyppes that they sonke agayne. Whan Symon Peter sawe this, he fell downe at Jesus knees, sayeng: Lord, go from me, for I am a synfull man. For he was astonyed and all that were with hym, at the draught of fysshes which they had taken: and so was also James and Jhon the sonnes of Zebede, whiche were parteners with Symon. And Jesus sayde vnto Symon: Feare not, from hence forth thou shalte catch men. And they brought the shyppes to lande, and forsoke all, and followed hym.

IN this Gospell (good people) Christ teacheth the vertue and power of his worde, to thintent to confirme the faythe of hys disciples, that he is the true Messias, God and man. Furthermore he taketh care for theyr bodely sustenaunce, sygnyfyeng, that nothyng can wel prosper onles he furthereth and putteth hys hande therunto. Now than after that Christ had preached in Galilee (as in the chapter before is mencioned) it came to passe, when the synfull people whych were troubled in conscience with theyr offenses, preassed vpon hym, to heare the worde of God, that theyr conscience myghte be healed by the medicine therof, he stode by the lake of Genezareth, which is a water of Galilee, and he saw two shippes stand by the water syde, but the fyshermen were gone out of them and were washynge theyr nettes. For they had laboured al nyght in vayne and had caught no fyshe. Wherfore they now vtterly despayred to take any there, and therfore they were about to have left worke. But our Saujoure Chryste, knowynge all wythin hymselfe, and sekynge herby occasion to shewe hys power (for than is God wont moost of al to helpe, when man can do no good) entred into one of the shippes whych pertayned to Simon, whome afterward Christ named Peter. And Christ, wheras he was the sonne of God, and had all in hys hande, and myght haue commaunded, and taken awaye all, yet he dyd none of all thys, but mekely and gently prayed this Symon, that he wolde thurst out his shyppe a lytle from the lande, to thintent he might the more quyetly syt hymselfe downe and teache. But ye wyll aske, why Christ sat whan he taught? Surely, syttyng is a sygne of a meke and peacible preacher, he was not a busye and braggynge stryuer or contender, as many preachers be, but he taughte in moost quyet and sober wyse. And whan he had lefte speakyng, he bad Simon launche out into the depe and let slyppe theyr nettes to make a draught. Here ye shall marke, that Christ fyrst feadeth the soule wyth hys preachynge, or euer he feade the bodye wyth meate, for els forthwyth, whan he had sene the fyshermen washyng theyr nettes,

Rogauit eum.

Sedens docebat.

he myght haue wrought the myracle folowynge. But Christ is euer wonte to preferre the fode of the soule before the thynges pertaynynge to the sustentacion of the body, and therfore he wylleth vs fyrst to seke the kyngdome of heauen Mat. vi. and the iustice therof, and all shalbe cast vnto vs. Wherefore after he had fedde the people with preachinge, he confirmeth it wyth a myracle. For the vse of all myracles is that The vse of by the same the doctrine of Christe shulde be confyrmed. myracles. Now this myracle tendeth herunto, that all our labour and trauayle for our bodely sustenaunce is in vayne, onles the blessynge and helpinge hande of God be put therto. Wherfore these fyshermen, bycause they fyrst sought the kyngdom of God, be now bydden to launche out into the depe, and to let slyppe theyr nettes to make a draught. And albeit that Simon Peter dispayred that the lettinge downe of the nettes coulde do any good, seynge they had laboured all the nyght before in vayne, yet anone he beleueth Christes worde and applyeth himselfe by faith to the byddynge of Christ. they dyd cast downe theyr nette and caught an excedinge greate numbre of fyshes. Here we be exhorted to labour, and also to fayth, that we shulde beleue the worde of God, which if we do, there shalbe no doubt at all for our lyuing, but it shall follow, not skasely, but plentyfully, so that it shalbe ynough for Peter, and that Peter maye gyue parte to other. Nowe whan Simon Peter sawe the great myracle that Chryst wrought here wyth hym, he fell downe at Jesus knees, sayeng: Lorde, go from me, for I am a synfull man. Here, good people, we be taught, what we owe to the Lorde for hys benefites and large blessyng of foode. Fyrste, to be thankefull vnto hym according to the exemple of Peter. Secondly, that we shulde acknowledge our vnworthynes, howe we be farre vnworthy that God shuld bestowe so hygh benefytes And this vnworthynes ought to spryng of the Repentknowledge of our sinnes, as Peter here, lyke a good penitent aunteharte. person, sayd: Lorde, departe from me, for I am a synfull Thus a man to showe hys kyndnes and to knowledge himselfe a synful person before God, the scripture calleth it the sacrifice of prayse moost acceptable to the Lorde of heaven. But what dyd our Sauiour Christ answere agayne vnto Symon Peter? Feare not, from hence forth thou shalt catche men. .

Amen.

Here we be warned, by thexemple of Peter, James, and Jhon, to set all thynges behynde the studye of the Gospell, and if by the state of our lyfe we be called to the offyce of preachyng, to obey our callyng. But mans reason, as it woll rule all, so it is here also very busy, whiche whan it heareth that these fyshermen lefte altogether and followed Christ, forthwyth gathereth: Then after the receyuyng of the Gospell we must forsake wyfe, chyldren, landes, and all that we haue. To thys I answere, that thys conclusion can not be applyed to the exemples of these fyshermen. For they chaunged not the condicion and state of theyr lyfe. For the Euangelist dothe not expresse that. But admytte they chaunged the state of theyr lyfe: ye muste consyther that they were called. to another state, for they were called to catche men, that is to saye, to preach Gods worde. Howbeit here is not prescribed in these Apostles a commaundement for vs to followe the same, albeit they lefte all that they had. The faythe of sayntes or holy persons is to be followed of all men generally, but it is not necessary that the workes shulde be egall in all. For elles we shulde be compelled to become fyrst fyshermen, ... and afterwarde to leave fyshingcrafte as these disciples dyd. Ye must vinderstande then that the Gospel perteynoth to the conscience, and therfore it teacheth not the chaunge of the: temporall lyfe or state whiche ciuile ordinaunce alloweth. Let vs then (my frendes) followe the fayth of thys Apostle: Peter, and hys penitent hert, confessyng our vnworthynes. And then doubte we not, but we shalbe called to the greate: feaste, where we shall sytte at table with the hole company

The Epistle on the .vj. sonday after Trinitic.

The .vj. chapter to the Romaynes.

of heauen in the heauenly palace of God the Father. To whom with the Sonne and Holy Goost be prayse and gloric.

Thargument.

Of the spirituall signification of our baptisme.

BRETHREN, knowe ye not that all we whiche are plantised into Jesu Christe, are baptised to dye wyth if

Objection

Solution.

hym? We are buryed then with hym by baptisme. for to dye: that lykewise as Christe was raysed vp from death by the glory of the father, euen so we also shulde walke in a new lyfe. For yf we be grafte iu death lyke vnto hym, euen so shall we be partakers of the resurrection: knowynge thys, that our olde man is crucifyed wyth hym also, that the body of synne myghte vtterly be destroyed, that henseforth we shuld not be seruauntes vnto synne. For he that is dead, is iustifyed from synne. Wherfore if we be deade wyth Christ, we beleue that we shall also lyue wyth hym: knowynge that Chryste beynge raysed from death, dyeth nomore. Deathe hath nomore power ouer hym. For as touchynge that he dyed, he dyed concernynge synne once. And as touchynge that he lyueth, he lyueth vnto God. Lykewise consyder ye also, that ye are deade as touchynge synne, but are alvue vnto God thorow Jesus Christ our Lorde.

AFTER the holy Apostle saint Paule (good christen people) had declared to the Romaynes the profyte of these two great artycles of our fayth, that is to say, Christes death and his resurrection, shewing them that Christ by hys moost precious death purchased the euerlastynge remission of our synne, and by hys resurrection ascended vp to heauen to open the gates thereof for vs, and apeased the wrath of the father and made vs in fauoure agayne wyth hym, and that by this his dede we be justified, made Goddes louynge chyldren and the ryghte enheritours of the kyngdome of heuen: now in thys epistle he teacheth vs another lesson to be consydered in Christes death and resurrection, and setteth it before vs as an exemple to followe the maner therof in our owne selfe, meanyng it shulde not anayle vs to beleue that Christe dyed and rose agayne from deathe, excepte we woll conforme our lyfe to hys death and resurrection. Do ye not knowe (sayeth S. Paule) what further thyng is signifyed vnto you in Christes death! or to what ende we be baptysed? Uerely so many as be christened in the name of Christ Jesus, and by baptisme

be grafte in the nombre of hys seruauntes, be therfore baptysed that in a certayne similitude they shulde dye wyth hym. Such a significacion and fygure hath Christes death vnto vs., that besyde that it is the pryce of our synnes, it monysheth vs dayly to dye to synne, dayly to mortific and to slee the cuell affections and motions of synne and concupiscence rystage.

The significacion of baptisme. yng vp in our hartes agaynste the wyll of God. And verely such a sygnificacion hath the ceremonic of our baptisme also: vnto vs. For whan we be plonged vnder the water, and be lyfte vp agayne, it meaneth nothyng els but that our synne is washed and slayne by Christ, and we by hys grace lyfte vp; from death (which our synne descrued) to eucrlasting lyfe. It sygnifieth furthermore, that we there promyse to dye to synne and dayly to ryse vp agayne out of synne to a newer lyfe, the lyfe of rightuousnes. And this is the vertue and: fygure of baptisme, which if we take not after this purpose, we do but deceyue our selues with the outwarde token of the sacrament and lose the inwarde commoditie therof. Wherfore, my frendes, consyder the spiritual meaning of this holy sacrament, and let it put you in mynde that ye haue promysed there a perpetuall mortificacion and penaunce of your synne, wherof it is a sygne. Ye be ones baptysed, and nedenomore to recevue the sacrament, but yet the sygnificacyon thereof muste ye dayly fulfyll, that is, to dye to synne, and to ryse more and more to perfytnes of lyfe. For we be not washed from our synne by the bloude of Christe shed for vs in hys death, that we shulde returne agayne therto, but therfore be we clensed, that from henceforth we shulde defoule our selfe nomore with synne. And as Christ dyed and was buryed for vs, so shuld we dye and be buryed with hym, that is to saye, synne shuld dye in vs and be vtterly as buryed, neuer to be sene agayne in our lyfe. And as Christe was raysed vp from death by the glorious spirite of the father to lyfe agayne, so shulde we dayly ryse vp from the frutes of synne to a newe lyfe, and walke continually therein. And as the power of Gods holy spirite raysed Christ vp agayne from death to lyfe, whyche worke redounded to the greate glory and prayse of God, euen so by the power of the same spirite shall we be able to ryse from death of synne to the newnes of vertuouse lyfe. In whyche our doyng we shall in some

maner worke to the glory of God when men shal se our well doyng, and prayse the father of heauen for his grace that he worketh in vs. Let then noman refuse to mortifie his eucl affections that he fealeth in him. That if it be paynful for him to abstayne from synne, let hym consyder that elles he can not be the chylde of God. For he is none of Christes that hath not his spirite, and by thys token is it knowen who is grafte in Christe, and is in the state of saluacion. For it is not he whiche followeth the lustes of hys fleshe, but he which walketh after the spirite. Let vs consyder what saynte Paule sayeth here: If we be lyke Christ in the similitude of hys death, we shalbe partakers with him in the generall resurrection; for yf the selfe same spirite ruleth in vs to fyghte agaynst synne whyche raysed Christe from death to euerlastyng lyfe, it shall also rayse vs from the corporall death of our body to lyfe agayne, and that to lyfe cuerlastyng. And let vs knowe thys of sucrty, that as Christ hath not slayne synne and crucified it vpon the crosse, that we shulde lyue in it and serue the desvre therof, but that we shulde be deliuered from the daunger of it, euen so ought we to slee our olde Adam, that is to saye, all euyll motions and lustes of synne whyche we inherete by that we be Adams chyldren conceyued and borne in synnc. I saye we ought to subdue him al our lyfe tyme and kepe him vnder by the crosse of wylful penaunce and affliction, so by lytle and lytle to abolyshe and expel out of our soules the hole body and lompe of synne and viciouse nature wherin we be borne. In dede so to mortifie synne, that we shulde fele no mocions therof so longe as we be in the body, it can not be: but yet by Gods holy spirite, yf we take good hede, we maye so lyue that we shal not serue synne and be led wilfully vnder the dominion therof. Wherfore they whyche so loue theyr cuel affections, that they stryue not agaynst them to subdue them to God, wante Goddes spirite (the gage of theyr saluation) and so serue synne as theyr lorde and maister: and therfore be vnder the daunger of synne and deserue the stypende thereof which is euerlasting death: but he that with good Rom. vi. hert and wyl studyeth to resyst and fyght agaynst synne and the mocions therof and laboureth to kyll it dayly more and more, is nowe instified from synne, that is to saye, delyuered

Rom. ix.

from the daunger and penaltic therof. For saynt Paule sayeth playnly to the Romaynes: If ye mortifie the dedes of the fleshe and lustes of the corruptible body, ye shal lyue, and in thys epistle he sayeth the same, that if we be followers of Christ in his death, that is, in dyeng to synne, we beleue: certeynly that we shall lyue wyth hym. Christe ones was rysen from death and dyeth nomore, death shall nomore haue power of hym, for in that he dyed (sayeth our epistle) he dyed ones for all, and by hys ones dyeng he destroyed synne! for euer. He dyed ones to synne, and after he was ones deade he was neuer assauted of synne after, but quyte discharged of it, and nowe lyueth to God, and cuermore shall here eniove the lyfe which he is nowe attained vnto, and shall. neuer dye agayne. Euen so suppose you your selues deadeto synne, that is to saye, thynke youre sclues so to be discharged from synne, and that Christ hath destroyed the power therof for you, as ye conforme your selfe to the lyfe of vertue. In baptysme ye dye to synne and promyse to lyue to ryghtuousnes: and therfore yf ye kepe youre promyse, you be deadeto synne and synne is vtterly deade in you, so that ye followed not the lustes therof. Euen so the lyfe which you nowe lyue is to God and to his pleasure. Ye lyue now by your fayth in ryghtuousnes, which commeth by Jesus Christ our Lorde, not of any workes of ryghtuousnes whyche we have done, sayeth S. Paule, leste we shulde glory in our selfe for thys lyfe of grace wherin we lyue before God. But of his mercy hathe he saued vs thorowe the fountayne of baptysme wherin we be newe borne agayne and renewed by the Holy Goost, to lyue thys newe lyfe acceptable before God. And as by the mercy of our Lord we be set in this lyfe of grace and strenghthed by hys gracyouse spirite to contynue vs therein, no more to retourne and fall to synne and to the lustes therof: euen so is the lyfe of glory whiche we nowe tary for in hope the gyfte of almyghty God thorow the merites and purchasyng of Christ Jesu, that all myght be of God, and no fleshe shulde glory in hys syght, but he that wyl glory, let hym glory in the Lord. Nowe, my frendes, these thynges afore rehersed wel consydered, let vs diligently labour with our sclues to mortific and subdue the eucl desyres of our fleshe. If we will have any parte of Christes death and resurrection,

Rom. vj. i. Cor. i.

Titus iii.

let vs kepe batayle with the fleshe and beware we be not subdued therof. We do boaste of Christ in vayne, if we scrue the desyre of synne. For it is not ynough to say that we be christen men and that we perteyne to Christe, for he that sayeth he abyde in Christ (as wryteth saynt Jhon) must i. Io. ij. in such wyse walke in hys lyfe as Christ walked in hys, for it is not he (sayeth our Sauiour) whyche sayeth to me, Lorde, Mat. xij. Lorde, that shal enter into the kyngdome of heauen, but he that doeth the wyll of my father whych is in heauen. Howe much than are they disceived which in such wyse do fansy of Christe and hys death, that they care not into what synne they fall and continue in only trusting vaynly vpon the mcrytes of the same: where here saynt Paulc affirmeth, that' we shall neuer lyue with Christ, excepte we mortifye our euyll affections and desyres, and liue in ryghtuousnes. For Heb. xi. though God requyreth fayth as the fyrst entre to come to Christe, yet he requyreth also that out of thys fayth shulde springe good and vertuouse lyuyng. Fyrst, he sayeth in the gospel of saynt Marke, Repent and beleue the Gospell. It Marc. i. is no favth that hath not repentaunce. It is a vayne repentaunce wherin be espeed no workes of repentaunce. Nowe the workes of true repentaunce be feare and dreade of God, hatred of synne, purpose of amendemente, and diligence to watch agaynst the euell motions of syn. Surely ther is no fayth where the spirite of God is not. And there is not the spirite of God but the spirite of the deuell, where such frutes Gal. v. be raygnyng, as be adultery, fornication, wantonnes, hatred, stryfe, enuye, wrath, contention, sedition, partestaking, murther, dronkennes, and excesse. The doers of these, yf they repent not, shall neuer be inheritours with Christ, how much so cuer they boast of Christ. And agaynst these must we dayly fight to subdue them, yf we wil be of Christes flocke. For as saynt Hierom wryteth: Ne semel putemus ardorem Hiero. sup. fidei posse sufficere: semper crux portanda est, vt semper Mathe. x. Christum amare doceamur. Ita apostolus portabat iugiter carnis mortificationem in corpore suo, quod qui facit omni tempore semper orat, semper penitet. &c. Let vs not thinke that the feruentnesse of fayth can ones suffyse, euermore must the crosse be borne, that so we may be taught euer to loue Christ. Thus dyd the apostle beare continually the mortifiAmen.

cacion of the fleshe in his body, whych thyng he that dothe, dothe praye alwaye and repent alway. Also saynt Austine August. ad sayeth: Whosoeuer is wythout the fayth which worketh by Iuli. lib.iiij. charitie (though he seme to repent doyng it but faynedly) is cap. iii. an eucli tree, and of such a tree what sayeth saynt Jhon baptyst? Euery tree whych bryngeth not forth good frute, Mat. iii. shalbe cut vp and cast into the fyre. Let vs, my frendes, (all vayne presumptions and false trustes cast away) labour to performe our promyse whyche we made at the fount stone, let vs, I saye, renounce the deuell and his suggestions, and serue Christ our Lorde and mayster by the true workes of ryghtuousnes. Let vs watche dayly agaynst our euel disposicions, that we may, lyke obedient chyldren of God, glorify God in our lyfe. In so doyng we shall persuade our owner hertes that we pertayne to hym, and that we have the true fayth which is of value before God. To whom wyth the Sonne and the Holy Goost be prayse for euer and euer.

The Gospel on the .vj. sonday after Trinitie.

The .v. chapter of Matheu.

#### Thargument.

\*\*Christe correcteth the false doctrine of the Pharisees and teacheth the true justice.

JESUS sayde vnto bys disciples: Verely I saye vnto you: Excepte your ryghteousnes excede the ryghteousnes of the Scribes and Pharisees, ye can not entreinto the kyngedome of heauen. Ye have herde that it was sayd vnto them of the olde tyme: Thou shalten not kyl: who soeuer kylleth, shalbe in daunger of indgement. But I saye vnto you: That whosoeuer is angry with his brother (without cause) shalbe in daunger of indgement. And who soeuer saye vnto his brother, Racha, shalbe in daunger of councell. But whosoeuer sayeth, Thou fole, shalbe in daunger of helfyre. Therfore, if thou offrest thy gyfte at the altare, and there remembrest that thy brother hath ought

Exod. 30. Deut. v. Leui. 19. agaynste the, leave there thyne offryng before the aultare, and go thy way fyrste, and be accorded with thy brother, and then come and offre thy gyfte.

IN thys Gospell (good people) our saujour Christ correctoth the corrupte doctrine of the Scribes and Pharisees, and vtterly disproueth theyr ryghtuousnes, and teacheth vs whiche is the true ryghtuousnes, sayeng: Onles your ryghtuousnes passe the ryghtuousnes of the Scribes and Pharisecs, ye can not entre into the kyngedome of heauen. As who shulde say, onles your conuersacion, your good lyuyng in loue and charitie, your studye and zele to folowe Gods commaundementes be aboue the pharisees, thynke not to come to heaven. Fyrst ye muste marke the difference betwene Gods commaundementes and mans, whiche is touched in thys selfe chapter a lytle before, where Christ sayd: Whosoeuer shal breake one of these lest commaundementes, shalbe called the least in the kyngedome of heauen, that is, he shalbe sure August. neuer to entre into heauen. Here ye may not gather, that these be lytle or small commaundementes of God. Christe speaketh here after the judgement of the people. For the scribes and pharisees had so taught and entysed the people to folowe the lawes and constitucions of men, that Gods lawe was lytle or nothynge regarded. So that Christe there dyd speake after the maner and reputacion of them. surely he that shal teache so, shalbe called the lest in heauen, that is, he shall not come there at all. For the pharisees had auaunced the lawes, commaundementes, ceremonies, tradicions, and inuencions of men aboue the lawes and commaundementes of God. Christ therfore expouneth the lawe Howe according to the mynde and sentence of God, whiche requirement oth euen most pure affections of the herte, wheras the phari-the lawe. sees thought it ynough to fulfyl the lawe in outwarde worke after thevr exposicion. Ye have herde (sayeth Christ) that it was sayde vnto them of the olde tyme: Thou shalte not Non ockyll, &c. My frendes, fyrst ye must consyder and note, that cides. it is the father of heaven that speaketh these wordes, and that he speaketh them to euery one of vs. Nowe what meaneth he by these wordes? Surely he meaneth herby, that thou mayest not slee neyther with thy body nor with any membre.

whereof man is made. Eucry one of vs is made of body and To the body longeth the heade, feete, armes, and the other membres. In the soule or mynde of man do raygne affections, as rancour, malice, hatred, grudge, wrath and enuie. To the body, I saye, perteyne all thy membres. Then thou mayst kyll noman wyth thy heade, that is, thou mayest gyue no token to any other man to kyll, nor yet gyue counsayle to any other to do it. Nor thou mayest kyll noman wyth thy handes. So in lyke wyse of the mynde, thou mayst not be wroth, nor out of charitic wyth thy brethren, nor desyre or wyll them any hurte by corrupte affections of thy mynde, if thou doest, thou surely breakest this commaundement. Nowe the Jues and Pharisees dyd not understand theyr lawe, but toke it carnally. For they thought if they dyd not kyll outwardly wyth sworde, al was saufe. But bycause they were so blynded wyth ignorance, therfore Christe expouneth them thys commaundement, saying: But I say vnto you, that whosoeuer is angry wyth hys brother without cause shalbe in daunger of judgement, and who socuer sayeth to hys brother Racha is a (racha) shalbe in daunger of counsayle. But who soeuer sayeth foole shalbe in daunger of hell fyre. frendes, to beare malyce and angre in herte secretly agaynste thy neyghbour is an offence afore God (as the auncient doctour of the churche saynte Austine noteth,) but it is not so greate as to vtter it with voyce also, as to cal thy brother racha, as who shulde saye, ah, or well. For it is a token of a greater malyce whan it breaketh out and is spoken. But it is a more offence to speake it wyth a greater violence, as to save foole to thy brother in despyte and malyce wyllyng hym hurte, and it is vndoubtedly ryght damnable, and so be they al thre, but yet there be degrees. For loke howe the grefe of the offence be spoken and done, so shall the payne be distributed. I saye they be al damnable, but the one is deper then the other. The greater the offence be, the more payne in hel. But nowe a dayes we go further then to saye foole. For we call in despyte hooremayster, thefe, horeson, vilayne, yea, traytour, heretique, pharisce, infidele, and not alonely in speakyng, but also in tendynge to auenge and execute our malicious mynde. Oh what a depe damnation hangeth ouer

signe or a gesture of an angry person.

these men! Howe hygh a presumption is this, to compare wyth God, to auaunce our selues in Gods roume and to auenge our selues, which thyng only perteyneth to him! For he sayeth: Let me alone with vengeaunce and I shall paye it. Deut. 32. It followeth: Therfore yf thou offerest thy gyfte at the aultare, Rom. 12. and there remembrest that thy brother hath ought agaynst the, leave there thyne offering before the aultare, &c. Good people, I prave you marke well this maner of speaking that Christe vseth. He byddeth vs leaue there our offeryng. He differreth no tyme, but sayeth: Go by and by, and reconcile thy brother, or els I hate the and thy offerynge. Therfore fyrste reconcile thy brother and then come and offer vp thy gyfte. By reconcilyng of thy brother is meant to make hym Reconcile. at one, whan thou haste brought hym out of charitie, or hast seperated him out of Christes flocke and made him the chylde of euerlastyng dampnacion. And this makyng at one, is to bryng him agayne into Christes flocke and to make hym the chylde of saluacion. Furthermore if thou perceyuest thy brother offended and angry with the, though thou hast gyuen hym no cause, yet thou arte bydden here of Christ to go and make him at one, and then come and office vp thy gyfte. After thys maner thou must offre thy gyfte to the aultare and wyth a good mynde and glad herte and not grudgyngly. For els all is nought that thou doest. For where the spirite of God is, there is lybertie. So that we must do al thynges that God commaundeth vs to do, frely with a good mynde and a louyng herte. Christe sayeth, yf thou offerest thy gyfte. Here therfore thou muste consyder fyrste and knowe whether it be thyne or no, for yf it be not thyne, brynge none. Surely as longe as thou gettest thy goodes with true laboure and with no deceyte, nor breakyng Gods commaundementes, and vf the poore man hathe no nede of thy goodes, so longe it is thyne owne and thou mayest offre it. But if thou kepest it away from the poore man whan he nedeth it, or gettest it by any false meanes deceyuyng the people, than it is not thyne, but thou arte a thefe and doest steale it. fore then offre none, but restore it agayne, for if thou offerest it, it is in vayne, and God abhorreth bothe the and thyne offering. But as touching thy tythes and suche offeringes Tythes as the lawe compelleth the to paye vnto thy curate, surely thou ought to be paydetruly.

arte bounde faythfully and truly to pay them. Thou mayest : not take from the prestes dutie, and gyue it to the poore, for then thou arte a thefe and thou robbest Peter to paye Paule. Gyue therfore to euery one that whyche is hys. Gyue to thy: kynge hys ductye, to thy poore and nedye brother that whych charitie wylleth the to gyue, and paye thy curate hys duetye, yea, though he be neuer so naughty of lyuynge, thoughe he be viciouse, proude, ambiciouse, and though he lyue neuer so gloriously and voluptuously. Peraduenture thou wylt saye: Why shall I paye my tythes and offeringes to such a curatent to maynteyne hys vngracious lyuvnge? Yea forsoth. Why? For the church hath so decreed and the lawes hathe orderned: and commaunded. Therfore paye him his ductye wyth a good wyl, and no doute thou art discharged towardes God. But he for receyuynge and spendynge it on that maner is a stronge thefe and shalbe hanged in hell for it, yf he make not amendes. In dede yf thou gyuest to suche a curate more then hys dutye, then thou mayest be a maynteyner of his euyll lyuinge and naughtynes. But yf he be a good curate doynge hys duetye, preachyng to hys paryshners the worde of God, gyuing them exemple of good lyuynge and teachyng them Christes rule, that they may knowe it and folow it: forsoth to such one thou canst not gyue to muche. Why? For thou shalte be sure to haue it agains whan so euer thou shalt have nede of it. For such a charitable man woll surely not se the poore man wante. Thus, my frendes, I haue declared vnto you the true ryghtuousnes that Christ requyreth of vs. Ye be here taught to mortifye the affections of the harte. Yf ye do thys, ye shall shewe youre selues to be in dede ryght and perfyte christen people, the chyldren of saluacion and the enheritours of the kyngdome of God. To whom be honoure and glory. Amen.

The Epistle on the .vij. sonday after Trinitie.

The .vj. chapter to the Romaynes.

Thargument.

\*\* An exhortacion to good workes.

BRETHREN, I wyll speake grosly, because of the

infirmitie of youre fleshe. As ye haue gyuen your membres seruauntes to vnclennes and to iniquitie (from one iniquitie to another) euen so nowe gyue ouer your membres seruauntes vnto ryghteousnes, that ye may be sanctified. For when ye were the seruauntes of synne, ye were not vnder ryghteousnes. What frute had ye than in those thynges wherof ye are nowe ashamed? For thende of those thynges is But nowe are ye deliuered from synne and made the seruauntes of God, and have your frute to be sanctified, and thende euerlastyng lyfe. For the wages of synne is deathe, but eternall lyfe is the gyfte of God, thoroughe Jesus Christe our Lorde.

IN this lesson (good christen people) thapostle S. Paule exhorteth the Romaynes, and in them vs al, that nowe syth by the benefyte of Christes redempcion we be made fre from the condempnacyon of synne and be justified and reconciled to God the father of heaven by the mediacion of Christes bloude whych was shed on the aultare of the crosse for our transgressions and offences: we woll gyue our selucs to good and vertuouse lyuyng. For albeit, sayeth S. Paule, ye be enfraunchysed and made fre from synne, and as who shulde save, manumissed as bondemen be wonte: yet ye be not so vtterly fre, but ye be styl in bondage and seruitude to ryghtuousnes, that is to save, to good lyuyng and honest conucrsaevon. So ye be free and not free, free from synne, but bonde to ryghteousnes and good lyuyng. I speake grossely and after an humane fashyon, sayeth Paule, to call you the bondeinen Humanum. and seruauntes of ryghteousnes. But to thys impropre and homely maner of speakyng I am dryuen bycause of the weaknes of your fleshe. I am, I saye, fayne to apply and frame my wordes according to your capacitie and understanding. I knowe ryght wel the infirmitic and the weaknes of your fleshe, which as yet is not come to the perfection, no nor can not come to the ful perfection so long as ye be in thys mortall and frayle lyfe. Yea, our sauiour Christe hymselfe a lytle before hys departure out of thys worlde, complayned of the infirmitie of the fleshe. Wherfore, my frendes, lyke as before 3 F

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ye receyued the Gospell of Christ, ye haue frely and voluntarely given and exhibited your membres as slaves and bonde to serue al naughtynes, all vnclennes and wyckednes, and that from one wyckednes to an other euery one worse then other. So now, where as ye be vnder grace, and become christen persons and haue receyued Christes Gospell, I exhorte you that ye woll another whyle serue ryghtuousnes, that is to saye, that wyth all your myght and force, ye woll study and applye your selues to vertue, honest conversation and good lyuyng. If ye do this, vndoubtedly ye shalbe sanctifyed and made holy in Gods syght, whyle through the worke and operacion of the Holy Goost newe motions be created in you, whyche after a certaine maner shal answere to the lawe and satisfy the same though in great infirmitie and weakenes, makyng you with your hert to loue God euen of a good conscience and faythe vnfeyned. For so long as ye were in your former state, and knewe not Christe, but lyued in ydolatry and blyndnes of hert seruyng synne: ye were as fremen to ryghtuousnes, that is to saye, ye serued her not, ye hadde no iustice no ryghtuousnes in you, ye were not vnder her power and dominion. I praye you then, my frendes, what profyte, frute, and commoditie toke ye at that tyme of your loose and fre lyuyng, I meane of your synne whyche ye commonly then haunted, whereof nowc that ye be in the state of grace and have received the tytle and also the religion of christen persones, ye be ashamed of. And why be ye ashamed? Truly bycause ye perceive that the ende of suche loose and vnruly lyuvng is death, and what death? death euerlastyng, eternall dampnacion in the fyre of hel, where is continual wepyng and gnashyng of teeth. But nowe, good people, seyng ye be infraunchysed and delyuered from the bondage and consequently from the condempnacyon of synne, and are become the seruauntes of God, ye have your frute into sanctificacion, that is to saye, thys frute, thys commiditie, thys auauntage ye haue therby, that ye be now sanctified and made holy and iuste persons in Goddes syght, and your ende shalbe euerlastynge lyfe. For truely so longe as ye were seruauntes to synne, ye coulde loke for none other rewarde, for none other

Deth is the stypende or wages, then death. Death, I save, is the vnwages of doubted stypende of synne and of beastly lyuyng. But consynne.

trary wyse, yf ye woll be followers of ryghtuousnes, and force your selues to serue God, vtterly renouncynge the stynkynge seruyce of synne, ye shall surely have a farre contrary rewarde, that is to wyt, euerlastynge lyfe, which (as wryteth saint Austine) is a certayne rewarde of good workes, albeit Aug. in the Apostle calleth it not so here, but he calleth it the grace Enchirication. or gyfte of God. Therfore herken what saynt Austine sayeth further: A stypende or wages due for the worke of a The wordes souldioure is payde and not gyuen, and therfore the apostle tine. sayeth: the stypende of synne is death, to shewe that death is not vndeseruedlye put but due to synne. But grace yf it be not frely is no grace. Ye muste therfore vnderstande that euen the selfe good merytes of man be the rewardes of God vnto whych whan eternall lyfe is yelded, that is rendred but grace for grace. These be saynte Austines wordes. Wherfore, good people, let vs not thynke that we be fre from good workes by the bloud of Christ, but rather cleane contrary that we be nowe bounde to good workes, according to saynt Pauls doctrine here whych affirmeth that if we serue synne, we shal be sure to have the wages of synne cuen euerlasting death. But yf we lyue vertuously and justly and serue God, we shalbe sure to haue euerlastyng lyfe not as a rewarde of dutye but as a gyfte and grace of God, through Jesus Christ our Lorde. To whome be all glorye. Amen.

The gospell on the .vij. sondaye after Trinitie.

The .viij. chapter of Marke.

Thargument.

The myracle of the .vij. loues.

WHAN there was a verye greate companye, and had nothynge to eate, Jesus called hys disciples to hym, and sayde vnto them: I have compassion on the people, bycause they have nowe bene with me thre dayes, and have nothynge to eat, and if I sende them awaye fastyng to theyr owne houses, they shall faynte by the waye. For disciples of them came from farre. And his disciples answered hym: where shulde a man have breade here in the wildernesse to satisfye these?

And he asked them: how many looues haue ye? They sayd: seuen. And he commaunded the people to sytte downe on the grounde. And he toke the seuen looues. and whan he had gyuen thankes, he brake, and gaue to his disciples, to set before them. And they dyd set them before the people. And they had a few smal fyshes. And whan he had blessed, he commaunded them also to be set before them. And they dyd eate and were suffysed. And they toke vp of the broken meate that was lefte seuen baskettes full. And they that dyd eate were aboute foure thousande. And he sente them awaye.

IN thys gospel, good christen people, ye shal note, that they whyche fyrst and formest do seke for the kyngdome of God and the ryghtuousnes of the same, can in no wyse peryshe and dye for honger, but that the grace of God doth preuente them in al thynges, as we se in thys hystorye howe tenderly and buselye our Sauiour Christ prouideth for the peoples bodely sustenaunce, euen before they aske it, sayng: I have compassion over the people for asmuch as they have bene now wyth me thre dayes and haue nothyng to eate. Thys then is Christes order of fedynge, fyrste to repast the soule wyth hys worde, and then to releue the bodye. But the worldly care is contrarye, accordynge to a Poetes savenge: Horatius in O ciues ciues, querenda pecunia primum est, virtus post num-That is to saye: O citizens citizens, fyrst seke for

Epist.

money, and after money for vertue. But Christ sayth: Fyrst seke for the kyngdome of God and al these thynges shal be An exemple cast vnto you. Secondely, here is described vnto vs an of infidelite exemple of infidelitie in thapostles and vnder them in all suche as woll do as they dyd here, whyche leauynge Gods worde and forgettynge al the myracles whyche Christ had done before, by whyche they ought well to have gathered that Christ myght haue fedde thys multitude wythout any vytayll at all, be deceyued by the iudgement of reason whyche onely loketh vpon the thyng present, and thynkcth thynges only to follow of sure occasions only. Surely whyle reason judgeth thus, it judgeth wel before the worlde in civile

thinges. But before Christ and in his presence to cal reason into judgement, and therupon to despayre of Christes power, is certavnly a poynte of infidelitie, namely, sythe before God there is nothing impossible. And here furthermore we have Mat. xix. an exemple in Christ of greate gentlenes and pacience, whiche rejecteth not the vnfaythfull disciples. Thyrdly, here is pre- The time scribed vnto vs the tyme whan Christ is wont moste of all to of Gods helpe, whyche is euen then when no occasion is presente, but whan reason vtterly despayreth of her argumentes or coniectures. So Christe in this history suffereth hys Apostles a lytle whyle to delude themselues wyth the argumentes of theyr owne reason, that he myght bryng them to the vtter denvall of themselues and also that they myght learne to flee to the almoghtines of God, wherby he is able to helpe euen there where no occasion of helpyng is offred. We be neuertheles here taught and admonyshed, not to despyse such occasions of temporal lyuyng as be offered vnto vs. Christ of his almyghtines myght haue made bread of stones, or myght haue caused foode to haue rayned downe from heauen, or if he had wolde, he myght haue fedde the people onely with the vertue of his worde. But Christ doth none of all these, but taketh the breade and the fewe fyshes whyche by occasion was ministred vnto hym, and by hys blessynge of breade, maketh breade: and of fyshe, fyshe. Fynally we be here instructed and taught, that bodely foode and sustenaunce with all other necessaries of our lyfe commeth vnto vs by the only prouidence and blessyng of God, yea euen then whan we thynke least of it. Wherfore, good people, according to the lesson of this gospel, let vs fyrst seke for our soule health and foode, as we se the people dyd here, and doubt we nothyng, but God wyll prouyde well ynough for our bodely foode. Let vs not do as the Romane citizens dyd which fyrst sought for money and then for vertue, but let vs fyrst seke for vertue and for the kyngdome of God, and then wythout muche sekynge the rest shalbe aboundauntly gyuen vs. Let vs not trust to much to our owne carnall reason as the apostles dyd here, but let vs thynke nothynge impossible to God, yea let vs be full assured that he woll healpe whan he seeth beste hys tyme, being throughly persuaded that all thynges come by the large blessyng of God. To whom be all glory. Amen.

The Epistle on the .viij. sonday after Trinitie.

The .viij. chapter to the Romaynes.

Thargument.

Of the mortification of the fleshe.

BRETHREN, we are detters, not to the fleshe to lyue after the fleshe. For yf ye lyue after the fleshe, ye shall dye. But yf ye (thorowe the spirite) do kylle the dedes of the body, ye shall lyue. For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receyued the spirite of bondage to feare any moare, but ye haue receyued the spirite of adoption, wherby we crye: Abba, father. The same spirite certifieth our spirite that we are the sonnes of God. Yf we be sonnes then are we also heyres: the heyres I meane of God and ioynte heyres with Christ: yf so be that we suffre wyth hym, that we maye be also glorified together wyth hym.

We ought to mortify our lustes.

FYRST in thys Epistle we be taught, good christen people, that after we be ones grafted by the sacramente of baptismeinto the holy communion of christen persons and therupon through the intercession and merytes of Christes most holy bloude shed for vs be justyfyed and reconcyled to the father of heauen: we ought nowe not to lyue according to the lusteof the fleshe, but vtterly to mortifie the dedes of the same, and to do the workes of the spirite, that is to save, not fleshly. workes but spirituall workes, honest, vertuouse, and charitable workes, the stypende and reward wherof is euerlastyng lyfe, wheras the rewarde of them that do otherwyse and that lyue after the fleshe is death without ende. And here the Apostle-Paule setteth before our eyes aswell the promyses as the thretnynges and terrours, wherwith he frayeth vs away from carnal workes, and exhorteth vs to the mortyfycacyon of the fleshe and vnto ghostly workes whiche be semynge for christen men to vse. To the carnall workes he yeldeth for rewarddeath, and consequently eternal damnacyon. To spiritually

and good workes in place of rewarde he ascrybeth lyfe. wherein the godly persons do here in this worlde lyue holyly, and after thys worlde shall enione eternall lyfe. Secondly, we be here taught by S. Paule that if we be right christians. I meane, if we lyue not after the fleshe, but after the spirite and christianly, we be sure to be the sonnes and chyldren of God. And on the contrary syde yf we lyue otherwyse, we he vindoubtedly the chyldren of Satan. And forasmuch as Two spithere be two sortes of spirites, the spirite of feare or bondage. rites. and the spirite of adopcyon, whereof the fyrste pertayneth to wycked persons, and the other pertayneth to the good and godly persons: therfore ye shal vnderstande that they which have the spirite of bondage do all that they do coactly and not of a fire hert, these be the children of the law or letter, and be mere hypocrytes. But they whyche do good workes euen of a fre hert and not as compelled by feare of the lawe but euen of loue, these be the ryght chyldren of God, these he the true christians, these have the harte and the grace in all their necessities to crye to God their father and to call hym Abba father, and to aske of him wyth certayne and sure favth al that they want whyche is necessarye for them to haue. These haue peace of conscience, whereby they beynge iustyfyed and led of the spirite of God, be throughly persuaded in their conscience, that by the merites of Christ they haue God their mercyfull Lorde and father, whiche wyl bothe helpe them and heare them in theyr nede. Of this peace speaketh S. Paule in the .v. chapter of the Romaynes, saving: Nowe then that we be instyfyed by faythe, we have peace towardes God by our Lord Jesu Christ. But of the scruile feare wherwith al hypocrites and no true christians be indowed, saynt Jhon writeth in this wise: Feare is not in i. Io. iiij. loue, but perfecte loue casteth forthe feare, bycause feare hath Thyrdly, we be here taughte what is the moste The office propre office of the Holy Ghost, that is to say, to certyfye vs Goost. of our enheritaunce whiche we receyue in Christ Jesu. Wyth thys confyrmacion of the Holy Ghoste were all sayntes and holy men sealed euen as many as constantly stode and persisted in the confession of Christe and whiche at this daye do persyst. And for thys cause doth the Apostle oftentymes wyshe and desyre to suche as he wrote, the strengthnyng of

Eph. iij. the Holy Ghost, as to the Ephesians, where he sayeth: For thys thynge do I bowe my knees that ye maye be strengthened by hys holy spirite. And of thys office or propertie whych the Holy Goost hath, he is oftentymes called the ernest, the pledge, the gage, the seale, or certificate. Fynally ij. Cor. i. Éphe. i. we be here instructed, that albeit we surely knowe we be the heyres of God and felowe heyres with Christ, yet neuertheles The way of it behoueth vs to be glorifyed by tamynge and mortifyenge of glorifyenge oure lustes, by pacient sufferynge of tribulation and displeasures, as the apostle sayeth here: Heyres wyth Christe yf so be we suffre wyth hym that we may also be glorifyed wyth hym. Wherfore, my frendes, yf we couet to be of the saued nombre, let vs. accordynge to S. Paules exhortacion, kyll the lustes of oure fleshe, to thyntent we maye lyue and walke spiritually. Then in all oure nedes we shall as louynge chyldren be bolde to call to oure moost tender and kynde father for succoure. Then shall we be certifyed by the Holy Goost, that we be the sonnes and heyres of God, and ioynt heyres wyth Christ, wyth whome, yf we suffre wyth hym, we shall also be glorifyed. To whome be honoure and glorye per infinita secula. Amen.

The Gospel on the .viij. sonday after Trinitie.

The .vij. chapter of Matheu.

## Thargument.

N Signes wherby to discerne false teachers.

JESUS sayde vnto hys dysciples: Beware of falso prophetes, whyche come to you in shepes clothynge, but inwardely they are rauenynge wolues. Ye shall knowe them by theyr frutes. Do men gather grapes of thornes? or fygges of thystles? Euen so euery good tre bringeth forth good frutes. But a corrupte tre bryngeth forth euell frutes. A good tre can not brynge forthe bad frute: neyther can a bad tre brynge forthe good frutes. Euery tre that bryngeth not forth good frute is hewen downe, and cast into the fyre. Wherfore by theyr frutes ye shall knowe them. Not

euery one that sayeth vnto me, Lorde, Lorde, shall entre into the kyngdome of heauen: but he that doth the wyll of my father, whych is in heauen, he shal entre into the kingdom of heauen.

FORASMOCHE as (good christen people) it is harde to know false teachers and theyr doctrine, therfore our Saujour Christ thought it not ynough to byd vs beware of them, but he addeth also certayne tokens and sygnes wherby we maye easely discerne and knowe them. They come (sayeth Christe) vnto you in shepes clothynge, but inwardlye they are rauenynge wolues. They come vncalled, vnappoynted, vnsent of God, nave sent rather of the deucll to sowe abrode the wycked learnynge and doctrine eyther of some vugodly byshops of Rome, or of the cursed Anabaptistes, or of the sacramentaries, or brefly to conclude of some other wycked and detestable heretikes. The Lorde of heauen kepe vs and preserue vs all from theyr infections. They come, I saye, vnsent for, accordvinge to the sayenge of the prophete Hieromye: Currebant et Ier. xxiij. ego non misi eos. They ranne and I sente them not, sayeth the Lorde. In outwarde apparaunce they do seme moost holy men and of great simplicitie. But surely according to the common prouerbe, they be foxes or rather wolues cladde in lambes skynnes. They be lyke paynted and gaye sepulchres, whiche be fayre wythout and full of all stynche and caren wythin. They come in shepes clothyng. What beaste is more simple, more harmeles, yea more profytable also to the common wealth then the shepe? But what be these false teachers inwardly? Inwardly, sayeth Christ, they be rauen-Ioh. x. ouse wolues. The wolues propertic is to rauen, to rente, to spoyle, to deuour the shepe. But nowe howe shal we kepe vs and beware of these woluyshe preachers? By theyr frutes, sayeth Christe, ye shall knowe them, as who shulde saye: Yf they be good men in dede and ryght teachers and no hypocrites, I meane no counterfeyte nor deceiuable preachers, they must nedes bryng forthe good and godly workes, euen such workes as God commaundeth them to do, and not workes of theyr owne deuysynge and fantasyeng, but such as God alloweth, and whych procede of a fayth vnfayned. And not only they woll do them but also teache the same to other,

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euen as Christ and hys Apostles wold haue them taught and as they themselues taught them, not that by them we shuld iustyfie our selues as the proud and gloriouse pharisce dyd Luke .18. that Christe speaketh of in the .xviij. chapter of Luke, but that we shulde, according to the exemple of the lowly publicane, confesse our selucs synners, and desyre Gods mercy. The good and ryghte preacher wol teache the people vnfaynedly to truste and repose themselues in Christ, to stycke to the merites of his passion, and vtterly to renounce theyr owne ryghteousnes and merytes in Gods syght. He woll teache them neuertheles to mortifie theyr carnal affections and to do good workes euen of a free harte, or els that accordynge to Paules rule they declare themselues not to be the chyldren of Ro. viij. God. For yf, sayeth Paule, ye lyue after the fleshe, ye shall But if ye mortify the dedes of the body through the spirite, ye shal lyue. But agayne he wol teache them not to clayme heauen as of duety for theyr workes sake, but rather Rom. vi. for the promyse sake. For thoughe deathe be the wages of synne, yet eternall lyfe is no wages but (as Paule calleth it) the gyfte of God, throughe Jesus Christe our Lorde. he wol teache them whan they have done altogether, yet to confesse and saye that they be unprofitable seruauntes. These, I saye, be the frutes of good teachers, these be the grapes, these be the fygges that come of the good trees. They that teache or lyue otherwyse be naughty and corrupte trees, and theyr frutes that they brynge forthe be thornes and thystles. And I passe not thoughe dynerse false teachers have dyed moste constantly and paciently in theyr erronious opinions, as many papistes, and also anabaptistes and sacramentaries haue done in our tyme, and as it is redde that certayne heretiques named Donatistes dyd in olde tyme. Whose errour S. Augustine confutyng wryteth, that in a christian man the Austine. suffrynge of deathe is not to be considered, but the cause of sufferyng, that is to wyt, whether hys doctrine be such that

he ought to suffre death for, by the commaundement of God. Seconde, we be here taught that wycked and euel doctrine can not endure, but as an euell tree whyche beareth no good frute is hewen downe and caste into the fyre, euen so it is with euel doctrine and wyth the teachers therof. Let men buylde vpon the foundacion of Christ what they woll, surely

if theyr buyldynge be stubble or have, that is to saye, yf it i. Cor. iij. be no sounde and sure doctryne, the fyre at lengthe woll brenne it vp. But yf the buyldynge be golde, syluer, or preciouse stones, it shall stande agaynste all tempestes. As we se at thys daye howe the papisticall doctrine at the touche stone of Gods worde appeareth in the lykenes what it is, and how it begynneth to vanyshe away eueriwhere, where the gospel is preached. But the pure worde of God abydeth for euer. Fynally Christ doth teach vs here, that these gloriouse and holy hypocrites whych in outwarde apparaunce and in name appeare christians speaking alwayes of God, but doyng nothing that God byddeth them do, shall not entre into the kyngedome of heauen. But they shall come thyther, whyche haue Christ and the gospell, not in theyr mouthes onely, but in theyr hartes also, which do the wyll of Christ and lyue as the gospell teacheth them. These shall enheryte the kyngdome of heaven, where they shall lyue eternally in all ioye wyth the Father, Sonne, and Holy Goost. To whom be glory. Amen.

The Epistle on the .i.v. sonday after Trinitic.

The .i. Epistle to the Corin. the .x. chapter.

# Thargument.

## Gods vengeaunce vpon euell lyuers and ydolaters is here set forthe in exemples vnto vs.

BRETHREN, we shulde not lust after euel thynges as our fathers lusted. Neyther yet ye shulde be ydolaters, as were some of them, accordynge as it is wrytten: The people sat downe to eate and dryncke, and rose vp Exo. 32. to playe. Neyther let vs be defyled with fornicacion, as some of them were defyled wyth fornicacion, and fell Nu. xiijin one daye .xxiij. thousande. Neyther let vs tempte Christe, as some of them tempted, and were destroyed of serpentes. Neyther murmure ye, as some of them murmured and were destroyed of the destroyer. Al these thinges happened vnto them for exemples: but

are written to put vs in remembraunce, whome the endes of the worlde are come vpon. Wherfore let hym that thynketh he standeth, take hede, least he fall. There hath none other temptacion taken you, but suche as followeth the nature of man. But God is faythfull which shall not suffre you to be tempted aboue your strength: but shal in the myddes of the temptacyon make a waye that ye maye be able to beare it.

THIS lesson, my frendes, of the holy apostle saint Paule conteyneth certayne notable exemples of Gods vengeaunce and punishment which he toke vpon the vnfaythfull fathers of olde tyme, whyche whereas God had moste plentyfully heaped vpon them hys innumerable benefites and graces: yet they euer abode vnfaythfull and wolde not in any wyse chaunge nor amende theyr naughty and beastly lyuyng. And therfore they suffered horrible punyshementes aswell for theyr mysbeleue as for theyr euell and detestable lyuyng. All whiche thynges (as sayeth the apostle) chaunced vnto vs in fygure, that is to wyt, that we shulde thereby learne to feare God, to beleue in God, to amende our lyfe, to geue our selues to good workes, and not (bearyng our self bold vpon vayne and vdle faythe) to force not howe we lyue as many swete brethren and new gospellers, or rather false brethren and false gospellers, at thys daye do, whych thynke they offende not what socuer they do, but that they have full remission of theyr synnes even in the myddes of theyr abhominable lvuynge, bycause they persuade themselues to be chosen and sanctifyed before the begynnynge of the worlde. O Lorde, what a deuelish and damnable persuasion is this! What spirite of erroure, what deuel occupieth and vexeth these men thus to thynke? And yet they woll be counted great clerkes and alledge nothyng but scripture for them, they be full of saynte Paule. But they belye saynt Paule and they falsefve scripture. For saynt Paule misreported, is not S. Paule. Nor scripture that is wrested is not scripture. Let these persons then beware the soden vengeaunce of God whych hangeth ouer theyr heade. For yf God spared not the Israelites vpon whome he had heaped so many benefytes

False gospellers.

and whiche were hys chosen and peculiare people, surely he wyl not spare vs, neither shal our baptisme, our hearyng of Gods worde, nor his grace that we have received any thing helpe vs, onles we constantly continue and abyde in oure religion and chaunge our lyfe into better. So then we be here monished, that those alonly be saued and do entre into the lande of promyse, whych stand fast to the ende, as Christe sayeth in an other place: He that continueth to the ende, shalbe saued. These exemples then of the fathers be warnynges and fygures vnto vs, that we shulde not lust after euel thynges as they lusted, as that we shulde not be ydolaters, that is to save, that we shulde not gyue to creatures suche honour as is due only to God the creator and maker of al thinges, as the Israelites gaue to theyr golden calfe, and as the byshop of Rome do clayme at thys daye to haue, whiche woll haue emperours, kynges, and prynces, to fall downe prostrate on the grounde and to worshyp hym, euen as the deuell Mat. iiij. wold haue had Christ to do to hym. Wherfore in so doynge he resembleth the deuell and is no better then an Antichrist. forasmuch as such honour is due only to God. As Christ there declareth alledgyng scrypture for him. Furthermore that we shuld not commyt fornicacion, as they dyd, as the livstory of Phinees telleth, for whyche defylyng of themselues Nu. xxv. there fell in one daye .xxiij. thousande. Also that we shulde not tempte Christe, that is, that we shulde do nothynge contrary to faythe and despyse suche meanes and remedyes as God hathe appointed for vs to vse in all thynges, as the Israelites dyd, and therefore were destroyed of serpentes, as it is red in the .xxj. chapter of Numeri. Finally that we shulde not grudge and murmoure agaynst God of an ambiciouse mynde, sekyng sediciously and contenciously another callyng then God hathe appointed vs vnto, as Chore, Dathan, and Abyron dyd, and were destroyed of the destroyer. All these thynges, I say, befell, to be exemples, presidentes and fugures, to admonvsh vs, howe God taketh vengeaunce vpon such dissolute and careles livers, and to put vs in remembraunce which be now in the latter dayes of the world. Wherfore, my frendes, he that thynketh that he stande, that stare. is to wyt, that he ryghtly perceiveth and vnderstandeth all thynges and walketh now surely in the knowledge of God,

so that he despyseth all other in comparison of hymselfe and iudgeth euery man at his pleasure, let hym take hede lest by reason of hys surenes and pryde he fall agayne from grace, from vnderstandynge and from the knowledge of Gods worde. Nowe albeit many temptacions have assaulted vs, and that we haue therby also gone astraye, yet we ought to comforte and lyfte vp our selues wyth thys ryght comfortable sentence of S. Paule, that the temptacion whych hath taken vs is humane, and suche as commonly chaunceth to men. But God is faythfull and iust of the promyse whiche he maketh to such as feare and stand in awe of him. For surely he woll not suffre vs to be tempted ouer that we be able to beare, according to If the peticion in our pater noster: Let vs not be led into temptacion. For doubteles God tempteth no man to euell, but every man is tempted of his owne concupiscence and fleshe when God permytteth it so to be. But God shal in the myddes of the temptacion (if with earnest prayer ye woll desyre him) make a wave that ye shalbe able to beare it. Let vs then (good people) yf we be true christen persons and do answere to our name, stande in awe euer of God, not tempte hym, not prouoke hym to angre and vengeaunce, but mekely and louyngly worke and walke as he hath commaunded vs to walke. So shall we have eternal blesse with God. To whom be all glorye, prayse, and imperie for euer and ener. Amen.

The gospell on the .ix. sondaye after Trinitie.

The .xvi. chapter of Luke.

#### Thargument.

Of the rych man and of his stewarde.

JESUS put forthe a similitude vnto hys disciples, sayenge: There was a certayne ryche man whyche had a stewarde and the same was accused vnto hym that he had wasted hys goodes. And he called hym, and sayde vnto hym: Howe is it, that I heare this of the? Gyue accomptes of thy stewardshype: for thou mayest be no longer stewarde. The stewarde sayde wythin

hymselfe: what shal I do? for my maister taketh from me the stewardshyp. I can not dygge, and to begge I am ashamed. I wotte what to do, that when I am put out of the stewardshyp they maye receyue me into theyr houses. So whan he hadde called al hys maysters detters together, he sayde vnto the fyrste: howe moche oweste thou vnto my mayster? And he sayde: an hundred tonnes of oyle. And he sayd vnto hym: take thy byl and sytte downe quyckly, and Than sayde he to an other: howe wryte fyftye. moche oweste thou? And he sayde: an hundrede quarters of wheate. He said vnto him: Take thy byl, and write foure score. And the Lorde commended the vniuste stewarde, because he had done wysely. the chyldren of thys world are in their nacion wyser then the children of lyght. And I save vnto you, make you frendes of the vnryghteouse mammon, that when ye shall have neade, they may receyue you into cuerlastyng habitacions.

GOOD people, bycause these wordes before rehersed are so spoken in parable, and are so wrapped in wrynkels that vet they seme to haue a face of a thynge done in dede and lyke an history, I thynke it muche profytable to tary somwhat in them. And thoughe we may fynde in our hartes to beleue all that is here spoken to be true, yet I doubte whether we mave abyde that these wordes of Christe shulde perteyne to vs, and admonyshe vs of our ducty, whych lyue after suche sorte, as thoughe Christe whan he spake any thynge regarded not the tyme that came after hym, neyther prouyded for vs, or any matters of ours, as some of the philosophers thought, These be which sayd, that God walketh vp and downe in heauen, and Epicurians. thynketh neuer a deale of our doynges. But erre not you so, sticke not you to such imaginacions. For if ye inwardly beholde these wordes, if ye diligently rolle them in your myndes, and after vnwynde them, ye shal se our tyme much touched in these mysteries. Ye shal perceyue that God, by this exemple, shaketh vs by the noses, and pulleth

The para- vs by the eares. Ye shall perceyue very playne, that God Christ per setteth before oure eyes in thys similitude, what we ought teine to vs. moste to flee and what we ought sonest to folowe. For Luke sayeth, the Lorde spake these wordes to hys disciples. Wherfore let it be out of doubte, that he spake them to vs, whyche euen as we woll be counted Christes disciples, so we be, yf we be good stewardes and do our duty. He sayd these thinges partly to vs, and he spake them partely of hymselfe. For he is that ryche man whiche not onely had but hathe and shall have euermore, I say not one but many and sundry stewardes euen to thende of the world. He is man, sevng he is God and man. He is ryche, not only in mercy, but in all kynde of rychesse. For it is he, that gyueth vs all thynges aboundantly. It is he, of whose hande we receyued, both our lyues, and other thynges necessary for the conscruacion therof. What man hath any thynge, I praye you, but he hathe receyued it of his plentifulnes? To be shorte, it is he, that not only gyueth vnto vs in most large maner hys gracyouse blessynge, but also openeth hys hande and fylleth al beastes with the same. Neyther can his treasure be spente, howe muche so eucr he lashe out, howe muche so euer we take of hym, hys treasure taryeth styll, eucr taken, neuer spente. He is also the good man of the house. The church and congregacion is hys housholde whych ought with all diligence to be fedde not only with bodely meates but also with his worde and hys sacramentes. These be hys goodes moost preciouse, the bestowynge and mynistracyon herof, he wolde byshops and curates shulde haue. Whyche thyng saynt Paule affirmeth, sayeng: Let men esteme vs as the mynisters of Christ and stewardes of Gods mysteries. But I praye you what is to be loked for in a stewarde? Thys surely, that he be founde faythfull, and that he truely laye out the goodes of his lord, that he gyue meate in tyme, giue it, I say, and not sel it: meate, I say, and not poyson. Fynally, let hym not slacke and differre the doynge of hys office, but let hym do his dutie when tyme is, and when nede requyreth it. This is also to be loked for, that he be suche one as God hath called and put in office, and not one that commeth vncalled, vnsent for, not one that of hymselfe preasumeth to take honour vpon hym, he must, I say, be a steward of dutie and

not a steward at lybertie. What is to be loked for? Surely. vf all thys that I save be requyred in a good minister, it is much lyghter to wysh them all in euery one, than to fynde one any where that hath them al. Who is a true and fayth- A faythfull full steward? He is true, he is faythfull, that coyneth no new stewarde. money, but taketh it redy coyned of the good man of the house, and neither chaungeth it, nor clyppeth it, after it is taken to him to spende, but spendeth even the selfe same that he had of hys lorde, and spendeth it as hys lordes commaundement is, neyther to his owne auauntage vtterynge it, Ma. xxv. nor as the leude seruaunt dyd, hydyng it in the grounde. Now yf a faythful steward ought to do as I have sayd, I prave you ponder this wel, whether in christendome al haue bene hytherto faythful stewardes or no. I pray you was there not some that despysyng the money of the Lorde, as copre and not curraunt, evther covned new themselues or els vttered abrode that was newly covned of other, som tyme evther counterfaiting the worde of God, or els mynglyng it (as tauerners do, which brewe and otter the cuell and good E) both in a potte) sometyme in the stede of goddes worde, blowynge oute the dreames of men: whyle they preached to the people, the redempcion that commeth by Christes death to serue only them that dved before his commyng that were in the tyme of the olde testament, and that nowe redempcion and forgyuenes of synnes purchased by money, and deuysed of men, is of valure and strength, and not redempcion purchased by Christe. Be these the favthful stewardes of Gods misteries, or rather fals destroyers of them whom God neuer put in office, but rather the deuel set them ouer a miserable familie, ouer an house miserably ordered and entreated? Happy were christendome, if such preached seldome. And vet it is a wonder to se these, in theyr generacion, to be much more prudent and politike, than the faythefull ministers are in theyr generacion, whyle they go aboute more prudently to stablyshe mennes dreames, than they do to holde vp Gods Thus it cometh to passe that workes commaundementes. which bryng gaynes, wylworkes, mennes fansies be set vp, and christian workes, necessary workes, fruteful workes, be troden vnder foote. Thus the eucll is muche better set out by eucl men, than is the good by good men, because the eucl be TAVERNER. 3 u

wyser than the good in theyr generacyon. These be the false stewardes, whome all good and faythfull men euery daye accuse vnto the ryche mayster of the household, not without great heuynes, that they waste hys goodes, whom he also one daye woll call to hym and saye vnto them, as he dyd to hys steward whan he sayd, what is this that I heare of the? Here God partly wondereth at oure vnkyndnes and falshode, partly chydeth vs for them, and beyng bothe full of wonder and ready to chyde, asketh vs: What is thys that I heare of you? As thoughe he shulde saye vnto vs, all good men in all places complayne of you, they accuse your couetise, exactions, your tyrannye. They have desyred in you a long season, and yet desyre diligence and southfastnes. I commaunded you, that with al diligence and laboure ye shulde feade my lytle flocke both bodyly wyth your temporall goodes and rentes whyche be for that purpose delyuered vnto you, and also gostlye wyth my worde. But what do you? Ye busylve fede youre selfes, from daye to daye, wallowynge in delytes and ydlenes. I bad you teach my commaundementes and not your fansyes, and that ye shulde seke my glory and my vauntage: you teach your owne tradicyons, and seke your owne glorye and profyte. You preach very seldome, and whan ye preache, ye do nothing but snappe them that preach truly, asmoch as lieth in you, so that it were moch better suche not to preach at all, than so to preach. Oh, what heare I of you? You that oughte to be my stewardes, what other thynge do you, than applye all your studye to brynge my lytle ones to enuye, shame, rebuke, yea, more then thys, ye pull them into perylles, into prysons, and as moch as in you lyeth, to cruel deathes. To be shorte, I wolde that my people shulde heare my doctrine, and at convenient times read it also as many as wolde: your care is not, that all men maye heare it, but all your care is, that none shulde reade it, bycause ye be afrayed that they by the readynge shulde vnderstand it: and vnderstanding, learne to rebuke your nigardnes, vnfeithfulnes, and slouthfulnes. Thys is your generacion, thys is your bestowvnge of my treasure: thys is your wysdome. In this generacion, in this bestowyng, you be most politike, most wytty. These be the thynges that I heare of youre demeanour. I wyshed to heare better reaporte of you. Haue ye thus

deceyued me? or haue ye rather deceyued your selues? Where I had but one house, that is to say, the church, and this so dearly beloued of me that for the loue of her I dyd put my selfe forth to be slayne and to shed my bloude: this churche at my departure, I committed vnto your charge to be fed, to be noryshed, and to be made much of. My plesure was, ye shulde occupye my place: my desyre was, ye shulde haue borne lyke loue to thys church, lyke fatherly affection, as I dyd. I made you my stewardes, yea in matters of moste importaunce. For thus I taught openly: He that shulde heare Luce .x. you, shulde heare me: He that shulde dispice you, shulde despyce me. I gaue you also keys, not earthly keys, but Mat. xvi. heuchly. I lefte my goodes that I have evermore moost highly estemed, that is, my worde and sacramentes, to be dispensed and ministred of you. These benefytes I gaue you: and do ye gyue me these thankes? Can ye fynde in your hartes thus to abuse my goodnes? Haue ye thus deceyued me? No no, ye haue not deceyued me, but your selues. My gyftes and benefytes towarde you shalbe to your greater damnacion. Bycause ve haue despised the gentilnes and clemency of the mayster of the house, ye have ryght well deserved to abyde the rigour and sharpenes of the judge. Come forth than, let vs se accompte of your stewardshyp. An horrible and fearefull sentence: ye maye haue no longer my goodes in your handes. A voyce to wepe at, and to make men tremble. You se, my frendes, you se, to what cuel the eucl stewardes must come to, your laboure is payde for, yf ye can so take hede, that no such sentence be spoken to you. Nave, we must al take hede, lest these threatenynges one dave take place in vs al, aswell vs of the clergye for myspendynge the spirituall treasure, as you of the laytie for myspendvng the temporal treasure, wherof God hath made vs stewardes. Wherfore, good people, at the lest way let vs take exemple and follow the policie of the worldly stewarde that our sauioure Christe here telleth his tale of, to thintent we shulde do the same. This worldly stewarde, whan he sawe he was accused to hys lorde that he had wasted hys goodes, thought thus wyth hymselfe. What shall I do? my lorde wol surely take from me my stewardshyp. Dygge I can not, and to begge I am ashamed. Wel, I wol at lest way

make me freendes of my lordes goodes, that whan I am remoued out of myne office, they maye take me into theyr houses for the kyndnes and good turnes that they shal haue receyued at my handes. So whan he had called together all hys lordes detters, he said to the fyrst: What owest thou to my lord? He answered, an hundred tonnes of oyle. Than the steward to him sayd: Take thy wrytyng and syt downe quyckely, and wryte for an hundred but fyftye. My lorde is very ryche, I woll that by my meanes thou shalt wynne the one halfe. Thys done, he sayd to an other: Howe muche owest thou? He answered, an hundred quarters of wheat. The steward also bad hym syt downe and wryte in hys byll but foure score. For (sayth he) my lord shal not espve twentye taken awaye, but to the, whiche arte a poore man, it may do pleasure. In lyke wyse he dyd with the rest of hys lordes detters. Nowe thys dysceyte and polycye yf thys temporall rych man had espied, he wolde surely haue punished his stewarde. But yet the Lorde Jesus, for an exemple of liberalitie, commended and praysed vnto hys disciples the disceitfull but yet wyse policie of thys stewarde, and to the imitacion and following of him he prouoketh all vs christen men and by the same rebuketh our slouthfulnes, in asmuch as worldly wyse men and suche as serue thys worlde are wyser and more busye in prouidynge for themselues the sustenaunce of the body, then we be whiche ought to forsake the vanities of this world and followe the thinges that be euerlastyng. The chyldren of thys worlde (sayeth he) are wyser than the chyldren of lyght in theyr nacion. frendes, ye shal vnderstand that our sauiour Christ in this sayeng, touched the slouth and sluggishnes of his: he dyd not alowe the fraude and subtyltie of other, neither was he glad that it was in dede as he had sayde, but complayned rather that it shuld be so: as many men speake many thinges, not that they ought to be so, but that they are wont to be so. Naye, this greued Christ, that the chyldren of thys world shulde be of more policic than the chyldren of lyght, which thyng yet was true in Christes tyme, and nowe in our tyme is most true. Who is so blynd but he seeth this clearly, excepte perchaunce there be any that cannot discerne the chyldren of the world from the chyldren of lyght? The

chyldren of the world conceyue and bryng forth more prudently, and thynges conceived and brought forth, they nouryshe and maynteyne with much more policie, then do the chyldren of lyght. Which thyng is as sorowful to be sayde, as it semcth straunge to be hearde. Whan ye here the chyldren of the worlde, you must viderstande the world, as a father. For the world is father of many chyldren, not by fyrste crea-Theworlde. cion and worke, but by imitacion and loue. He is not only a father, but also the sonne of an other father. If ye knowe ones his father, by and by ye shal knowe his children. For he that hath the deuyl to hvs father, muste nedes have dyuelvshe chyldren. Nowe the deuvll is not only taken for father, The deuell. but also for prynce of the world, that is, of worldly folke. It Iho. xij. is all one thyng or not much difference to say chyldren of the worlde, and ehvldren of the deucll, accordinge to that, that Christ sayd to the Jues: Ye are of your father the deuell: Io. viii. where vindoubtedly he spake to children of this worlde. Nowe seyng the deucll is both author and ruler of darknes in which the chyldren of this worlde walke, or rather wander, they hate deadly both the lyght, and also the chyldren of light. And herof it commeth, that the chyldren of light neuer or very seldome do lacke persecucyon in thys worlde, wherunto the chyldren of the worlde, that is, of the deucll do bryng them. No man there is but seeth, that these vse muche more policie in procuring the hurte and damage of the good, than those in defendinge themselues. Therfore gather you the disposicion of the chyldren, by the disposicion of the fathers. You knowe this is a prouerbe much vsed, an cuel Prouerbe. crowe, an euell egge. Than the chyldren of thys world that are knowen to have so eucll a father the worlde, so cuell a grandfather the deucll, can not chose but be eucl. Surely the fyrste heade of theyr auncester was that deceytful serpent the deucl a monster monstrous about all monsters. I can A descripnot holly expresse hym, I wote not what to call hym, but a deuell. certavne thynge al together made of the hatred of God, of mystruste in God, of lyenges, deceites, periuries, discordes, manslaughters, and to save at one worde, a thynge congcled, heaped vp, and made of all kynde of myschefe. But what go I about to discrive particularly the deucls nature, whan no reason, no power of mans mynde, can comprise it? This only

alogy of the deuell.

hurte is the more) have experience, that the deuel is a stinkyng puddel of al vyces, a foule fylthy chanell of all myscheues: and that this worlde, hys issue, euen a chylde mete to haue suche a father, is not muche vnlyke hys father. deuell beyng such one, as can neuer be vnlyke himselfe, lo of enuy his welbeloued lemman begat the worlde, and after left it with discorde at nours. Which worlde after it came to the ful growe had of many concubynes, many sonnes. so plentyfull a father, and had gotten so many chyldren o lady pryde, dame glotony, maystres auarice, lady lechery, and of dame subtyltie, that nowe harde and scante ye maye fynde any corner, any kynde of lyfe, where many of hys chyldren be not. In court, in countrey, in cytie, in village, in col ledge, in cotage, in temporaltic, in clergie, yea, where shall ye not fynd them? Howbeit they that be secular and lav men are not by and by chyldren of the worlde: neither ye be they forthwith the chyldren of lyght, that are called spi ritual and of the clergie. No no, as ye maye fynde among the laytie many chyldren of lyght: so among the clergi-(howe much so euer we chalenge these holy titles vnto vs and thynke them only due to vs: Vos estis lux mundi, pecu lium Christi. &c. Ye are the light of the world, the choses people of Christe, a kyngely presthode, an holy nacion, and such other) ye shal, I saye, amonge vs of the clergie ye fynde many chyldren of the world, bycause in all places the worlde getteth many chyldren. Amonge the laye people the world ceaseth not to brynge to passe that as they be calleworldly, so they are worldly in dede dryuen headlong bl worldly desyres, in so muche that they may ryghte welseme to have taken as well the maners as the name of they father. In the clergye the worlde also hath lerned a ways to make of men spirituall, worldlynges, yea and there also t forme worldly chyldren where wyth greate pretense of holyne: and crafty coloure of religion they vtterly desyre to hyde and cloke the name of the world, as though they were ashamed c

theyr father, which in wordes and outwarde signes do cry out vpon the world (being neuertheles theyr father) but it harte and worke, they colle and kysse hym, and in all they lyues declare themselues to be hys babes: in so muche tha

i. Pet. ij.

Math. v.

in all worldly poyntes, they farre passe and surmounte those, that they call seculars, laye men, men of the worlde. chylde so diligently followeth the steppes of hys father, neuer lackynge the ayde of hys grandefather. The chyldren of lyght Chyldren haue policie, but it is lyke the policie of the serpente, and is of lyghtes policie. joyned wyth douyshe simplicitie. They ingender nothynge but symply, faythfully, and playnly, euen so doynge all that they do. And therfore they maye the easylver be combred in theyr ingendryng, and be the more redy to take wronges. But the chyldren of thys worlde haue worldly policie, foxly crafte, lyonnesh crueltic, power to do hurte, more than eyther Aspis or Basiliscus, ingendryng and doyng all thynges craftely, deceytfully, gylefully. Whych (as Nembrothes and suche sturdy and stoute hunters beyng full of simulacion and dissimulacion, before the Lorde) decevue the chyldren of light, and combre them easely. Hunters go not forth in cuery mans syght, but do theyr matters closely, and with practyse of gyle and deceyte waxe euery day more craftier than other. The chyldren of thys worlde be lyke crafty hunters, they be mysnamed chyldren of lyght, they so hate lyght, and so study to do the workes of darknes. If they were the chyldren of light, they wolde not loue darkenes. It is no maruayll, that they go about to kepe other in darknes seing they be them selues in darkenes, from top to toe ouerwhelmed with darknes, darker than is the darknes of hel. Wherfore it is well done in all orders of men, to put a difference betwenc chyldren of lyght, and chyldren of the worlde, bycause great deceyte aryseth in takyng the one for the other. For is it a lytle deceyte, when they that the common people take for the lyght, go about to take the sonne and the lyght out of the worlde? But these be easely knowen, both by the diversitie of myndes, and also by theyr armours. For where as the chyldren of lyght are thus minded, that they seke theyr aduersaries helth, welth, and profite, with losse of theyr owne commodities, and oftymes with the ieopardy of theyr lyfe: the chyldren of the worlde contrary wyse haue suche stomakes that they woll soner se them deade, that do them good, then susteine any losse of temporall thynges. The armoure of the Armure chyldren of lyght, are fyrst the word of God, whych they euer of the set forth, and wyth al diligence put it abroade, that as much of light.

Armure of worldes children. as in them lyeth, it may bryng forthe fruite: after this, pacience and prayer, with the whiche in all aduersities the Lorde comforteth them. Other thynges they committe to God, vnto whom they leuc all reuengement. The armour of the chyldren of the worlde, are sometyme fraudes and deceytes, somtyme lyes and money. By the fyrst, they make theyr dreames, theyr tradicions: by the seconde, they stablyshe and confyrme the same, be they neuer so fonde, neuer so agaynst scripture, honesty, reason. And if any man with stand them, euen wyth these weapons they procure to slee hym. Thus they bought Christes death, the very lyghte i selfe, and darkened him after his deth. Thus they bye euer day the chyldren of lyght, and obscure them, and shall so de vntvll the worlde be at an ende. So that it may be euer true that Christ savd: The chyldren of the worlde be wyser is their nacion then be the chyldren of light. These word lynges pul downe the lyuely fayth whiche worketh by chariti and loue, and sette vp another faythe, another confidence c theyr owne makyng as in pardons and such trompery: th chyldren of lyght contrary. These wordlynges sette lytle b such workes as God hath prepared for our saluacion, but the auaunce tradicions and workes of theyr owne inuencion: th chyldren of lyghte contrary. The wordlynges, if they espy profite, gaines, lucre in any thyng, be it neuer suche a tryfle be it neuer so damnable, they preache it to the people, an defende it wyth toth and nayle. They can scarse disalow any abuses of thynges, albeit they be intollerable, lest in dialowynge the abuse, they lose parte of theyr profite. children of the light, contrary put all thinges in theyr degree best highest, next next, the worst lowest. They extoll thynge necessary, christian and commaunded of God. downe wyll workes fayned by men, and put them in they place. The abuses of all thynge they ernestly rebuke. vet these thynges be so done on both parties, and so the both do gendre, that chyldren of the worlde shewe themselue wyser than the chyldren of lyght. Neyther the chyldren the worlde be onely wyser than the chyldren of lyghte, bi are also some of them, amonge themself, much wyser then the other in theyr generation. For albeit, as touching the end the generation of them al is one: yet in thys same generation

some of them have more craftely ingendered, than the other of their felowes. For what a thyng was that, that ones euery .C. yere, was brought forth in Rome of the chyldren of this world, and with how much policie it was made it is a wonder to heare. How som brought forth canonizations, some expectations, some pluralities and vnions, some totquottes, and dispensations, some pardons, and these of wonderfull varietie, some stationaries, some iubilaries, some pocularies for drynkers, some manuaries for handlers of relyques, some pedaries for pilgrimes, some oscularies for kyssers: some of them engendred one, some other such fetures, and enery one in that he deuised, was excellent, politike, wysc, yea so wyse, that wyth theyr wysedome they had almost made all the world fooles. But yet they that begotte and brought forth that theyr olde auncient purgatorie pycke pource, I meane that whyche was swaged and cooled wyth a graye freers coule put vpon a deade mans backe, to the fourth parte of his sinnes, that that was vtterly to be spoyled, and of none other, but of the most prudent lorde the byshop of Rome, and of hym as ofte as him lysted: they, I say, that were the wyse fathers and brochers of thys purgatory, were doubtles the wysest of all theyr generacion: and so farre passe both the chyldren of lyght, and also the rest of theyr company that they bothe are but fooles, vf ve compare them with these. It was a pleasant deuise, and from the begynnyng so profytable to the feyners of it, that almost, I dare boldly saye, there hath bene no emperour that hathe gotten more by taxes and tallages of them that were alvue, than these the very and right begotten sonnes of the worlde gotte by deade mennes tributes and gyftes. But what go I about particularly to recount vnto you the wonderfull craftes and policies of the chyldren of this worlde? Surely no tonge, no oracion is able to expresse them, they be so many and so sondry. Wherfore my welbeloued frendes, were it not a right foule shame for vs Englysh men, for us, I say, that pretende vtterly to detest and renounce the fraudes and policies of the byshope of Rome and of all hys limines, and to ensue the true religion of Christ and whiche counte our sclues the chyldren of the lyghte, were it not, I say, a shame that these worldlinges shuld have such a forsight, prudence, and wysdom in theyr kynde for thynges transitorie,

be slacke and negligent by doyng of oure officies and dutie towardes our neighbours to gette vs the rewardes of euerlast yng lyfe, namely, sithe euery one of vs because of the incer tayne terme of this life ought euer to be in a redynes and t awayte when the Lorde of heuen wol say vnto vs as wa here sayd to the stuard: Gyue accomptes of thy stuardshyppe for thou mayst be no lengar stuard. Thys tyme, because is both vncertaine to euery man and also shorte, we mus therfore hasten vs to bestowe our erthly substaunce vpon th pore wherby to gette vs a pasporte to eternall lyfe. For s shall it come to passe, that the good dedes and benefyte whiche other folke haue done, we shalbe made partakers o whyl we helpe them with our goodes. For assuredly he thi wyth hys worldly substaunce healpeth the prophete, I mean him that setteth forth Christes worde, the same shall receyu the rewarde of the prophete, and shalbe reliued in semblab. wyse in the kyngdome of heuen wyth the good dedes of th prophete or preacher. And therfore the Lorde sayeth her in thys place: Make you frendes of the mammon of iniquiti the wycked As who shulde saye: Se that ye prouyde for yourselues tyme, according to thexemple of this prudent and politik stewarde. Gct you good frendes of an euell thyng, that wha at the Lordes commaundement ye shalbe compelled to depart from thys tente and paulion of your body, they may recey, you into euerlasting habitacions. It is an happy chaung whan earthly thynges be chaunged for heauenly. Wh thynge is vyler, or goeth further from vertue, than the good of thys worlde? They are scante at any tyme gotten wythofraude, wythout deceyte, and crafte, neyther is there ar other wave of kepyng and augmentynge them, than of get: vnge them. It is (no doubte) an onerouse, and a chargeab: possession, and in the meane season neyther sure nor long lastynge. For truely they followe not theyr mayster, who he departeth hence. But wyth these yet maye he bye tl thynge that is euerlastynge, and that maye do hym good the lyfe to come. So shall it come to passe, that that thyn whyche yf it be layde vp, maketh a man wycked and subjec to many cares, the same if it be wel bestowed, is become a

instrument of the most christen ryghtuousnes, whyle both l

Make you

is releved of hys necessities which serueth the gospell, and a rewarde retourneth with much gaynes to the gyuer. Wherfore, my frendes, to conclude, yf we wyll not be lyke these chyldren of the worlde, whom I have spoken of, let vs hartely loue the lyghte, let vs walke in the lyght, and let vs so be the chyldren of lyght whyle we are in thys worlde, that we may shyne in the worlde that is to come bryght as the sunne. Let vs, accordyng to our sauioure Christes aduertisement and counsaile here, playe the partes of the wyse stewarde. Let vs make vs frendes of our money and wordly goodes in bestowyng them not vpon pardons as the byshop of Rome teachcth vs, but vpon our poore and nedy neyghbours, to thintente that they may receyue vs agayne, whither? into theyr owne houses to geue vs dyner for dyner, cote for cote, money for money? No, but into cuerlastyng habitacions and tabernacles in heaven, there to have fruicion of all celestiall ioye wyth the Father, Sonne, and Holy Ghoste. To whome be all honoure, all glorye, all imperie for euer and euer. Amen.

The Epistle on the ..v. sonday after Trinitie.

The .i. Epistle to the Corin. the xij. chap.

Thargument.

The diversitie of the gyftes of the Holy Ghost.

BRETHREN, ye knowe that ye were Gentyles, and wente your wayes vnto domme ymages, euen as ye were led. Wherfore I declare vnto you that no man speakyng by the spirite of God, defieth Jesus. Also no man can saye that Jesus is the Lord, but by the Holy Ghost. There are diuersities of gyftes, yet but one spirite. And there are differences of administracions, and yet but one Lorde. And there are diuerse maners of operacions, and yet but one God whyche worketh all in all. The gyfte of the spirite is geuen to euery man, to edifie wythall. For to one is gyuen thorowe the spirite, the vttraunce of wysdome. To another is gyuen the vttraunce of knowledge, by the

same spirite. To another is gyuen fayth, by the same spirite. To another, the gyftes of healing, by the same spirite. To another, power to do myracles. To another, prophecie. To another, iudgement to discerne spirites. To another, diuerse tonges. To another, the interpretacion of tonges. But these al worketh euen the selfe same spirite, deuidyng to euery man a seuerall gyfte, euen as he wyll.

THE auncient fathers (good people) which ordeyned thys

Epistle to be redde thys daye in the churche, thought it (no doubte) ryght necessary, that there shuld be some certayne tyme appoynted in the churche, to intreate of the gyftes of the Holy Ghoste, wherwyth he hath adourned and furnyshed one membre of the same before another to thintent that they whych haue the mo gyftes, shulde the more laboure and the rather helpe other. And therfore Christ sayd to hys disciples: He that is the greater man of you, be he the seruaunt of thother. The occasion that moued saynte Paule to wryte these thynges of gyftes semeth to be this. The worde of God whan it is purely and syncerely preached, can not be abyden ne suffred of the deuell, who is the most sworne enemic of the pure word. He commeth therfore by and by, and attempteth al the meanes possible, eyther vtterly to destroye it, or at least waye to blotte it with falce doctrine, as we se the thynge to have come to passe in our tyme not wythout greate The Apostle, to remedye these inconveniences, wryteth these thynges concernynge gyftes, bycause that of pryde and vayneglorye whych is conceyued by great gyftes of God, sundrye sectes and contencions be wont to ryse. Yea the deuell hathe no redyer waye to take awaye Gods worde, than to make vs puffed vp wyth pryde in our learnyng and knowledge, and so to set vs together by the eares, whiche meane also the deuell vsed in the church of the Corinthians, in whych one pursued another very unchristianly for theyr gyftes. Some there were whiche despysed the gyftes of the Holy Ghost, as at this daye there be some whych despice the expositions and interpretacions of all holy doctours and fathers of the church, leaning only to theyr owne wyt and exposition,

The occasion of thys epistle.

some which despice the lyberall sciencies, and good artes, some whyche saye that the knowledge of the tonges do no good in the church. But thys is the strayght waye to take away Gods word. For when preachers, yea or lay men shal stryuc amonges themselues of vayne glorye, there must the pure worde of God nedes be adulterated and corrupted wyth infinite sectes. Fyrste, therfore, saynte Paule in thys epistle putteth the Corinthians in remembraunce of the state of theyre former lyfe that they lyued in before they came to the knowledge of Gods worde. For there is surely no argument eyther greater or stronger to stev men from taking pryde of theyr giftes, than is this, to put them in mynde of theyr former state and conversation that they were in, whyle they were oute of grace and walked in blindnes and ydolatric. For what other thynge were we, before the knowlege of Gods worde, than wycked panyms and ydolaters? From whych inconueniencies and eucls, whan we are delyuered by grace, I praye you what occasion doeth now remayne for vs to be proud? In that we be turned of wycked panyms into christians, it is not our meryte. Furthermore where as of ydolaters we be made the true worshyppers of God, neyther can we ascrybe thys to oure owne powers. That we have gyftes now beynge vnder the Gospell, by whose benefite commeth it? Surely not by our owne merite. By whose than? By the bountifulnes and benefyte of the Holy Goost. What gloriacion than remayneth vnto vs? Forsothe thys, that we maye saye we were wycked panyms, worshyppers of ydols, and enemyes of God, but nowe through the grace and fauour of God we be delyucred from so great euels. Afore the worlde it wolde seme a great foly and madnes, a man to glory and boast in other mens benefites. But what a greater foly and madnes is it, as the Corinthians dyd, to glorve in the gyftes of God, whyche do chaunce vnto men of mere grace, and that but onely for a tyme of thys lyfe? Assuredly, my frendes, the chiefe arrogancie, inflacion The cause or puffynge vp wyth pryde whyche some men vpon theyr of arrosynguler gyftes at thys daye haue, spryngeth principally gospellers. herby, that they consyder not what they were before the openyng and reuclacion of the gospell. Hetherto pertayneth the saying of Paule in the .viij. chapter of the fyrst epistle to the Corinthians: Scientia inflat. Knowledge inflat.

maketh a man swell in pryde, as who shulde saye: When men knowe that they be no longer vnder the condemnacion of the lawe but in the state of grace, thys knowledge, namely if it be not rightly vnderstanded, maketh many men proude, arrogant, puffed vp, negligent, slacke in the office of charitie, and ouermuche spirituall, whych oftentymes wyth great contempte of other do glory of theyr gyftes and take a pride in them. But agaynste thys inflacion and pryde (as I haue sayde) there is remedy more souerayne for vs, then often to cal agayne to our remembraunce our pristine and former state of lyfe, which thyng thapostle Paule before the rest of the Apostles doth moste diligently in all hys epistles, and namely in thys epistle. To thys agreeth that whych he sayeth in the fourth chapter of thys epistle: What haste thou that thou hast not receyued the same before? And yf thou hast receyued it, why doest thou bragge? Secondely, we be here taught who is the chiefe authour and cause of these gyftes, that is to say, the Holy Ghost, and what is hys principal office and the greatest gyft of al, that is to saye, to endow vs with the knowlege of Christ, out of which gyfte the other spetiall gyftes do flowe none otherwyse then out of a quycke sprynge. For Chryste beynge knowen and apprehended by a lyuely fayth, whiche fayth is euer in a redynesse whan occasion serueth, to worke by charitie and to fructifie, is the cause that we receive the Holy Ghoste and all hys gyftes, according to the saying of the prophete: When he ascended up to heuen, he led captiuitie a prisoner, and gaue giftes to men. assencion is yet daylye accomplyshed in vs, when by the ayde of the Holy Ghost we knowe Christ and take holde of hym by lyuely fayth, who beynge knowne and apprehended, sendeth vnto vs more abundantly the Holy Ghost, and endoweth vs with giftes. To saye then that Christe is the Lorde, is the verye gyft of the Holy Ghoste, wherupon all the reste of the gyftes be founded and layde, as appeareth by the verse of the psalme aboue remembred: Ascendit in altum captiuam duxit captivitatem, dedit dona hominibus. And surely, who soeuer hath thys gyfte of the Holy Ghoste, that he can saye Christe to be the Lorde, may sone be made also partaker of the other

But he that defieth Christ, he that calleth Christ

Anathema, he can be partaker of no gyftes of the Holye

Psalme

lxxvj.

i. Co. iiij.

Ghoste. They call Christe Anathema, whyche denve hym to be Lorde, whyche thynge is as muche to save, as to denve hym to be the saujour of the worlde, whyche hath ouercome death, and whyche nowe wyth great power raygneth ouer synne, death, and the deuell. It is also to denye Christ to be our justice, sanctificacion, and redempcion, who furthermore lyke a most valiaunt Lorde protecteth, defendeth, and saueth vs from all euels. Anathema is a Greke worde and Anathema signifyeth a layeng asyde or separacyon of gyftes which were what it is. offred vp to goddes and whyche was lawfull for no man to remoue out of theyr place. Euen so do hypocrytes set aparte Christe, and vse not hym, but the workes of theyr owne inuencion, to such hypocrites Christ is Anathema, that is to saye, a cast awave, a thynge accursed, abhorred, and detested, as in lyke wyse the Jues by Anathema do sygnifie an execracion or cursyng, as saynt Hierome also wytnesseth. Hierom. Thyrdly, the apostle doth here teache vs the final vse and ende of all gyftes, whych is vnitie and concorde, so that we must knowe, that the Holy Ghost as he is one, so he gyueth his gyftes to men to the vnitie and edificacion of the churche, and not that men shulde after a contentiouse and vncharitable sorte be proude and glorie of theyr gyftes and talentes that God hath endowed them wyth. These men preache rather for vayne glorie and to wynne them prayse of men, than to edefye the christen flocke. Wherfore they have theyr mede and rewarde. Let vs then, my welbeloued brethren, cease of all such contenciouse and vncharitable boastyng and despysynge of others that have not the knowledge which we haue. If they offende, let vs rather gently and charitably monyshe them betwene them and vs, and not rayle, triumphe, detracte nor defame them wyth vnsemynge names. Let vs call to mynde what we were oure selues and what we be of oure selves. Lette vs remember that what socuer we have. the same we have received of Gods grace and not of our owne proper powers. Thus doynge, we shal edifye our brethren and systeme, we shall declare, that we be in dede the persons that we be named, that is to save, christen men and women, followers of Christe, and fynally inheritours of euerlastynge blesse prepared for vs by the father of heauen. To whome be all glorye and prayse worlde wythout ende. Amen.

The gospell on the .x. sondaye after Trinitie.

The .xix. chapter of Luke.

### Thargument.

\*\*The punyshment of such as despice Goddes worde and how Christ casteth out byers and sellers in the temple.

WHAN Jesus drewe nyghe to Jerusalem, he behelde the cytic and wepte on it, sayenge: Yf thou knew the thynges which belonge to thy peace in thys thy daye, thou woldest take hede. But nowe are they hydde from thyne eyes. For the dayes shal come vpon the that thyne enemyes also shall caste a banke aboute the, and compasse the rounde, and kepe the in, on euery syde, and make the euen wyth the grounde, and thy chyldren whyche are in the. And they shall not leaue in the one stone vpon another, bycause thou knowest not the tyme of thy visitacion. And he went into the temple, and began to caste out them that soulde therin, and them that bought, saying vnto them: It is written, my house is the house of prayer: but ye haue made it a den of theues. And he taught dayly in the temple.

Esai. lvj. Hier. vij.

## A sermon vpon thys Gospell.

MY welbeloued frendes in Christ, ye shal vnderstand that God is right good and much mercyful towarde vs. Father of mercye and God of all consolation is he, as saynt Paule sayeth. And yet for all that we muste take good hede, that we do not abuse the hygh benefyte and commoditie of hys mercyfulnes and goodnes as they of Jerusalem hath done, lyke as in thys storye we rede. We se how Jesus Chryste was come for to bryng them grace for to teache and to saue them, and they haue refused him. It was for that cause only that he wepte whan he dyd beholde the cytie as is now made mencion in the gospell. And in that that he hath wepte he hathe well shewed that he wold not couet the deathe nor the damnation of the sinner. He did not wepe for the ruyne and fal that he

knew shuld ensue of the fayre houses, of the towers, and great edificies and buyldynges, but he bewayled the losse, the ruyne, and damnation of the people. He sayde: O Jerusalem, yf thou dyddest knowe the thynges that belonge vnto thy peace euen in thys thy daye, thou woldest take hede. As yf he had sayd, yf thou knewest thy mysery, and the confusion, and desolation whych is to come to the, and specially vf thou dyddest knowe it in these dayes whan I am descended from heaven for to make thy peace with God my father and get the remysyon of thy synnes, yf thou (I saye) dyddest knowe it, thou shuldest haue good cause for to wepe wyth me. But nowe al this is hydden from the, thou fearest nothynge forbycause that thou carest for nothyng. But the dayes shal come in the and thyne enemyes shall enuiron the wyth bulwarkes, &c. Now, my frendes, by desolacion and confusion temporal of them of Jerusalem which wolde not belcue nor recevue Jesu Christ, is fygured the spirituall confusion which shal come vnto them which yet wyll not receyue hym nor folowe him and which make resystence agaynst hym and hys gospel, of whom the nombre is greate. For whom also Jesus Christe knowing their distruction that was to come hathe wept. Those which thynke to be saued by any other meanes then by hym and whych haue theyr fayth and theyr hope in any other then in hym and by him, surely they haue not yet recevued hym, and euell shall come vnto them. For God alone is the objecte of the fayth, hope, and charitie of christen men. Then followeth that after he was arryued there, he entred into the temple and droue out of it the byers and sellers. God (yf hys pleasure were) I hertely beseche hym to vysite agavne hys holy temple, I meane the church of christen men and women and the house of prayer, where as he alonly ought to be serued and worshipped by Ioh. iiij. hys subjectes in spirite and veritie. And that it wolde please hym to caste out those whych shalbe founde byers and sellers by simonye and couctousnes, and that woll resyst hys moste holy and sacred worde, and that wyl let that the seruice of God in spirite and veritie be not accomplyshed accordynge as he wolde by hys ryghte holy worde and ordenaunce to be serued and honoured. Unto hym be all glorye and honoure in infinita secula. Amen.

TAVERNER.

The Epistle on the .xj. sonday after Trinitie.

The .i. epistle to the Corin. the .xv. chapter.

# Thargument.

The resurreccion of the deade.

BRETHREN, as perteynyng to the Gospel whyche I preached vnto you, whyche ye have also accepted, and in the which ye continue, by the which also ve are saued: I do you to wete, after what maner I preached vnto you, yf ye kepe it, excepte ye haue beleued in vayne. For fyrst of all I delyuered vnto you, that whych I receyued: howe that Christ dyed for our sinnes, agreing to the scriptures: and that he was buryed, and that he arose agayne the thyrde daye accordyng to the scriptures: and that he was sene of Cephas, than of the twelue. After that was he sene of mo then fyue hundred brethren at once: of whyche many remayne vnto thys daye, and many are fallen a slepe. After that appeared he to James, then to all the apostles. And last of all he was seene of me, as of one that was borne oute of due tyme. For I am the lest of the Apostles, whiche am not worthy to be called an Apostle, bycause I persecuted the congregacion of God. But by the grace of God, I am that I am. And hys grace which is in me was not in vayne.

THE thynge, good people, wherfore saynt Paule beyng in thys worlde toke moste thought for, and the which he had moste at hys harte nexte Jesu Christe, was for to knowe howe every churche dyd gouerne and entertayne themselues in the Gospell of Jesu Christ, to thintent that if peraduenture any went out of the waye of trouthe, he shulde be forthe with redressed as specially he doth shewe in the epistle of thys daye. He admonysheth and reduceth in memory vnto the Corinthians principally two thynges, on the which all the fayth and all the assuraunce and hope of christen men is

synnes. It is a worde whyche ought well to be imprinted in the hartes of christen people, or els one ought not nor is not worthy to be called christened. Jesus Christ is deade for our synnes (sayeth saynt Paul.) Then we be nomore in dette for our synnes syth that Jesus Christ hath satisfyed and payde for vs. Nor also we ought nomore to serue vnto synne sevng that by hys deathe he hathe wylled to cause synne to dye in vs yf so be we beleue stedfastely in hym. The seconde thynge whych he reduceth in memory vnto the Corinthians and to vs, is that Jesus Christ hath ben buried and is rysen to lyfe agavne. Thys is it where on the hope of the christen people ought to be founded. For if the heade be rysen agavne to lyfe in triumphe and glorye, in lyke case shall the membres ryse agavne. They shal ryse agayne vnto grace and vnto spiritual lyfe in thys worlde and vnto glorye and lyfe eternall in the other. As saynt Jhon sayeth in hys Apocalyps: Happy shal they be and holy is he which hath parte in the Apo. xx. fyrst resurrection, the seconde death hath no power ouer Some false preachers wolde haue tourned the Corinthians from the sayd fayth, and for thys cause dothe saynt Paule warne them so busely, sayeng: My brethren I do you to vnderstand and I do reduce to your memory the good newes whyche I have preached vnto you, I meane the gospell which ye haue received by fayth to the whych ye haue stayed your selues and by the whych ye shalbe saucd if you folow it. I let you to wyt for what reason and in what fashyon I haue preached it vnto you yf ye haue remembraunce thereof, yea yf ye haue not beleued in vayne. Fyrste that whyche I haue receyued of God whyche hath bene to me disclosed. What? Christe is deade for our synnes accordyng as it is wrytten, as it hath bene sayde before and wrytten by the prophetes. Then he sayeth he hath bene buryed and is rysen agayne to lyfe. And for to confirme the same the more, he sayeth more ouer, that Jesus Christ after hys resurrection hath bene sene by Peter and after by the .xij. apostles and sythin hath bene sene by .v. hundreth brethren beynge together. As yf he had sayde: You ought to be well assured of thys for asmuch as these mysteries have not bene shewed vnto me alone, but the holy wrytynges doth wytnesse the same. And also they

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vnto whom he hathe appeared after hys resurrection which be of greate nombre. Certes who socuer leseth the hope of resurrection, the same also leseth all spirituall consolacion and comforte. Then after he commeth to speake (in a great humilitie) of the grace which Jesus Christ hath gyuen him. And after all (he sayeth) he hath bene sene by me, he hathe appeared vnto me whyche am as an abortiue creature. I am the least of the apostles whyche am not worthy to be called an apostle, for I have persecuted the church of God, but I am that I am, apostle amonge the Gentyls in fayth and in trouth. I am that I am not by my workes, not by my merytes, but by the grace of God. And hys grace (sayeth he) hath not bene ydle in mc. As yf he wolde saye: I haue not hyd the talent of golde whych my mayster and lorde Jesu Christe toke me to bestowe, but I have made it to gayne more than any other. I have laboured more aboundauntly then they all. But not I yet but the grace of God which is in me. Saynt Paule, in speakynge of hys owne person and of hys grace whyche he receiued of God, speaketh vnto vs teachyng vs by hys exemple that we ought to presume nothing of our selues, but to yelde al vnto God and vnderstande that all cometh from hym. The ecclesiastes sayeth, speakyng of the see: The waters returne vnto the place from whence they come forthe to thende that they may runne agayne. In lyke maner we must sende agayne and knowlege God to be all grace to thende that he maye alwayes augment it vnto vs vnto the tyme that we mave come wyth hym into hys glorye for to prayse hym, exalte hym, and perpetually to glorifie hym. Amen.

The gospell on the .xi. sondaye after Trinitie.

The .xviij. chapter of Luke.

Thargument.

The parable of the Pharise and Publicane.

JESUS put forth this parable vnto certayne which trusted in themselues that they were perfite, and despised other. Two men went vp into the temple to praye: the one a Pharise and the other a Publicane.

The pharise stode and prayed thus wyth himselfe: God, I thanke the that I am not as other men are, extorsioners, vniust, aduoutrers, or as thys publicane. I fast twyse in the weke. I gyue tyth of all that I possesse. And the publicane standyng afarre of, wolde not lyfte vp his eyes to heuen, but smote vpon hys brest, sayenge: God be mercyful to me a synner: I tell you, thys man departed home to hys house, iustifyed more than the other. For every one that exalteth himselfe shalbe brought lowe: and he that humbleth hymselfe shalbe exalted.

MY frendes and brethren in our sauiour Christ Jesu, I do you well to vnderstande, that there was somtyme amonges the Jues, and is yet at this day amonges christen folke, a certayne pharisaicall kynde of iuste or ryghtuous persons, whyche haue theyr confidence and trust in theyr owne workes, and whych presumptuouslye seke to themselues laude and prayse of iustice therby, where as afore God, as witnesseth the prophete, there is no ryghtuous persone. Neither dyd they only Psalm.xiiii. stande folishly in theyr owne conceytes and pleased well themselues, but also in comparison of themselues they dispraysed and also despysed others as synfulle and worldlye persones, where as in very dede the humblenes and modestie of suche as be synners and the condemnation of them selues wyth request of mercy is muche more regarded and is more acceptable to God, than is the proud and arrogant workynge of such pharisaical persons. Wherfore against such pharisaical rightuous folke and for the comforte of such sinners as displease themselues and be hartely sory for theyr mysordered lyfe, our sauiour and Lorde Jesus Christe dyd propoune thys parable or similitude vnto the Jues and by them to all the worlde. It befell so (sayeth Christ) that two certayne persons wente vp to the temple or churche for to praye, the one was a Pharise (that is to save, one that divideth hymselfc as better from the multitude and common sorte of men, accordynge to Origenes interpretacion) the other was a publicane, Origine. that is to saye, a customer, a gatherer of toll or tribute, or such other common officer deputed for such purposes. The

pharise standynge nye to the hygh aultare, as one that thought himselfe worthy to talke presently wyth God, thus began to praye with himselfe: God, I thanke the that I am not lyke to the rest of folke, whych lyue by rauyne, pyllage. and extorcion, which do increase theyre substaunce by fraude and crafte, which defyle other mens beddes with aduoutrie. or finally, whych bearynge any sklaunderouse rowme or office do pyll and poll the people of God or holy church, as is thys publicane, this tribute gatherer, thys collectour. I am not riottouse and sumptuous in my fare and apparell, as is the common sorte of people, I fast twyse a weke, and in somuch defraude I noman, that also I distribute the tenthe parte of my goodes upon the poore people. Thus was the prayer of the swellinge and proude pharise, whyche albeit he reaported of himselfe the trouth and thanked God, yet he displeased the eyes of God euen bycause he pleased hymselfe, flatterynge hymselfe, and beynge contumeliouse agaynst hys neyghbour. On the contrarye, the publicane altogether displeasing hymselfe for the knowledge of hys synnes stode a great wave of from the aultare, beynge so ashamed of hymselfe and penitent, that he durst not ones lyft vp hys even to heaven, but strake hys brest, saying: Deus propitius esto mihi peccatori. That is to say, God, be thou mercyfull vnto me a synner. The pharise thought it ynoughe to gyue God thankes, supposynge that he lacked nothynge that shulde be requisyte vnto perfyte holynes, and therfore he confessed no offenses, wheras in very dede euen in hys selfe prayers he synned moost greuouslye in that he boasted of hymselfe and despysed the penitent persone, beynge an arrogant prayeer of hymselfe and a rashe accuser of hys nevghbour. Contraryc, the publicane made no rehersall at all of hys good dedes. Only acknowlegynge and confessynge hys naughtynes, he knocketh hys brest, condemnynge himselfe and humbly beggynge grace and pardon of hys offenses. My frendes, well ye knowe the conclusion and ende of thys sondrye and dyuerse prayer? That same publicane, whych came a sinner into the church, by Christes owne sentence and determination went home in the syght of God more just and ryghtuous than that pharise, whyche thought hymselfe moost ryghtuouse. For assuredly whosoeuer auaunceth himselfe wyth himselfe, shalbe

deiected and cast downe in the eyen of God. And who soeuer deiecteth and casteth himself downe with himselfe, shalbe hygh in the eyen of God. By thys parable then (good people) let vs lerne to humble and lowly our selues. Let vs lerne, whan we be out of Gods fauoure for the haynousnes of our sinnes, by due penaunce to reconcile our selues agayne and to purchase remission of the same. I call penaunce (according to saynt Austines definicion) a dayly payne and Austine. greue of the good and lowly christians wherin we knocke our brestes, sayeng: Forgyue vs our trespasses as we forgeue Mat. vi. them that trespasse agaynst vs. And by these wordes (sayeth saynt Austine) humblynge oure soules we cease not after a maner to do dayly penaunce. But it is to be feared, lest many of vs playe rather the pharisees parte, thynkynge our selues hyghly in Gods fauour and in the meane season despysyng our neghbours whych by theyr humble submission and penitent hertes shall get vp before vs. Heauen is gyuen not to such as iustific themselues by their owne dedes, but to such as mekely and penitently cal for mercy, pardon, and grace wherby they may afterwarde worke that may be pleasaunt in Gods syght. Who wol surely in heauen crowne them with glorye immortall. To whom be honour and prayse for euer and euer. Amen.

The Epistle on the .xij. sonday after Trinitic.

The .ij. Epistle to the Corin. the .iij. chap.

Thargument.

The ministracion of the gospel is here praysed.

BRETHREN, such trust haue we thorow Christ to God warde, not that we are sufficient of oure selues to thynke any thynge, as of oure selues: but yf we be able vnto any thynge the same commeth of God, whyche hath made vs able to minister the newe testament, not of the letter, but of the spirite. For the letter kylleth, but the spirite gyueth lyfe. Yf the ministracion of deathe thorowe the letters fygured in

stones was glorious, so that the chyldren of Israel coulde not beholde the face of Moses, for the glory of his countenaunce (which glory is done awaye) why shall not the ministracion of the spirite be muche more glorious? For yf the ministrynge of condemnacion be gloryous: muche more dothe the ministracion of ryghteousnes excede in glory.

FORBYCAUSE that saint Paule, welbeloued brethren in our sauiour Christe, had a lytle before the begynnyng of the Epistle of thys day praysed the Corinthians, saying vnto them that they were his epistle in Jesu Christe in asmuche as they had receiued hys gospell and had wrytten and imprinted his fayth in theyr hartes by hys administracion and preachyng, ministred by vs (sayeth he) not wrytten wyth ynke, but by the spirite of the lyuyng God, not written in tables of stone as those that Moses had, but in tables of fleshe in the harte: therfore to thintent to gyue them none occasion that they shulde waxe therwyth proude and to hope and glorie in: themselues and not in God, and also for to holde them in humilitie vnder the sauegarde of God: saynt Paule sayeth: We have truely such hope in God by Christ, not that we are sufficient of our selues, &c. As yf he had sayde: Thys that I say, I do not speake it arrogantly, presumynge of myneowne wytte, but I haue suche hope in God by Jesu Christ, that thys that I say is true, and shal abyde true. I do not say it of my selfe, as of my selfe, for we be not sufficient to thynke any thynge of our selues, as of our selues, but our sufficientnes, and all that whych we may thynke, speake and do, touching goodnes, commeth and dependeth from God, whiche is begynnyng, myddes, and ende of all goodnes. The whych hathe made vs and gyuen vs power to be ministers and preachers of the newe testament, of the newe and good. promyses whych are by Jesu Christ. He hath gyuen vs authoritie and commission to be a preacher, not of the letter, but of the spirite, for the letter, sayeth saynt Paule, sleeth the soule, and the spirite doth quycken it. We ought here to: note well the difference that there is to preache the letter and: the spirite. For vnto the tyme that the lyuely worde of God be by feruent fayth roted in our hartes, vnto the tyme, I say, that we serue God nomore wyth euell wyl, but joyfully and frely, what studye or lections soeuer we take, yea yf we knewe the olde and newe testament by rote of harte, yet folowe we the letter. But the spirite of God, the spirite of scripture, the spirite of the which S. Paul speaketh of here, is out of feare, it serueth in libertic. For where the spirite of the Lord is, there is lybertie and fredome. Saynt Paule nowe after that he bare the lyght of God, I meane the worde of Jesu Christ, beyng desyrous and wyllynge not to hyde it vnder a bushell, but exaltynge it and settynge it vp to be bruted and praysed of angels and of men, commeth to compare the eternall gospell vnto the transytoric lawe of Moses. He calleth the lawe of Moses the executyng or administracion of death and damnacion. Not but that the law is good and holy, vf it be vsed lawfully: but forbycause the Jues hauc abused it to theyr damnation. And for the same cause, by occasion it is called adminystracion of death. He sayeth than vf the administration of death, that is to save, vf the auncient lawe was delyuered and gyuen in lyght in puissaunce and glory, what shall the lawe of the gospel be which is the administracion of the spirite, of lyfe, and of iustice. But forasmuche as diuerse heretikes and vnlearned persones haue mysunderstanded thys wrytyng of saynt Paule in this place, therfore I thinke it not amys brefly to make a faythfull reaporte vnto you of saynte Austines wordes concernynge the interpretacion of this place. Thus he wryteth in hys seconde boke agaynste the aduersary of the lawe and prophetes: The The wordes lawe albeit it be holy, juste, and good, yet it bryngeth death of S. Austo the transgressours and breakers therof, whom the grace of God helpeth not to fulfyl the iustice of the lawe. For it behoued, that in the olde testamente a lawe shulde be layde vpon the proude and stubborne Jues and on suche as trusted ypon the power of theyr owne wyll, which lawe shuld not gyue them rightuousnes, but shuld commaunde vnto them ryghtuousnes, and so beyng wrapped and intangled wyth the death for transgression, that they myght fle to grace, which grace not only commaundeth but also helpeth: this grace in the newe testament is revelate and opened vnte thys occasion do these blasphemours of Gous worm injume, 3 ь TAVERNER.

that the lawe was nought which was gyuen by Moses, bycause it is called the ministracion of death fygured in stony letters. They consyder not that it was so called bycause of them whyche thoughte by theyr owne free wyll to satisfy the lawe and not holpen with the spirite of grace were holden gyltyc of transgression vnder the letter of the same lawe. assuredly the transgression or breakyng of the lawe shuld not be euell, onles the law it selfe were good. What maruayle is it than, yf it be called the ministracion of death, where the letter kylleth in prohibitynge euell whiche is done, and in commaundyng good whiche is not done, and on the contrary syde that the other is called the ministracion of the spirite whych quyckeneth, that we mought ryse from the death of prevarication and rede, not gyltie, in tables ryghtuousnes, but beyng free, might haue it in our hertes and maners, that is to saye, the newe testament, differrynge from the olde, in asmuch as in the one, the old man is hedged in wyth the straytes of feare, but in the other the new man walketh at large in the wydenes of charitie. For the prohibicion of sinne, bycause it is a lawe, vndoubtedly increaseth the desyre of sinnynge, whyche is not quenched but by the contrary desyre of dovng well, where fayth worketh by loue. Hytherunto I haue reported the wordes of S. Austine, whych doth ful well expounde and declare vnto vs the sentence and meaning of the Apostle Paule in this epistle, whose only mynde and purpose is to prouoke vs to loue, esteme, and followe the holy and syncere gospell, by the which the Holy Ghost is gyuen vnto vs, and by the whych we be newly borne agayne and lyuynge in spirite or goost and nomore after a fleshly sorte. God gyue vs the grace that it mave be shedde ouer all the worlde, as the foure flouddes of paradyse, as a see flowynge, as flouddes rysynge in lyfe eternal, that euery body may drinke plentefully of eternall lyfe, to this ende and purpose that we maye al together prayse and glorifye God cuerlastyngly, by our Lorde Jcsu Christ. To whom be al honourc. Amen.

The Gospel on the .xij. sonday after Trinitie.

The .vij. Chapter of Marke.

# Thargument.

The healynge of the deafe and dombe man.

JESUS departed agayne from the coastes of Tyre and Sidon, and came vnto the see of Galile thorowe the myddes of the coastes of the ten cyties. And they broughte vnto hym one that was deaffe and hadde an impediment in hys speache, and they prayed hym to put hvs hande vpon hvm. And whan he had taken hym aside from the people, he put his fyngers into hys eares, and dyd spyt, and touched his tonge, and loked vp to heauen, and syghed, and sayd vnto hym: Ephata, that is to save, be opened. And strayght wave hys eares were opened, and the strynge of hys tonge was loused, and spake plaine. And he commaunded them that they shulde tel no man. more he forbad them, so muche the more a great deale they published, saying: he hath done all thynges wel, he hath made both the deafe to heare and the dombe to speake.

THE Gospell redde in the church thys day, good christen people, teacheth vs, that after that our sauiour Christ had priuely stolen away out of Jewry, and had amonges the Tyrians, Sidonians, and Cananites secretlye sowen there the sede of his holy worde, he reflected hys iourney, and came agayne to the lake of Galilee, takynge in hys waye the region of Decapoly, where before that tyme he had healed a man possessed of a deuell. Whan he was come hyther, they brought vnto hym a ryght myserable spectacle, that is to saye, a man both deafe and dombe. For he muste nedes be dombe, whyche is of nature deafe. But he is more myserably deafe, whych hath no mete eares to heare Gods word, he is worse dombe, whych hath no tonge to confesse hys fylthynes and Gods mercy. By hearynge of the fayth, is the begynnynge

The propertie of the aspike.

Other mens fayth

helpeth.

of health and saluacion, and by confession of the mouth is the perfection of helth. The Jues, albeit they dayly herde Jesus speaking, yet hearinge they herde not, for asmuch as accordinge to thexemple of the serpent called the aspik whyche stoppeth her eares agaynst the voyce of the wyse inchaunter, they wolde not beleue such thynges as they herde. And therfore they had a tonge to backbyte and detracte, but they had no tonge to the holsome profession of faith. But what shal this sely pore man do, which hath no tonge wherewyth he maye eraue hys soule helth of the Lorde, whyche hath no cares wherby he maye perceyue the voyce of Jesus whyche is wonte to rayse cuen the deade to lyfe? They that had tonges and eares do helpe the sely man, they brynge him to Jesus. They beseeh hym of hys tender mercy, that he woll vouchsaue to laye hys hande vpon hym. Thus it pleaseth the mooste mercyfull Lorde, that euen other mens fayth shuld helpe synners. In lyke wyse the hethen person whych is about to leave his hethen lyfe and to become christianed, in otherwhyles which state he is called of the auncient fathers of the church catechumenus, is brought to Jesus, he hath stynted to do cuel, he hath stinted to speake euel, but he hath not yet lerned to do wel, he hath not yet lerned to confesse the goodnes of the gospel. For how can he do this, yf Jesus laye not his hande vpon him? Men labour in vayne, onles the secrete power and vertue of Christ be put therto. It was an easy thynge for the Lorde, euen wyth the bare worde of hys mouth, to gyue helth to the deafe and dombe man, but thys forme of thynges is purposed and set forth vnto vs. For lyke as for the moost parte it is a parable that Christ speaketh, so oftentymes it is a parable that he doth. He toke the man by the hande, and led him asyde from the multitude of people. He is saufe whom Jesus taketh vp, whom he leadeth away from the hurley burly of thys worlde. He put his fyngers into his earcs, and with his spyttel touched hys tonge. Assuredly, my frendes, helth and saluacion is then at hand, whan our sauiour Christ Jesus, by the vertue of his spirite, whych is

> the fynger of God, vouchsaueth to touch the cares of oure mynde, and as often as wyth the spyttell of the heauenly wysedome, whych is hymselfe, commynge out from the mouth of the father aboue, he vouchsaueth to touche the tonge of

The allegorie.

oure mynde, to thintent that those thynges might sauour vnto vs, which belonge to God and be godly. For wythout thys humour is made no taste, and mans spyttell, yf it be infected, hath a peruerse judgement. Thys spyttell not onely louseth the tonge, but also openeth the eyen of him, that is borne blynde, as often as, beynge myxed with earth it be layde vpon the eyes, whereas on the contrarve syde, the spittel of philosophers and of pharisees, do rather put out the eyes. The same thynge in maner do also the teachers of the gospell. They take men and leade them awaye from the multitude, whan out of the broade way, wherin the moost parte of people do walke into theyr owne damnacion, they cal them backe and brynge them agayne to the felowshyp of the lytle flocke. They put theyr fyngers into theyr cares, whan by callynge them awaye from the vanities of thys worlde, they sturre them to receive the heavenly doctrine. They lave spittell vpon theyr tonges, whan they exhorte them to professe the Euangelicall fayth, they lave theyr handes upon them, whan they gyue the Holy Goost to suche as be baptysed, by whome theyr synnes be wyped awaye, and innocencie is conferred. But all these thynges the curate or byshop doth outwardlye in vayne, yf Christe worke not within and sende out hys godly vertue from heauen. Of thys thynge Christe Jesus, wyllynge to declare vnto vs as it were a certayne ymage or token, after he had taken the man vnto hym, after he had put hys fyngers into hys eares and had spytted on hys tonge: he lyfted up hys even to heuen and syghed. Thys syghyng why Christ was no mystrustinge, but a bewaylynge of mans mysery and syghed. For what thinge can be more myserable, than they, whych have the eares of theyr minde so encombred and occupyed with earthly lustes, that they can not heare the worde of God? and which haue theyr tonge so entangled and infected wyth vicious affections, that they sauer not of heauenly thynges, that they be dombe to confesse theyr naughtynes, dombe to auaunce Gods mercye? Wherfore the syghynge of Jesus admonysheth vs what we were, and hys lokynge vp to heauen pluckethe awaye desperation, declarynge from whence helpe commeth vnto vs, and also whome we be bound to thanke, that wheras before we had our eares open to detraction, backbytynge, to rybaudrye and foule wordes,

to foolyshe fables, to pharisaicall doctrine, to vayne philosophie, to the suggestions of the deuel: we have them now open to receyue the heuenly doctrine of the gospell: and wheras before we had oure tonge so infected with the spyttel of flesh, that the delicate foode of the gospel was loothed of vs, so bounde wyth the bondes of Sathan, that we could neyther confesse our owne sinnes, nor yet auaunce the glorie of God: we now confesse, that of oure owne merytes we deserue nothynge but hell, and that it commeth holly of Gods goodnes, that we be chosen to the name and inheritaunce of the chyldren of God. Wherfore in lyke wyse doth euery good curate and preste bewayle rather then rage vpon mens synnes, he is rather sory than angrye, neyther doth he arrogantly calynge to hymselfe the power of assoylynge, but he loketh vp to heauen, confessyng and testifyenge, that all that euer is done throughe the rytes of holy sacramentes, is done by Gods vertue, and not mans power. It followeth in the texte, that Jesus sayd vnto hym: Ephata, that is to say, be opened. And forthwyth the vertue followed the worde. For strayght hys eares were opened, and the strynge of his tonge loused, and he spake distinctly. They had open eares, whych when the Lorde sayd vnto them: Come after me, lefte all, and folowed hym. They had an vntangled and louse tonge, which after they had receyued the Holy Ghost, spake wyth sondrye tonges the wonders of God, and whych answered the ruler that charged them nomore to preach the name of Jesu, in thys wyse: Whyther it be ryght in the syghte of God to obeye you rather then God, judge you. Nowe these thynges that Christe dyd, were done asyde from the multitude. For he thought it not beste to make the rude multitude a wytnes of the cuangelical begynnyuges, least they shulde mocke the thynge that as yet they knew not. Jesus therfore commaunded them that they shuld tel noman herof, not bicause he wold not that the thyng were knowen that was done, but bycause the thing selfe speaketh better the heauenly vertue, than dothe the brute and reapporte of men. They knewe all well ynough the deafe and dombe man. Now he herde and spake playnly, so he not disclosyng the thyng ret bruted the benefyte of Christ. Furthermore Jesus bare

here the ymage of man, to thintent he wolde instructe men

Actu. ij.

Act. iiij.

what they ought to do. What soeuer excellent thing a man An exemdoth, let him couet to have hys dede vnknowen, that the glorie ple for vs of man myght be huyshed, and the glorie of God preached. Man is ieopardously praysed, but the power and goodnes of God is worthely auaunced. Albeit neyther is mans glory huyshed (if yet he hath any glory) but oftentymes the more it is eschued, the more it followeth. Yet neuerthelesse a christen teacher ought to be thus affected, that as much as in hym lycth, he couette to be knowen only of God. And herin he is the worthyer to be praysed amonges all men. For who soeuer seketh for glorie amonges men, is euen for that cause vnworthy therof. Wherfore that Jesus forbad them which brought the dombe man, that they shulde tell no bodye what was done, the selfe same thynge prouoked them the more, to blase it abroade, and so much the more also they magnifyed and auaunced Christ which wheras he had so great vertue and power, and dyd them therwyth such pleasure not onely required no rewarde of them for the same, but also wolde not ones iniove the glorie of so noble a facte. But as it is the parte of a weldoer not to require prayse for his benefyte: so agayne it is the office of a kynde man so much the more to gvue thankes, in that that he which dyd the benefyte loke for no thanke. Wherfore they neuer ceased to blase abrod the name of Jesus in euery place where so cuer they came, sayeng: He hathe done all thynges well. He hath restored aswell hearynge to the deaffe, as tonge to the dombe. Assuredly, my frendes, thys prayse agreeth only vpon God. There is no earthly, no mortal person, that doth all thynges well. All Christes myracles no doubte were our benefytes, which myracles, yf ye waye and expende them after the outward face of corporall thyngcs: in dede there were many myracles whych he dyd that were of much more excellency and worthynes than thys that of a deafe man he made an hearer, of a dombe a speaker. But according to the spiritual sense, the summe of al a christian mans felicitic standeth in this poynte, that with hys eares he mought heare the word of the gospel, and speake that he hath lerned and beleued. This thynge, good christen people, yf we do, we shall surely at length inheryte the kyngdome of heaven prepared for vs. Where God the Father, the Sonne, and Holy Goost, three persons in deytic raigne eternally. To whome be al glorie. Amen.

The Epistle on the .xiij. sondaye after Trinitie.

The .iij. chapter to the Galathians.

# Thargument.

The lawe saueth vs not but Christe.

BRETIIREN, to Abraham and hys sede were the promyses made. He sayeth not in the sedes, as many: but in thy sede, as of one, whyche is Christe. I saye, that the lawe which began afterward, beyond foure hundreth and thyrtve yeares, doeth not dysanull the testament, that was confermed afore of God vnto Christward, to make the promes of none effect. yf the inheritaunce come of the lawe, it commeth not now of promes. But God gaue it vnto Abraham by promes. Wherfore than serueth the lawe? The lawe was added because of transgression (tyll the sede came, to whome the promes was made) and it was ordevned by Angels in the hande of a mediator. A mediator is a mediatour of one. But God is one. Is the lawe than agaynste the promes of God? God forbyd. yf ther had ben a lawe gyuen whych coulde haue gyuen lyfe: than no doubte ryghtuousnes shulde come by the lawe. But the scripture concluded all thynges vnder syn, that the promes by the fayth of Jesus Christ shuld be gyuen vnto them that beleue.

SAYNT PAUL, my welbeloued frendes, in the epistle of thys day declareth vnto vs, that they chaunge the testament and the euerlastyng wyl of God, whiche testament, wyll, or couenaunt God hath concluded in Christ our only iustifyer and sauiour, which seke saluation and iustification by the lawe and not by Christ. I speake (sayeth saynt Paule) after mans fashyon, that ye maye the better vnderstande mc. Though it be but the testament and last wyll of a man, yet yf it be ones authorised and allowed, noman cutteth it of, or addeth any thynge therto. Here saynte Ambrose noteth, that the Apostle vseth this comparison or similitude, to thintent he

Ambrose.

wold declare that they be falsifyers of Gods testament, whyche wheras they beleue in Christ, yet mengle with Christ the law and which hope to be partly saued by the law. For in very dede the hole cause of our saluacion is Christ Jesus, and no iote of the lawe, as the apostle saynt Paule doth in thys epistle very fully and effectually proue. Yf mans testament ought to be of such strength, that we ought nother take ought therfro, nor put ought therto, how much rather ought Gods testament and wyl to be such? But in Gods testament to Abraham was the promise of eternal saluacion and iustificacion made and vnto his sede. In thy sede (sayd God to Ge. xxij. Abraham) shall all the nations of the earth be blessed. He sayth not in the sedes as many, but in thy sede, as of one, whych is Christ. Now than seyng thys wrytyng, this testamente and couenaunte maketh mencion but of one heyre in whome God promysed, that we shulde all be saued and iustifyed: then we ought to allowe none other thynge to our iustificacion to oure blesse and saluacion but onely Christe. Secondly, S. Paule proueth by the circumstaunce of the tyme, that the law blessed not nor justifyed mankynde. For the promyse or wrytyng of the testament was proued and confirmed by God in the only heyre Jesu Christ before the lawe was gruen. For the lawe was gruen longe after, that is to say (as Paule here wytnesseth) aboue foure hundred and thyrty yeares after. Wherfore yf the law were any cause of our iustificacion, then the people whych were before the law was gyuen coulde not be justified, whyche thyng is false, as the Apostle manyfestly proueth in hys epistle to the Ro-Ro. xiiij. maynes. For Abraham was justifyed long before the lawe came, yea and that before he was circumcised. It is therfore playne, that the euerlastyng inheritaunce can not come by the law. For if it were by the lawe, (as reasoneth saynte Paule) than it can not come by promyse. But so it is, that God gaue it vnto Abraham by promyse. Ergo the heritage of heuen and saluacion commeth by promyse and not by the lawe. But here (sayeth he) ye wol aske me, syth the lawe Objection. is not the cause of saluacion, but Christ is the onely gyuer of it to such as cleaue faste vnto hym by true faythe, hope, and charitie, wherfore then serueth the lawe, what good do it? Surely much good, my frendes. The vse and profyte of the Solution.

TAVERNER. 3 M

lawe is great, thoughe it be not cause of our iustificacion. I say the workes of the lawe saue vs not, but it is only the merites of Christ that saueth vs, that iustifieth vs, vf we stycke vnto hym by crnest and quycke fayth whyche worketh of loue and not of compulsion. In dede a true and ryght christen man, I meane a person that is cleane turned into a new man and whych hath so great fayth and charitie in him, that for Christes loue, he is redy to do all thynges, such a man i. Tim. i. nede no lawe. For the lawe (as the Apostle also testifyeth) is not gyuen vnto the ryghtuouse man but vnto the vnryghtuouse and disobedient, to the vngodly and vnto synners, to vnholy and vncleane, to murtherers of fathers and murtherers of mothers, to mansleers, to whoremongers, to beastly persons, to theues and so forth. The lawe than is rather a restrayner from euell, than a justifyer, it is as it were a brydell tyll Christe come and be setled in vs whyche maye cause vs to worke euen of loue wythout compulsion of lawe. The lawe (sayeth Paul) was added bycause of transgression tyll Christ, whych was the sede that was promysed came. So the lawe is not agaynst the promyse of God, but it standeth wyth the promyse, it is as it were our schole mayster and leader to Christe. For (sayeth saynt Paule) if there had bene any lawe gyuen which could have gyuen vs lyfe, that is to say, whych coulde haue justified and saued vs, than (no doubt) shulde ryghtuousnes have come by the lawe. But that could not be. And therfore the scripture concluded al vnder synne to thende that the promyse by the fayth of Jesus Christ shulde be gruen to al such as beleue the same. The lawe than was added not to justifye, but to brydell vs in, to leade vs lyke a scholemaister vnto Christ. And it was ordeined and gyuen (sayeth Paule) by angels (as is wytnessed also in the Actes) in the hande of a mediatoure, that is to save, in the hande of Moses, which went betwene as a spokesman betwene the angels and the people. The people coulde not heare the lawe that was orderned and gruen of the angels from God without a mediatour. Wherfore nowe we have muche more nede of the mediatour Christ which may brynge vs the waye to God. Here therfore, good people, ye learne in this epistle two thynges, the one is wherfore Christ serueth, and the other wherfore the lawe serueth. The lawe must be our brydel,

Act. vij.

our staye, our scholemayster to directe and leade vs to the true and vnfayned fayth in Christ, whych fayth may make vs to worke euen of loue. But Christ must be counted our only iustifyer, and the only cause of our saluacion. We must do the workes of the lawe not as compelled by law, but as prouoked by loue whych we beare fyrst to God and consequently to our neighbour for Christes sake. This doyng we shall surely be iustifyed and sanctifyed persons, and shall inherite the eternall inheritaunce of God. To whom be glory, &c.

The gospell on the .xiij. sondaye after Trinitie.

The .x. chapter of Luke.

#### Thargument.

DF Of the lawyers question and of Christes answere.

JESUS sayde to hys disciples: Happye are the eyes whiche se the thynges that ye se. For I tell you that many prophetes and kinges have desired to se those thynges whych ye se, and haue not sene them: and to heare those thynges whyche ye heare, and haue not herde them. And beholde a certayne lawyer stode vp and tempted hym, savenge: Mayster, what shal I do to inherite eternal lyfe? He sayd vnto him, what is wrytten in the lawe? How redest thou? And he answered and sayde: Loue the Lorde thy God, wyth all thy hart, and wyth all thy soule, and wyth all thy strength, and wyth all thy mynde: and thy neyghbour as thy selfe. And he sayde vnto hym: Thou hast answered ryght. This do, and thou shalt lyue. But he wyllynge to iustify hymselfe, sayde vnto Jesus: And who is my neyghboure? Jesus answered, and sayd: A certayne man descended from Jerusalem to Hierico, and fell amonge theues, which robbed hym of hys rayment and wounded hym, and departed, leauynge hvm halfe deade. And it chaunced, that there came downe a certayne preste that same waye, and whan he

sawe hym, he passed by. And lykewyse a Leuite, whan he wente nye to the place, came and loked on hym, and passed by. But a certaine Samaritane, as he iorneyed, came vnto him: and whan he sawe hym, he had compassion on hym and went to, and bounde vp hys woundes and poured in oyle and wyne and set him on hys owne beast, and brought hym to a common ynne, and made prouision for hym. And on the morowe, whan he departed, he toke out two pence, and gaue them to the hoost, and sayde vnto hym: Take cure of hym and what so euer thou spendest more, whan I come agayne I wyll recompence the. Which nowe of these thre thynkest thou, was nevghbour vnto hym that fel amonge the theues? And he said: he that shewed mercye on hym. Than sayde Jesus vnto hym: Go and do thou lykewyse.

BLESSED be the eyen whych se that you have sene, &c. Welbeloued audience, these be the wordes of our Sauiour Christe spoken to hys disciples in the .x. chapter of Luke whych be red in the churche thys daye. For the better vnderstandynge wherof, ye shal marke, that Christe a lytle before the speakynge of these wordes reiovsyng in spirite, gaue prayses and thankes to hys father of heuen, bycause he had hyd the mysterie of the gospell from the proude Pharisees whych were counted the wyse and wyttye persones of the worlde, and had disclosed and opened it to symple and vnlerned persons, as to fishermen, publicanes, and so forth, such as were hys disciples. And speakynge these wordes, he turned livinselfe to his disciples apart, and sayde the wordes before rehersed. Blessed be the eyen that se, whych you do se. For I tell you that many prophetes and kynges wold haue sene that you se, and sawe not, and wolde haue herde that you heare, and herde not. I praye you what herde, what sawe these disciples that the prophetes and kynges whych were before them, herde not nor sawe not? Truly, they sawe not, they herd not Christ as dyd thappostles. They busely wayted and loked for hym, they knewe such one

shulde come to redeme and saue them from euerlastynge damnation and death, wherof they were gyltie by the synne of Adam theyr fyrst father. But they coulde not se hym personally. For the tyme was not yet come, that the father of heuen had set and determined to sende him. And amonges other holy fathers which loked for this redemption, we reade in holy scripture of one Symeon a ryghtuouse and deuoute Luc. ijman, whyche had receiued an answere of the Holy Ghoste, that he shulde not se death, tyll he had sene wyth hys eyen the Christe of the Lorde, that is to saye, the Messias that shulde saue and redeme the worlde, whiche thynge came to passe. For whan Christ our saujour was brought to the temple on the eyght daye to be circumcised accordynge to the custome of the Jues, thys Symeon inspyred with the Holy Ghost came into the temple, and takynge the chylde in hys armes praysed God and sayd: Now thou lycencest me thy seruaunt to depart (o Lorde) according to thy word in peace. For myne eyen haue sene thy sauyng stocke, whiche thou haste prepared before the face of all people. &c. We reade also of a certayne wydowe prophetisse named Anne doughter Luc. ii. of Phanuel, which was also in the temple the same tyme, and praysed the Lorde in lyke wyse and spake of thys Christe vnto all those that wayted for the redemption of Israel. These, I saye, and suche other whyche were in Christes tyme rejoysed to se that they sawe, and to heare that they hearde. But thys coulde not the holy prophetes and kynges whyche were before Christes commyng into thys worlde se, bycause the tyme was not yet come. So Christ myght very well cal the disciples blessed bycause they sawe thinges and also herde doctrine taught them which were not sene nor herde before. Nowe whan Christe had spoken these wordes and was come agayne to the people to teache and instructe them his doctrine, beholde a certayne scribe which was a lawver sterte vp to take Christ in a trippe and to tempte hym, sayenge: Mayster what shall I do to inherite euerlastvnge lyfe? Christ perceyuynge wherabout he went answered and sayd to the lawyer: What is wrytten in the lawe? How doest thou rede there? He sayd: In the lawe thus is it wrytten: Thou shalt loue the Lord thy God with thy hole Deut. vj. harte, and thy hole soule, and wyth thy hole myght, and

wyth all thy mynde, and thy nevghbour as thy selfe. Than sayd Christ vnto hym: Thou hast well answered. and thou shalt lyue. As who shulde saye: Thou art a doctour, a teacher and mayster in Israel. Do the thyng that thou teachest other to do, be a worker of the thynge that thou readest. For not the hearers of the law be just before God, but the doers of the lawe shalbe justifyed. Thynke not, for al my new and straunge doctrine to your eares, that I am come to destroy the law and the prophetes as many do thynke of me. No no I am not come to destroye, but to fulfyll. Ye scribes and pharisees commonly set lytle by Gods hestes and commaundementes, all your busve studye and labour is to auaunce and set vp your owne lawes, your owne rytes and traditions. But I tel you, and take it for a warnynge, that who so euer breaketh one of these lytle prety commaundementes of God (for so ye counte them in comparison of yours) and teacheth men to do as he doth, as commonly ye scribes and pharisees do, beleue me, he shall haue lest to do in heauen. But that person whych fyrst doth hymselfe, and afterwarde teacheth othermen these commaundementes of God, of whych thou hast rekened vp the chefest of all and that which conteyneth all the rest, doubtles, thys felowe shalbe called a great man in heauen. Now good people, ye shall vnderstande, that the scribes and pharisees amonges the Jues in dede taught, whan they sate in Moses chaire, the lawe of God and his commaundementes, but they added many gloses, interpretacions, and addicions of theyr owne heades. They corrupted Gods worde wyth theyr owne traditions, as tauerners be wont to brewe and corrupt the pure wyne wyth other vnholsome thynges for theyr owne gaynes and auauntage. And therfore whan oure sauiour Christe came amonges them he went aboute to restore all agayne to the ryght sence and purenes, and to seuer and wede out the fansyes, dreames and leuen of the pharisees wherwyth they had ensoured and corrupted the swete breade of lyfc, and he openly tolde the people, that onles theyr perfection, theyr goodnes and rightuousnes passed the ryghtuousnes and good lyuynge of the

scribes and pharisees, they shulde neuer come to the kyngdome of heauen. Wherupon he went on, and taught the commaundementes of God and the pure and ryght vnderstandynge

Rom. ij. Math. v.

Math. v.

of them as in hys moost excellente and swete sermon whyche he made to hys disciples on the mountayne, whych the holy Euangelist saint Matthew setteth forth vnto vs in the .v. .vi. and .vii. chapters, more at large dothe appeare. A good tree (sayeth Mat. vij. Christe) bryngeth forthe good frute. For not curry one that sayth vuto me, Lord Lord, shal entre into the kyngdome of heauen, but he that doth the wyll of my father which is in heauen. Thou redest in the lawe: Thou shalt loue thy Lorde God wyth all thy herte, with all thy soule, wyth all thy power and mynde. Do thys, sayeth Christ, and thou shalte lyue eternally in heauen. Thou mayest not speake of God wyth thy mouth or praye vnto hym wyth thy lyppes, and thy harte be farre from God. Nave, thou must loue hym with thy hole harte, mynde and power, and not fayntly. And thou must loue thy neighboure as thy selfe. Who soeuer doth thys, shall lyue. And who soeuer hath not done thys, let hym repent and become a new man. Let hym aske grace of God that he may be able through hys ayde and helpe to do it. He that seketh shall fynde, he that asketh shall obtayne, to hym that knocketh, it shalbe opened. There is nothwige impossible to God. So longe as we be carnall and vnrenewed by the spirite it is not possible for vs to loue God wyth harte. We mave well drede hym as a Lorde and punysher of synne, but loue hym as a father we can not. We maye well lyke seruauntes feare hym, but reuerently loue hym lyke sonnes and doughters we can not. It is not possible (I say) for a carnall man to fulfyll the lawe whych is spirituall. The lawe Rom. vii. (as ye have herde) requireth the hart. We must love God wyth harte, and not drede hym for feare of punyshment, as bondmen and bondwomen do theyr lorde. Yf we woll consyder what God hath done for vs, fyrst he made vs of nought, he prouvdeth for vs all thynges necessarye to oure soules helth, he hath made our soules not as be the soules of beastes wythout reason and whych pervshe and dve wyth the body, but reasonable, but immortall, he sente also hys owne sonue from heauen to redeme mankinde from the tyranny and thraldome of the deucl, and to teach them how to lyue a godly and an innocent lyfe. Yf I say we woll consyder all thys, howe can we but loue God euen wyth hart and do hys swete wyll and pleasure, onles we be harder then the adamant

stones, onles we be made of suche a churlyshe nature that nothynge can moue vs. But the pharisees for moost parte were carnal and fleshly persons. They observed the leter of the lawe, they kepte the outwarde wordes, they dyd no lechery outwardlye, they commytted no thefte, no murther, no periury nor suche other vyces outwardlye, they dvd sacrifice to God, they offered vnto him, they sensed, they pyped, they played, they prayed after theyr fashion, but none of all. thys was done wyth the harte. For inwardly they were full: of all abominacion, as Christe hymselfe wytnessed vnto them. For they dyd it onely for feare of punyshment and not for any harty loue that they had to God. They fulfylled the letter of the lawe outwardly. But theyr mynd, theyr spirite, theyr hart was vpon other thynges, that is to wyt, vpon worldly vanities and pleasures. So they coulde not fulfyll the lawe so longe as they were in that case. For as Paule full well declareth, the lawe is spirituall, and ought to be done and executed with the harte, with the spirite, and mynde, and not only outwardly. Yet neuertheles al the Jewes were not in thys case, for there were holy and juste persons in all ages, as appeareth full well in the bokes of holy scripture. And there were also many whych had good intentes, but they were so drowned wyth the blyndnes, supersticion, gloses, tradicions, interpretacions and dreames of the pharisees and elders that they espyed not the true honoure and: worshyp of God, of whyche sorte was Nicodemus, whych! came by nyght to Christ to learne of hym and to dispute: wyth hym. But Christ perceyuyng that he was yet carnall and that he observed but the letter of the lawe, and not the spirite and mynde of the lawe, sayde by and by vnto hym: Verely verely I say vnto the, onles thou be (as who shulde say) newe borne, not of thy mother, but of water and spirite, thou canste not enter into the kyngdome of God. That that is borne of flesh is flesh, but that whych is borne of spirite is spirite. A fleshly man, a naturall man, a man vnbaptized, vnrenewed with the spirite, can not smel nor haue any sauour of thinges spirituall, be can not worke the wyll and pleasure of God. He may well for feare satisfie the outwarde wordes, but he shall neuer do the wyll of God wyllyngly, hartely, and with spirite, as it is requyred of God that he shulde do.

Ioh. iii.

Ro. vii.

For as I haue sayd, the lawe is spirituall and requyreth the herte. And surely it appeareth well that thys lawyer toke but the letter of the lawe and not the spirite, by the question following where he asketh Christ who is his neyghboure. For yf he had loued God hertely he shulde haue counted enery man hys neyghboure as Christes similitude byddeth, and not only hys owne nacion as commonly the Jues dyd. Wherfore, my frendes, yf we wol haue enerlastynge lyfe, let vis do as Christe here byddeth vis. Let vis not be speakers nor hearers of the law but doers, and not outwarde and lyterall doers, but hertye but spirituall doers, not for feare as bondemen but for loue as fremen and sonnes and heyres. Thys let vis do and we shall lyue euerlastyngly in heauch with God. To whom be all honour and impiric for euer and euer. Amen.

The Epistle on the "xiiij. sondaye after Trinitie.

The .v. chapter to the Galathians.

# Thargument.

The battell betwene the spirite and the fleshe, and the frutes of them bothe.

BRETHREN, walke in the spirite, and fulfil not the lust of the flesh. For the flesh lusteth contrary to the spirite, and the spirite contrary to the fleshe. These are contrary one to another, so that ye can not do what soeuer ye wolde. But and yf ye be led of the spirite, than are ye not vnder the lawe. The dedes of the fleshe are manyfest, whyche are these, aduoutrie, fornication, vnclennes, wantonnes, worshyppynge of ymages, wytcherafte, hatred, variaunce, zele, wrath, stryfe, sedicion, sectes, enuyeng, murther, dronkennes, glottony, and suche lyke: of the whyche I tell you before as I haue tolde you in tymes past, that they whych commytte such thynges shall not be inheritours

of the kyngedome of God. Contrarely the frute of the spirite is loue, ioye, peace, longe sufferynge, gentlenes, goodnes, faythfulnes, mekenes, temperancy. Agaynst suche there is no lawe. They that are Christes hauccrucifyed the fleshe wyth the affections and lustes.

MY welbeloued brethren and systers in Christe, ye muste well consyder and vnderstande, that the lyfe of a christen man and woman in thys present worlde is as who shulde saye a continuall warfare, a dayly batell and fyghtynge, accordynge to the sayeng of Job: Mans lyfe is on erth a warfare. And ye shall furthermore vnderstande, that the greatest aduersarie, the greatest enemye that man hath, is himselfe. Neither hath man any thing so harde and so stronge an enemye to ouercome as hys owne flesh, his owne stubborne and rebellous mynde and lust, forasmuch as of our owne corrupt natures we be inclined to al naughtynes and eucls, as it is wrytten in the boke of Genesis: The vnderstandinge and ymaginacion of mans harte is euell euen from hys youth. The flesh lusteth contrary to the spirite and the spirite to the flesh. Wherfore yf we be not regenerate, yf we be not borne agayne, yf we be not purged, clensed, and renewed by the spirite of God, and so gouerned and directed in al our procedynges and doinges of the same, surely we shall neuer enter into the kingdome of heuen, and thys is it that saint Paule doth here tel vs of. He biddeth vs walke in the spirite, that is to say, cast awaye our olde corrupte nature, and put on vs a newe nature, that is to saye, a spiritually nature, a new man, so shall we not fulfyll the lustes and desyres of the flesh. As who shulde say: Albeit your flesh wrastleth and fyghteth agaynst your spirite whych ye haueobtayned by Christ, and againe your spirite agaynst your fleshe bycause it is not yet throughlye mortifyed nor crucifyed in suche wyse that somtyme ye do not the thynge that ye wold fayne do through the infirmitic and weakenes of the fleshe whyche ye have not yet fully conquered: yet thys notwythstandynge se ye go styll on, and walke accordynge to

the spirite. Folowe, I saye, the thynges of the spirite, as holy meditacions and readynges of scripture, deuoute prayers, abstinence of the body, and all godly exercises. Thus doveng,

lob .vij.

Ioh. iii.

Ge. viii.

ve shall growe stronge in the spirite, ye shalbe hable by Godes grace and assistence to withstande the lustes and desyres of the flesh and of the corrupte nature, yea ye shalbe new men, spirituall men, conducted, led and gouerned by the holy spirit of God, ye shal then embrase the wyll of God frelye without compulsion, and not as bondmen to the law. Ye shall then be enfraunchised from the thraldome of the deuell. shal charitic worke more in you than any outwarde lawe can do. For a lawe is not made for just and parfyte persons, but i. Tim. i. to brydle and represse the lustes of synfull persons, of carnall and beastly folke: for as a certayne Philosopher sayeth: Of Plato. the euell maners of men dyd good lawes take begynnyng. For yf all men wolde do as they ought to do, we shulde nede no lawes. Good men therfore be not vnder the lawe. to be under the lawe is to be in seruile feare and not to do the lawe frely. And bycause ye shulde knowe the better whan ye walke fleshly and whan spiritually, the Apostle S. Paule setteth forth vnto vs the frutes of the fleshe and the frutes of the spirite. The workes of the fleshe (sayeth he) be Workes of easely knowen, which are these, aduoutrye, letchery, vnclen-the fleshe. nes, ydolatry, wytchcrafte, poysonynge, hatred, stryfe, hartbrennynge, fume, chafynge, discorde, heresics, sectes, enuye, dronkennes, ryotte, surfettyng, and suche lyke. foule vyces and frutes of the corrupte nature, I tell you before (sayeth saynte Paule) that who so euer do them (onles he ryse agayne by due penaunce) shall neuer inherite the kyngdome of God. On the contrarye syde, the frute of the spirite is loue, charitie, iove, peace wyth all men, pacience, sufferaunce, myldnes, lyberalitie, faythfulnes, mekenes, temperance. And agaynst such persons, sayeth S. Paule, as shew these frutes, surely there is no lawe. For (as sayde is) the lawe is made i. Tim. i. for the other sorte of men whych be iniust and disobedient, it is not ordeined for the chyldren of the spirite whych be infraunchysed, and whyche be wyllyngly wythout compulsion obedient ynough. For the chyldren of the spirite, I meane all suche whych belonge vnto Jesu Christ, haue mortifyed and crucifyed and do continually mortific and crucific theyr fleshe, theyr vyces and concupiscenses by the power of the spirite that raygneth in them, as S. Paule dyd, sayeng: I tame my i. Cor. ix. bodye and bryng it into subjection. Assuredly, my frendes,

the chyldren of the spirite be now nomore subjects to the fleshe, but the fleshe rather is subject vnto them or at least wayes vnto the spirite whych is in them. Our Lorde graunt, that his spirite maye so worke in vs by his lyuely worde that we may eschue the workes of the fleshe and followe the frutes and workes of the same spirite by our Lorde Jesu Christe. To whom wyth the Father and Holy Ghost, thre persons and one God, be rendred all honoure, glorie, prayse, and thankes for euer and cuer. Amen.

The gospell on the .xiiij. sondaye after Trinitie.

The .xvij. chapter of Luke.

Thargument.

Christ healeth the .x. lepers.

AS Jesus wente to Hierusalem he passed thorowo Samaria and Galile. And as he entred into a certayno towne, there met livm ten men that were lepers Whych stode afarre of, and put forth theyr voyces and sayde: Jesu mayster, haue mercye on vs. When he sawe them, he sayd vnto them: Go shewe your selues vnto the prestes. And it came to passe, that as they wente, they were clensed. And one of them, whan he sawe that he was clensed, turned backe agayne, and with a loude voyce praysed God, and fell downe on hys face at hys fete, and gaue him thankes. same was a Samaritane. And Jesus answered and savd: Are there not ten clensed? But where are those nyne? There are not found that returned against to give God prayse, save only thys straunger. And he sayde vnto hym: Aryse, go thy waye, thy fayth hath made the hole.

GOOD christen people, not only the wordes of our Lorde be full of great mysterics and significacions, but also hys myracles and hys workes be as it were parables and ful of mystery, and by them we ought to nourysh and increase oure weake fayth more and more and to make it stronge, as one

may se and consyder in the gospell of thys daye, whych maketh mencion of .x. lazers or lepers, whome at that tyme our Lorde clensed of theyr leprye, and of hys large mercye made them hole. But what sygnifye these .x. lazers or lepers vnto vs? Truly in the lawe of Moses God had forbydden that none shulde kepe company with them whych were infected and syke wyth bodely leprye, but commaunded that they shulde be put forth from amonges them and from the company of the reste, lest they shulde infecte and polute other as it is redde in the boke of Numeri, where it is wrytten Num. v. in thys wise: The Lord God spake to Moses, sayinge: Commaunde the chyldren of Israell, that they put out from theyr tentes all lazars or lepers. But certaynly we ought a great deale more to take hede that we do not communicate nor kepe company wyth such as be lazars spiritually. The spiritual lepry is infidelitie, heresie, and ignoraunce of God. For lyke as the bodely leprye doth corrupt al the body, euen so doth infidelitie corrupte al the soule, and by the stynkynge breath therof, that is to say, by the wordes and conversacion of suche as be corrupted therwyth, be other corrupted that company with them, according to that savenge: Corrumpunt bonos mores colloquia praua, that is to save, euell communicacions do corrupt good maners. Wherfore al such ought to be eschued and fled from, as lepers and lazars, they muste be excommunicate and put out of the assemble and congregacion of christen people. Yet thys notwythstandynge, there is no sycknes, no maladie, no lepry so greuous, but that the moost excellent phisician or surgeon oure Lorde and Sauiour Christ Jesus both can heale and wyll heale, yf he be faithfully sought and called vpon, as by exemple is well shewed in thys gospell. But I say it is our partes, to seke and call vpon hym, it is our office to go and mete Jesu Christ, yf we woll be cured. We must crye afarre of after hym, we muste wyth depe lowlynes and humilitie of harte, pray vnto hym and say: Jesus, Sauioure, and mayster, haue mercy on vs, take pitie and compassion ouer vs. By this meanes, after that we have ones offred and presented our sclues vnto the prestes, which haue authoritie and power of God for to discerne and iudge, according vnto the scripture, betwene the lepry and not lepry, that is to saye, betwene heresye and veritie, betwene

ij. Co. ij.

vice and vertue, and according vnto the scripture, to assoyle. as saynt Paule dyd assoyle a synner of whych is made mencion in the seconde epistle vnto the Corinthians, we shalbe receyued agayne into the nombre of the faythful, euen into the flocke of Jesu Christ. But after that we shalbe assoyled of God in trouth, and of men in sygnes, we muste yet beware that we be not ingrate, churlysh, nor vnthankful to God, as the .ix. lazars were whyche dyd not retourne, for to yeld thankes and prayses to Christ, and for to gyue glory vnto God for the great benefite and goodnes that they had receyued of him. Let vs be lyke the lazar Samaritane, whych fygured the christen gentyls, and let vs save that whych the spirite of God sayeth by the prophete Dauid in the .cij. psalme: My soule, blesse thou the Lorde God and do not forget all his rewardes, whych maketh hole all thync iniquities and all thy syckenesses. Thys let vs do, to the intent our Lorde maye semblably saye vnto euery one of vs: Ryse vp, and go thy waye, thy true, ernest and catholyke fayth hath preserued and made the hole. Henceforth se thou synne nomore, walke nomore after the flesh, but after the spirite. Yf we thus do (my frendes) doubte we not, but we shall have the reward of euerlastyng blesse, whiche is endles ioye in the heauenly Hierusalem wyth the Father, Sonne, and Holy Ghost. whome be all glorie and imperie, in infinita secula. Amen.

The Epistle on the .xv. sonday after Trinitie.

The .v. and .vi. chapter to the Galathians.

Thargument.

An exhortacion to good workes.

BRETHREN, yf we lyue in the spirite, let vs walke in the spirite. Let vs not be desyrous of vayne glorye, prouokynge one another, enuyenge one another. Brethren, yf a man also be taken in any faute, ye whyche are spirituall healpe to amende hym in the spirite of mekenes: consyderyng thy selfe, least thou also be tempted. Beare ye one anothers burthen, and

so fulfyll the lawe of Christe. For yf any man seme to hymselfe that he is somwhat, whan in dede he is nothynge, the same deceyueth hys owne mynde. Let cuery man proue hys owne worke, and then shall he haue reioysynge, onely in hys owne selfe, and not in another. For every man shall beare hys owne burthen. Let hym that is taught in the worde, minister vnto hym that teacheth hym, in all good thynges. Be not deceyned, God is not mocked. For what so euer a man soweth, that shall he also reape. For he that soweth in hys fleshe, shall of the fleshe reape corruption: but he that soweth in the spirite, shal of the spirite reape lyfe euerlastyng. Let vs not be wery of well doynge. For whan the tyme is come, we shall reape wythout werynes. While we have therfore tyme, let vs do good vnto all men, and specially vnto them whych are of the housholde of fayth.

WELBELOUED frendes in our Lorde Jesu Christ, ye shal vnderstande, that our Saujour in the Gospell of saynt Mattheu sayeth, that every tree is known by hys frute, for a Mat. vij. good tree beareth good frute, but an euell tree bryngeth forthe euell frute. Therfore the holy Apostle of God saynt Paul doth in thys epistle admonyshe vs christen folke, that vf we be good trees we ought to bryng forth good frutes, and yf we lyue in the spirite, as christen men ought to liue, that we must walke also in spirite. For surely it is not ynoughe for vs to be called christen folke, onles we do also the dedes and workes of christen folke. It is not ynough for the to saye, I have received the Holy Ghost, or I have fayth, yf thou shewest not worthy workes and frutes of the spirite. Nowe one of the fyrst and pryncipal frutes of the spirite, is loue, and brotherly supportacion or bearynge of one another, which thynge saynt Paule doth admonysh vs here of, that we shulde kepe, where he sayeth: Let vs not be desyrous of vayne glorye, &c. Certes it is not possible for a man or woman that is vayne gloriouse and that loueth to be auaunced and praysed of the worlde, eyther to supporte, or to forbeare much another

man, for he wyll alwayes couct to be herde afore all other, and to be obeyed in all places, wheresoeuer he goeth or ryd-Certaynly, my frendes, vayneglorie is an appetyte or luste of all lustes the most daungerouse and the most subtyle and secretest that may be ymagined, in so much, that those persones whych be estemed for most spirituall, most holy, moste godly, be oftentymes infected therwyth. Let vs (sayth Paul) not be couetous of vayneglory, prouokynge one another, or hauvinge enuve one at another. But yf any one amonges vou be taken in any faulte or offence through fraylty of nature and not by obstinate euclnes, you (sayeth Paule) whych be or ought to be spirituall, teache him and helpe to amende hym in all mekenesse, in al swetnes of spirite, consyderynge in your selues, that ye also may fal into lyke temptacion. As yf he shulde saye: Do not bragge nor vaunt your selues in the fall of another body, but rather consyder that even the same or lyke erroure maye happen vnto you. And therfore saynt Paul sayth in another place: He that thynketh himselfe to be standynge, let hym take hede he fall not. Se ye beare and supporte one anothers burthen and charge, and so ye shall accomplysh the lawe of Jesu Christ. Whosoeuer loueth hys neyghboure, he hath fulfylled the lawe, as wytnesseth the apostle in hys epistle to the Romaynes. Abuse not then your selues in trustynge in your selues and thynkynge your selues to be any thynge. For surely ye be nothynge, ye can do nothyng, ye are worthe nothyng, if God put not his hande vnto you. So then of your selues ve can worthely chalenge nothynge. He that alloweth and praiseth hymselfe, is not forthwith approued and allowed, but he is prayse worthy, he is allowable, whom God prayseth and alloweth. Wherfore let euery bodye loke on hymselfe and well consyder hymselfe, and he shal have none occasion to bragge and glorie with hymselfe ouer the frayltie and weakenes of other persons. What so euer it be, euery man shall beare

Mat. xvi.

i. Cor. x.

Ro. xiij.

hys owne fardell, hys owne burthen. The sonne of man shall velde vnto euery man accordynge to hys workes, as he hymselfe testifyeth. After saynt Paule had thus greatly praysed and commended brotherly supportacion or bearyng one wyth another, he nowe exhorteth christen men to be healpyng and releuying to all the bodely necessities of them that do teache

the fayth and the gospell of Jesu Christ. He sayeth: Do not erre, abuse not your selues, for God can neyther be mocked nor begyled. For what thyng so euer a man soweth, the same shal he also reape and gather agayne, as who shulde saye: All that which a man doth or soweth in this worlde, he shal fynde it and reape it in the other world, whyther it be good or euell. Certaynly, my frendes, there be two maner Two feldes. of feldes whych men do sowe, there is the felde of the fleshe, and the felde of the spirite. He that soweth in hys flesh, that is to saye, he that doth the workes of the fleshe, whych be eucl workes, deuclysh workes, vngodly workes, shal of the flesh reape corruption and euerlastynge curse and damnation. But he that soweth in the spirite shall of the spirite reapc euerlastyng lyfe. Wherfore in the meane tyme whyle we haue space to sowe, let vs sowe in spirite, let vs sowe good sedes, christen sedes, charitable sedes, let vs do well wythout fayntynge, wythout beyng wery, not onely to them whyche do good vnto vs, but vnto all, and principally vnto the good and favthfull christen men. And doubte we not but we shall gather in, and reape in tyme convenient good and full harvest in eternall lyfe to the gloric of the eternall father of heauen. Unto whome be thankes. Amen.

The Gospel on the .xv. sonday after Trinite.

The .vj. Chapter of Mathue.

#### Thargument.

\*\*Christe forbyddeth vs here to seke carefully for worldly thynges.

JESUS sayd vnto his disciples: No man can serue two maysters. For eyther he shall hate the one, and loue the other, or els leane to the one, and despyce thother: ye cannot serue God and Mammon. Therfore I saye vnto you: be not careful for your lyfe what ye shall eate or dryncke, nor yet for your bodye, what rayment ye shall put on. Is not the lyfe more worth than meate, and the body more of value than rayment? Beholde the foules of the ayre, for they sowe not,

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neyther do they reape, nor cary into the barnes: and youre heauenly father feadeth them. Are ye not muche better than they? Whych of you (by takynge carefull thought) can adde one cubyte vnto hys stature? And why care ye for rayment? Consyder the lylves of the felde, howe they growe. They laboure not, neyther do they spynne. And yet I saye vnto you, that euen Salomon in all hys royaltie was not arayed lyke one of these. Wherfore, yf God so cloth the grasse of the felde (which though it stande to daye, is to morowe cast into the fornace) shall he not muche more do the same for you, O ye of lytle fayth? Therfore take no thought, sayenge: what shall we eate, or what shall we drinke: or wherwith shal we be clothed? after al these thynges do the Gentyles seke. For your heauenly father knoweth that ye haue nede of al these thynges. But rather seke ye fyrst the kyngdome of God, and the ryghtwysnes therof, and al these thinges shalbe ministred vnto you.

GOOD people, if we were christen men and women wyth hertes and wyth workes, I say if we dyd beleue sufficiently as we boast our selues to beleue in Jesu Christ and in hys blessed and pure word, we shulde wythout fayle not be so troubled nor dysmayed nor yet so pensyfe and so carefull whan we have any misfortune and necessitie. Jesu Christ our saujour doth commaund vs that we shuld in no wyse take thought what we shuld eate, or what we shuld drynke, or wherwyth we shulde be clothed. And that they be the carnall men, the paynyms and infideles, whych take thought for these thynges, and not the true and faythful christen men. He sayeth and assureth vs in the Gospell of thys daye, that God hys father and ours, shall nourysh vs and arraye vs: and for all thys, as yf he were a lyer and an abuser, we do not beleue in hym nor in hys wordes. Certes the infidelitie of the worlde is greate. The worlde, I saye, is blynde, whych thynketh to beleue so well and so fermely, and yet beleueth neuer a deale. We do greate iniury vnto Jesu Christ in

mistrustynge hym. But it is to be noted for the vnderstandyng of thys texte that our Lord forbyddeth christen men to take thought: but he doth not forbydde them to laboure: but commaundeth that euery body shuld laboure according to the grace and might that God hath given him. In the sweate of thy vysage thou shalt eat thy breade (sayeth he in the .iij. chapter of Genesis). And for all the rest let hym cast all his hope in God. And as S. Peter sheweth vs in the .v. chapter of hys fyrst Epistle, and the Prophete in the .liiij. psalme: Caste thy care vpon the Lorde God, and he shall nourvsh the. And saynt Paul sayeth in the .iiij. chapter vnto the Philippians: Be not carefull for any thynge, but in all prayer and peticion with thankesgyuynge let your prayers be knowen vnto God. And S. Peter in the .v. chapter of the aforesayd epistle sayeth: Cast al your thought in him which hath care of you. And for this cause saynt Hierome expounynge thys Hierom. place sayeth in thys wyse: We be here commaunded by Christe, not to be careful what we shulde eate, for in the sweat of our face we prepare vnto vs breade. Laboure ought therfore to be exercised, but care taken away. Here wyth agreeth Chrisostome sayeng: Not wyth spirituall cares, but Chrysostowyth bodely labours, we muste seke our fode, whych fode mus sup. aboundeth to suche as laboure for it by Gods gyfte for a rewarde of theyr diligence, and on the other syde it is wythdrawen from suche as despyce laboure, by Gods doyng for a punyshment. But thys that Christ speaketh here (sayeth saynt Hierome) is to be vnderstande of the bodely meate and rayment. For of the gostly fode and rayment we ought alwayes to be carefull. Our Lorde, for to rebuke vs.the more of our letle fayth, byddeth vs beholde the byrdes, and the lylyes of the feldes, vnto whom God prouideth. And be we nomore worth then the byrdes, or then the floures of lylves of the feldes? He dothe then defende vs to take thought for earthly thynges, to thende that our spirite may the better be lyfte vp vnto the heauenly thynges: for a man to take thought and care for the one and the other, it is vnpossible. Who so euer hath tasted of the true goodnesse of God, he doth vntaste and myslyke the flatteryng and vayne goodnes of the earth. For none can serue two maysters at ones. He can not serue both God and also Mammon.

Hierom.

Mammon in the Syriake spech (sayeth S. Hierom) is called ryches. Let the couetouse person than heare this, that he can not both serue Christe and ryches, and yet he sayeth not, he that hath ryches, but he that scrueth ryches. For he that is the seruaunt of ryches, kepeth ryches as a seruaunt or bondman, but he that hath shaken of the yoke of bondage or scruitude, he giveth them as a lorde. And saynt Austine sayth: He that scrueth mammon, that is to say,

Austine.

Austine sayth: He that serueth mammon, that is to say, ryches, serueth him which by the meryte of hys perucrsitie is called of our Lord the prince of thys worlde, that is to save, the deuell. Wherefore here be reproued all couetous folkes, whych do set and fixe so much theyr hartes vnto the worlde. and so lytle vnto God. Let vs then believe at the lest Jesu: Christ whych doth not lye, and care we not for to gather; goodes, but let vs rather care for the kyngdome of God only and for hys iustice, and to obtayne hys grace, and for the reste there shalbe gyuen vs asmuche as we shall lacke for to passe soberly this lyfe with pacience. Seke ye then fyrst (sayeth Christ) the kyngdome of God and the justice therof. The kyngdome of God, as holy Chrisostome expouneth, is the retribucion or rewarde of good workes, and the iustice therofor is the waye of godlynes, wherby, sayeth he, we go to the kyngdome of God. Yf than thou wylt consyder, how great. the glory of the saintes shalbe, it must nedes folow, that eyther for feare of payne thou must go from eucll, or for: desyre of glorie thou muste hasten the to do good. And yf (sayeth thys holy doctour) thou wylte consyder, what is the iustice of God, I meane, what God hateth and what he loueth, the selfe justice shall shewe vnto the her waies which followeth such as loue her. For we shal not be called to a rekenynge whether we be ryche or poore, but whether we haue in done well or euel, which thynge (sayeth he) is in our fre wyll. Wherfore, good people, se ye do not care for your bodely; sustenaunce, for our Lorde doth promyse you that it shalbe gyuen vnto you, you nede not to doubt of it, yf ye cast from you this fleshly and worldly thought ful of mystrust of the prouision of God. Do ye rather the contrary, haue no trust in your selues, but al in God: and you shalbe truly faythfull and the chyldren of almighty God: and you shall lacke nothynge in thys presente tyme nor in the other to come by

Chrysostome. Kingdom of God. oure Lorde Jesu Christe, vnto whome be glorye and thankes worlde wythout ende. Amen.

The Epistle on the .xvi. sondaye after Trinitie.

The .iij. chapter to the Ephesians.

# Thargument.

Of the power, heigth, bredth, and depth of Christ, that is to say, that he is every where, and potent in all thynges.

SAYNT PAULE wrote vnto the Ephesians saieng: I desvre that ye faynt not bicause of my tribulacions that I suffre for your sakes, whyche is youre prayse. For thys cause I bowe my knees to the father of our Lorde Jesus Christ, whych is father ouer all that is called father in heaven and in earthe, that he wolde graunt you according to the ryches of hys glory, that ye may be strengthed with might by hys spirite in the ynner man, that Christe maye dwell in your hartes by favth, that ve beyng roted and grounded in loue, myght be able to comprehende wyth all sayntes, what is that bredth and lengthe, depth and heygth: and to knowe the excellent loue of the knowlege of Christ, that ye myght be fulfylled wyth al fulnes, which commeth of God. Vnto hym that is able to do excedinge aboundauntly aboue all that we aske or thynke accordynge to the power that worketh in vs, be prayse in the congregacion by Jesus Christ, thorowout all generacions from tyme to tyme. Amen.

THE charge, my frendes, of a byshope or of a curate, is to teache continually, and to praye for the people, whych is commytted vnto hym, to thintent that it wolde please God to redresse, comforte, and assure them agaynst the temptacions of this world, as saynt Paule doth teache vs, by all hys epistles, and in the epistle of this daye he sayeth: I praye you my brethren, that you do not discomfort your selues for my tribulacions, whych I suffre for you. That is to say, yf you

se that I do suffre much harme, injuries, and persecutions forbycause that I do preach vnto you the gospell, do not discourage your selues, but perseuer in the fayth of the same. Yf the mayster hath bene eucl entreated, by good right the seruaunt must be in lyke maner. Our Lorde Jesu Christe sayeth in the .x. chapter of S. Mathew: It suffiseth vnto the disciple for to be lyke vnto hys Mayster. For thys cause to thende that you shuld not discourage your selucs, I pray and require humbly the father of our Lorde Jesu Christ, the great father of housholde of the heauen and of the earth, which is the spring and fountayne of all goodnes. knowe well, that wythout hym, you nor I can do nothynge. I praye hym, that by the rychesses of hys glorie and grace. it woll please hym, to gyue vnto you by hys spirite strength, not bodely but spiritually and inwardly, for to endure and to suffer. And that it wol please Jesu Christ, the gloric of the father, the glorie of the angels and of men, to abyde in you by feruent faith in your hertes, founded and rooted in charitie, to the intent that you maye knowe and vnderstande the incomprehensible graces which by him be gyuen vnto vs, the largenesse and length of the same, for the earthe is full of the mercy of the Lorde God (sayeth the prophete Dauid) and the hyghnesse and depthnesse: for they do perse the heauens and the hylles. He whych is descended is he which hath ascended aboue al the heavens, sayeth saint Paul. To thintent also that ye shall know the great charitie of Jesu Christ toward vs (the whych knowledge is more to be estemed than all the science of the worlde) and that you shulde be replenyshed in all aboundaunce wyth the graces of God. In thys epistle saynt Paule declareth in short conclusions the perfection of the christen lyfe, vnto the whych we ought to breath and to He doth not prave that God shulde give them much temporall goodes for to lyue at theyr ease, but he desyreth and prayeth, that they may have strength for to endure and to beare with him the crosse of Jesu Christ. For al the life of a christen man is to endure. In the conclusion of the epistle, wyth profounde harte and wyth greate spirite he yeldeth graces and louynge thankes vnto God, sayeng: Unto hym whyche is able for to gyue vs more than we can de-

maunde or thynke, accordyng vnto the myght the whych

Psalm xxxij.

Eph. iiij.

puissantly and strongly worketh and laboureth in vs. vnto hym be yelden all glory by all the churche, by the meanes of hys sonne Jesu Christe. For euen as by hym all grace is gyuen vs from the father, so it must nedes be that by hym, which is the begynnyng and the ende, all glorie be vnto hym rendered. Then, my brethren, let vs not discourage our selues of the worde of God, of the doctrine of the gospell, for any tribulacion or worldly vexacion that maye happen vnto any of them by whyche it shall have pleased God that they shulde beare it: yf it be hys pleasure to make them to beare hys crosse: and vnto them whych shal beare it, but so muche the more let vs be founded stedfast and ferme, and rooted in fayth, hope and charitie, and we shall knowe the incomprehensible graces of God. And he that surmounteth all myght, shal delyuer vs from all euel, and shal leade vs vnto hys glorie, vnto hys heauenly kyngdome, where in eternall ioye we shall yelde perpetual graces and prayses vnto the father of heauen by oure Lorde Jesu Christe. To whom be all glorie. Amen.

The gospell on the .xrj. sondaye after Trinitie.

The .vij. chapter of Luke.

# Thargument.

Christe rayseth a deade man to lyfe agayne.

JESUS wente into a cytie whyche is called Naim, and many of hys disciples went wyth hym, and much people. Whan he came nye to the gate of the cytie, beholde, there was a deade man caryed out, whyche was the only sonne of hys mother, and she was a wedowe, and muche people of the cytie was wyth her. And whan the Lorde saw her, he had compassion on her, and said vuto her: Wepe not. And he came nye, and touched the coffyn: and they that bare him stode styl. And he said: Yonge man, I saye vuto the, Aryse. And he that was deade, sat vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all. And they gaue the glorie vuto

God, sayenge: a greate prophete is rysen vp amonge vs, and God hath visited his people.

THE thynge (good people) which is moost agreable vnto God, and that whych he demaundeth and requyreth of vs principally, is to beleue his word, as saynt Paule sayth in the .xi. chapter of his epistle to the Hebrues: It is impossible to please God without fayth. For thys cause all the myracles whyche were at any tyme done, aswel by Jesu Christ in erth as by him in his members, it hath not ben for to attribute the honoure vnto hys members, or that hys members hath done miracles, but for to approue the worde of God, and for to manyfest hys glorye and myght, to thintent that he shulde be honoured and reuerenced of euery body, and in euery place, as the prophete sayeth: Lorde God, all the earth doth worshyp the. For thys cause oure Lorde hath raysed up from death to lyfe the wedowes sonne, of the whiche is made mention in the Gospel of this day. He hath here raised one from I bodely death, for to make vs to beleue, that he hath the power also for to rayse vs agayne from spirituall death. also he shall rayse vs vp agayne bodely at the day of dome. As he said vnto Martha: I am the resurrection and lyfe, whose beleueth in me, he shall not dve eternally. All they therfore which do not lyue accordynge vnto the spirite, which: folowe the olde lyfe of Adam, whyche accomplish the desires, concupiscences, and workes of the flesh (of the which was: spoken in the epistle of the last sondaye) they be deade spiritually. For who that hath not the Holy Ghoste, he hath no lyfe, he doth not belonge vnto Jesu Christ whych is the lyfe. Yf any hath not the spirite of Christ, he is not Christes, Ro. viii. He is borne and conducted of euell spirites to the Yf Jesu Christe do not come quyckely for to: pytte of hell. touche hym wyth hys hande, the whyche signifyeth hys great puissaunce and myght conioyned wyth his worde. Yf he do: not speake and touch lyuely the harte, it is impossible that the sayd creatures shulde haue power to ryse agayne, or that they shulde euer chaunge from the death of the soule vnto: newnes of lyfe and state of grace. For surely so longe as we be in deadly synne and vnder the thraldome and subjection of the fende, so longe we be as deade persons. And therfore:

Ioh. xi.

sayeth saynt Ambrose: We lye deade in secrete, whan eyther Ambrose. the fyre of vnreasonable luste brenneth vs, or the colde humoure drouneth and as it were wyth a certayne slouthfulnesse of the bodye the sharpenesse of the mynde is accombred and ouerwhelmed, in whiche case we can not ryse out of our drousye slombre but by Christe. And yf, sayeth thys holy An alledoctour saynte Ambrose, it be an heuy and greuouse synne gorie. which thou thy selfe arte not able to washe away wyth the teares of thy penaunce and repentaunce, let thy mother the holy church wepe for the. Let the people also be assistente vnto her. And forthwyth thou shalt ryse agayne out of the coffyn or beere and shalt begin to speake with another lyfe, and all that heare it shall feare and shalbe corrected by thexemple of one. They shal also prayse God, whych hath gyuen vs so great remedies to eschue death. And here, sayoth Bede, is the errour of the heretiques called Nouatians Bede. confounded, which whyle they go about to destroye the clensyng of penitent persons, do deny that our mother the church wepynge for the spiritual death of her chyldren ought to be comforted by hope of restoring again to lyfe. Whyche damnable opinion the wycked Anabaptistes at thys daye haue renued in dyuers places of christendome, whyche denye, that they that fall into deadly synne after baptisme can by due penaunce or any other meanes come agayne to the state of grace, whome we praye God to brynge out of theyr foule heresy. Let vs than, good people, instantly and humbly praye to almyghty God the father of heuen that it wolde please hym, so ofte as we fall into synne, to touch and speake to vs so vertuous and pythy wordes that may quicken vs, and rayse vs from deathe to lyfe, in yeldynge and restoryng vs lyuynge truly in spirite vnto our mother, whych is the churche of faythfull men, and that we may speake continually the worde of prayse and of grace vnto God: in such wyse that by occasion of vs. our nevghbours may be edefied and exhorted for to prayse and glorifie God wyth vs, knowynge that God hath visited his people by Jesu Christ. Unto whome apperteeneth glorie and honoure eternally. Amen.

### Thargument.

Of the vnitie of fayth that there be no dissension amonges christen people.

BRETHREN, I whych am a presoner of the Lordes exhorte you, that ye walke worthy of the vocacion wherwyth ye are called, wyth all lowlynes and mekenesse, wyth humblenesse of mynde, forbearyng one another thorow loue, and be diligent to kepe the vnitie of the spirite thorowe the bonde of peace, beyng one bodye, and one spirite, euen as ye are called in one hope of your callyng. Let there be but one Lorde, one faythe, one baptisme: one God and father of all whych is aboue all, and thorowe all, and in you all.

MY brethren and systers in Jesu Christe, let vs consyder the benignitie, louynge kyndnes and swetnesse of the Holy Ghost, the which doth not commaunde vs wyth rygoure and sharpnesse (as men do often) but doth desyre vs louyngly by his great messanger the apostle saynt Paule, that we shuld walke worthely in the vocacion or callynge vnto which we be called. Of thys vocacion is spoken in the fyrste chapter of the fyrst epistle vnto the Corinthians, where he sayeth: God is true and faythfull, by whome you are called into the company of hys sonne our Lorde Jesu Christ. This companyenge with Jesu Christ, is the christen and catholyke churche, the whyche is called a bodye, wherof he is the heade, and we be his members: in case we be conducted and leade by the Holy Ghost. For he is the sturrer, the lyfe and the conductour of all the catholyke churche, for to make it to walke worthely wyth the heade in all humilitie, mekenesse and swetnesses He doth teache vs also by true loue and charitie, in al pacience to support and beare the faultes and infirmities of our nevgh bours. And saynt Paule induceth vs to do thys in the .vi chapter of the epistle vnto the Galathians. Beare the bur-

thens one of another and so ye shall accomplysh the lawe of Christ. The which doth admonysh vs aboue all thynges that we shulde endeuour our selues to kepe the vnitic of the spirite of fayth in a bonde of peace and concorde, that is to wyte, in sauourynge in fayth one selfe thynge. And what is that that we shulde all sauour? That we be one body, one spirite, and all called into one hope of saluation by Jesu Christ. That ther is one Lord, one fayth, one baptisme, one God and father of all, whych is aboue al, and ouer all thynges, and in vs al, whych is he that is blessed in the worlde of worldes. Thys is the fayth in the whych we ought to be vnied and knytte wyth the Holy Ghost, and to hauc stedfast peace and concorde. The whyche thynges yf we haue, we shalbe conducted by thys Holy Ghost in all graces and vertues for to blesse, laude and glorifye thys ryght hygh and soueravne father by our Lorde Jesu Christ vnto gloric of al the Trinitie wythout ende. Amen.

The Gospel on the ...vij. sonday after Trinitie.

The .xiiij. chapter of Luke.

#### Thargument.

(F) Christ healeth on the sabboth daye and commended humilitie vnto vs.

WHAN Jesus went into the house of one of the chefe pharisees to eate breade on a sabboth day: and they watched hym. And behold there was a certayne man before hym whych had the dropsy. And Jesus answered and spake vnto the lawyers and pharisees, sayenge: Is it lawfull to heale vpon the sabboth daye? And they helde their peace. And he toke hym and healed hym, and let hym go: and answered them, sayenge: Whyche of you shall haue an asse or an oxe fallen into a pytte and wyll not strayght waye pull hym out on the sabboth daye? And they coulde not answere hym agayne to these thynges. He put forth also a similitude to the gestes, whan he marked how

they preased to the hyghest roumes, and sayd vnto them: Whan thou arte bydden of any man to a weddynge, syt not downe in the hyest roume, lest a more honorable man than thou be bydden of hym, and he (that bad hym and the) come, and saye to the: Gyue thys man roume, and thou than begynne wyth shame to take the lowest rowme. But rather whan thou art bydden, go and syt in the lowest rowme: that whan he that bad the, commeth, he may saye vnto the: Frende, syt vp hyer. Than shalt thou haue worshyp in the presence of them that syt at meate with the. For who soeuer exalteth hymselfe, shalbe brought lowe. And he that humbleth hymselfe, shalbe exalted.

Cyrillus.

Mat. vi.

The spirituall dropsy.

AT the begynnyng of our gospel, good christen people, Jesu Christ doth commende vnto vs syngularly loue and charitie towarde al men, whan we se that so familiarly he haunted and frequented with them that were hys enemyes and hys euell wyllers, that also he dyd eate and dryncke wyth them for to haue occasion to teache them and to conuertd them vnto God hys father, as the auncient doctour Cyrillus And here be rebuked and checked those whych haue hatred, malyce, and rancor agaynst theyr christen brethren, and do not vouchsaufe to company wyth them, nor also to speake vnto them, whan that by the diwine commaundement of almyghtye God they be bounde for to remytte and to pardon all iniuries, and ought by all meanes they car for to reconcile them, or els God shall neuer be reconciled wyth them. Consequently Jesu Christe doth instructe ve that we ought at al tymes to accomplysh and do the worker of mercy towardes our brethren and neyghbours. And specially that the sondave be not in any wyse violated by the sayde workes of charitie. The whych he shewed well, what that vpon the sabboth day he dyd heale the pore man of the dropsie. Which, as holy doctours do expoune, is truely the fygure of all humane nature, whych was spiritually ful o the dropsie, and ful of waters of concupiscence, wherby i peryshed and drewe vnto eternall death. Moreover in thy gospel Christ doth aduertise vs of these couetouse and proud-

scribes and pharisees whiche by theyr ambition at the feastes and banckettes dyd take the fyrst and moost honourable places. For the whych cause Jesu Christ doth correcte them, and instructeth them, and vs also, wyllynge vs whan we shalbe called vnto mariages and feastes, that we do not syt in the hyghest places but in the lowest. The whyche may be vnto vs very well a morall doctrine as to the exterior worke, as the holy doctours of the church do full well declare it, and in especiall the great clerke Basilius declareth it on thys wyse. To take the lowest place at feastes accordynge to the Lords commaundement is convenient, but agayne contentiously to runne into it, is a thynge reprouable as a disturbaunce of ordre and occasion of hurly burly. And surely, sayeth thys clerke, yf contencion be moued who shuld syt lowest amonges you, ye shall diffre nothynge from those that stryue to syt hyghest, for al is one mater. Wherfore lyke as our Lord sayeth here, it is expedient for hym that maketh a feaste to appoynt the ordre of syttynge. So shal one of vs in pacience sustevne eche other honestly, and dovinge al thynges in ordre, and not after the fansye of some, we shall neyther seme to counterfayte humilitie by ouermuche gaynsayng, but rather by humilitie we shall obtayne pacience. For surely it is a greater token of pryde, by ouermuch repugnancie and refusvng not to syt in suche place as the feastmaker thynketh mete for vs, and contenciously to occupie the lowest rowne, than it is to syt in the hyghest place whan we be commaunded so Thys saveng therfore of Christe morally is thus to be taken. Yet for all that spiritually, it may be well vnderstanded, as Bede and other expositours also do godly applie it, of the mariage of the sonne of God wyth humayne nature, which is the vnion and the maryage of hym and all faythfull soules. Of the which it is wrytten in another place: That Mat. 22. many be called but fewe elected. The whych sentence of God ought to astonny vs. and we ought diligently to consider what they be which be chosen, in desyryng to be of theyr company. Truly Jesu Christe hymselfe dothe shewe vs, sayeng: That whosoeuer doth humble hymselfe in makyng hymselfe seruaunt vnto all and doynge the workes of charitie to hys brethren for the honour of hym, he shalbe elected or chosen and exalted. And on the contrary, who soeuer shall

exalte hymselfe in wyllynge by pryde to haue maystershy and lordshyp ouer al, and vncharitably neglectynge an despysynge hys euen christen and poore brethren, he shalb humbled, put downe, and cast backe from the mariage, fo God resysteth proude men, and gyueth grace vnto the humble. Wherfore, my frendes, let vs at al tymes do goo workes, and mercy vnto all. Let vs not be ambitious of worldly honoure. Let vs humble our selues vnder the myght hande of God, and after this lyfe we shalbe by hym exalte whan it shalbe hys pleasure and godly wyll into eterna glorye wyth the company of al those that be happy for t prayse him and blesse hym wythout ende.

The Epistle on the .xviij. sondaye after Trinitic.

The .i. Epistle to the Corin. the .i. chap.

#### Thargument.

BRETHREN, I thanke my God alwayes on you behalfe: for the grace of God, which is gyuen you by Jesus Christ, that in al thynges ye are made rych by hym, in all vtterance, and in al knowlege, by the whych thynges the testimony of Jesus Christ was confermed in you, so that ye are behynde in no gyft waytynge for the appearynge of our Lorde Jesus Christ, whych shall also strength you vnto the ende that ye may be blamelesse in the daye of the commynge of our Lorde Jesus Christ.

SAYNT PAUL, good christen people, in the epistle of thys present sondaye doth teache vs, that he which hath the grace of God in hys harte, whan he seeth the poore symmer leave theyr euell lyfe, and that they converte them vnto God in grace, is excedingly ioyfull, and continually yeldeth grace and thankes vnto God. For it is wrytten in the .xiij. Chapter of hys fyrst epistle vnto the Corinthians: Charitic doth not

reioyce at iniquitie, that is to saye, of the estate of synners, but is in heuines, pytie, and compassion. But it reioyceth of truth, whych is whan they leave theyr synnes and the vanitie of thys worlde, and that they converte them vnto God whyche is all veritie. And also iove is made in heauen amonges the angels of God, as it is writen in the .xv. chapter of S. Luke. It is joye before the angels of God for a synner that doth penaunce. Also saynt Paule here yeldeth graces and thankes vnto God for the Corinthians: knowynge that it was not by any workes that they had done, that they were conuerted, but by the only mercy of God not deserved on theyr behalfe. And thus it is of vs. In our convertinge by true faith vnto Jesu Christ we be made ryche in hym in all thynges, in al wordes, and in all sciences, that is to save, in the doctrine of the Gospell, by the whyche is confirmed vnto vs, the wytnes of our saluacion: knowyng certaynly, that the myght of God is in the Gospell for to saue all them whych shal beleue in it. But before that we be worthy to haue suche, and so greate rychesses, we must renounce and vtterly forsake the vayne confidence and trust in the rychesses and delytes of thys worlde. For Jesu Christe hymselfe sayeth vnto vs, that Mat. vi. we can not serue God, and also the rychesses of thys worlde. Moreover in another place he sayeth, that yf we do not renounce in oure mynde and affection all the goodes that we do possesse we can not be his disciples. Let vs than hold vs by favth in our conversion to God: the whyche fayth, foloweth so many gyftes and graces of God that there lacketh nothynge for saluacion. And we shall abyde in all suertie and in peace of conscience, the commynge of Jesu Christe, whych shalbe perticularly at the dave of our death and departyng from thys worlde, and generally at the daye of dome, at the whyche tyme he shall come and gyue vnto vs hys great and inestimable rychesses, the whych we do now tary for by fayth and hope, that is the eternal glorie of hys heauen. Into the whyche that we maye al come by the graces and merytes of our Lorde Jesu Christ. To whom be al glorie. Amen.

The Gospel on the .xviij. sonday after Trinitie.

The .xxij. chapter of Matheu.

### Thargument.

The pharisees question to Christ, and again Christes question to the pharisees.

THE pharisees went vnto Jesus, and one of them whiche was a doctour of the lawe of Moses, asked hym a question, temptynge him, and saveng, Maysterwhyche is the great commaundement in the lawe? Jesus said vnto hym: Thou shalte loue the Lorde thy God wyth all thy harte, and wyth al thy mynde. is the fyrst and great commaundement. seconde is lyke vnto it: Thou shalte loue thyne neyghbour as thy selfe. In these two commaundementes hange all the lawe and the prophetes. Whyle the pharisees were gathered together, Jesus asked them. sayenge: What thynke ye of Christ? Whose sonne is They sayd vnto hym: The sonne of Dauid. sayde vnto them: Howe then doth Dauid in spirite cal hym Lorde, sayeng: The Lord sayd vnto my Lorde Syt thou on my ryght hande tyll I make thyne enemyes thy footestole. If Dauid than call hym Lorde' howe is he then hys sonne? And no man was able to answere hym any thynge: neyther durste any mar-(from that day forth) aske hym any mo questions.

Hierom.

Chrysostome. THE Gospell red in the churche thys daye, good christer audience, doth reherse vnto vs, how the pharisees, hearyng that Jesus Christ had confounded the Saducees, whych, a saynt Hierome noteth, were of contrarye opinions wything themselues, and as it were enemyes one to another, yet the come and ioyne together agaynst Christ to thintent, as Jhoc Chrysostome sayeth, they myghte ouercome hym by multitude whom they coulde not conuince with reasons. And so, say eth he, they confessed themselues to be naked of the trout.

whych armed themselues with multitude. They come than all together. And one amonge them a doctoure of the lawe speakynge for all the reste (to the intent yf that one ouercame they myght al seme to have the vpperhand) in temptyng our Lorde Jesu Christ, dyd put thys question vnto hym, sayeng: Mayster whyche is the greatest commaundement of the lawe? Here you may se what fashions these false foxes and ypo-Fyrste they called Jesu Christe mayster: whose crites had. disciple for all that, they had no desyre to be. And they dyd demaunde hym of the greatest commaundemente (as Chryso-Chrysostome sayeth) which neuer had accomplished the least: but stome. rather by theyr cursed and auaricious constitucions had transgressed all the lawe of God. And they thought that it was vnough for to dispute the one agaynste the other by pryde and vanitie, for they dyd not desyre but all only to be sene and praysed of men, yet for all thys the swete Sauiour desyrvng theyr saluacion doth gyuc them here true and sounde doctryne and healthfull correction, answering them mekely, that they ought to love God wyth all theyr thought, the which they dyd not: and theyr neighbour as themselues, but they dyd cleane contrary. For he whych was theyr God, and theyr nevghbour in as much as he was man, they wold put him to death. In whyche he shewed them to be synners, vpocrites, that is to save, counterfayted holy and transgressours of all the lawe and of the prophetes. And accordynge vnto saynte Marke, in the .xij. chapter, they wyst not what to answere, but theyr owne doctoure gaue sentence agaynste them, sayenge: Mayster, in truth thou haste sayde well. For there is one only God, and there is none other but he. And to loue hym wyth all the harte, wyth all the vnderstandyng, wyth all the soule, and with all the strength, and the neyghbour as hymselfe, is a greater thynge then al the brentoffervinges and sacrifices made vnto God. Here maye you se, howe he hymselfe gyueth judgement agaynst the couctousnes of the scribes and pharisees whych loued so well the sacrifices, for the profyte that came therof vnto them. And on the contrary syde, he approuch the answere of Jesu Christe, the whyche they thought to have interrupted and checked. Thus it appeareth that the craftye be taken in theyr craftines and that there is no counsel against God. And then fynally our TAVERNER.

3 Q

Lorde demaunded of the pharisees beyng all there together. whose sonne Christe was. And forbycause they were carnall they knewe nothyng in Christ and in Messias but fleshe, and they answered hym that he was the sonne of Dauid. And then oure Lorde wolde shewe them and teache theyr saluacion. For it was not ynough for to beleue that he was a man commen of royall bloude, but also it must be beleued that he was God vnied vnto humayne nature for to make the redemption of men. And therfore he sheweth them by the wytnesse of Dauid selfe that he is God, where Dauid sayeth in spirite: The Lord God hath sayd vnto my Lorde, Syt on my ryght hande vnto the tyme that I put thyne enemyes a foote stoole to thy feete. Dauid calleth Christ hys Lorde syttynge on the ryghte hande of God, whych is to vnderstande (as the auncient doctour S. Remigius and other doth expoune it) not that God is corporall that he shulde have a ryght or left syde, but to syt on the ryghte hande of God, is to remayne in the same honoure and dignitie egall wyth the father, so that herby he confesseth that he is God. And thys the pharisecs vnderstode not to be said of Christ: but they were those whiche the spirite of God calleth the enemyes of Christe, for to be put vnder hys feete. Then, my brethren, let vs not tempt Jesu Christ. Let vs beleue, that the greatest and the fyrst commaundement is, to loue God wyth all our hart, wyth all oure thought, and wyth all our soule, that he is true God and that he is true man. And we shal be of the nombre of the chosen for to laude the heauenly Father, and our Lorde Jesu

The Epistle on the .xix. sonday after Trinitic.

The .iiij. chapter to the Ephesians.

Christ syttyng on hys ryght hande. Unto the whyche wyth

the Holy Ghost be glorie wythout ende.

Thargument.

**F** How we ought to put of our olde Adam, and put on the newe.

BRETHREN, be ye renewed in the spirite of yourc mynde, and to put on that newe man, whyche after

Ps. xix.

Remigius

God is shapen in ryghtuousnes and true holynes. Wherfore, put away lyeng, and speke euery man trouth vnto hys neyghbour, for as much as we are membres one of another. Be angry and synne not: let not the sonne go downe vpon your wrath, neyther gyue place vnto the backbyter. Let hym that stale, steale nomore, but let hym rather labour with hys handes the thynge which is good, that he may gyue vnto hym that nedeth.

MY welbeloued frendes in our sauiour Christ, ye shall vnderstande that in the texte immediatly goyng before this Epistle of thys presente daye, the Apostle doth admonysh vs for to leave the olde man, that is to say, our fyrst nativitie or byrth by the which we be borne chyldren of the yre and wrath of God, and we be fulfylled wyth synnes, wyth euel desyres, and wyth concupiscences, the whych woll turne vs vnto corrupcion and eternall death. After in our Epistle he exhorteth vs. that we shuld be renewed, not according vnto the bodye, but in the spirite of our soule. For it is the spirite of God that well inhabite there, and do hys workes. Then we must, for to be renued in our hartes, have nede that the gyftes and graces of God maye abyde there in stede of the concupiscences whiche the deucll hath put there by the synne of Adam. As agaynst couetousnesse, mercy and lyberalitie. Against lechery, continence and chastitie. Against pryde and rygoure, freudshyp, mekenes and all humilitie. Agaynst hathered and rancor, loue and charitie. Agaynst iniquitie and synne, justice and al grace. And thus we shalbe newely arrayed wyth the newe man Jesu Christe: whyche by hys holy spirite shall make vs also newe men, holy men, and vertuouse men, lyuyng nomore in foule and stynkyng synne as we were wont to do, but walkyng in newnes of lyfe by the grace of God by whom we shalbe iustifved and truly sanctifved. And for bycause he is all trouth, yf we wolde abyde in hym, we muste caste out and put from vs al lyes and false tales, the whych from our byrth For as Omnis hois conjoyned and even knytte faste vnto oure fleshe. the prophete sayeth: All men be lyers, they have spoken momendax.

vanities and false thynges from theyr byrth. And God alone is veritable and euen trouth it selfe, the whych wylleth that we speake trouth one to another, for we be all membres of his body, which is hys church and spouse, whych spouse ought to be gouerned, led and conducted by the spirite of trouth. And thys spirite of trouthe, yf it dwell in vs, shall doubtles gyue vs all holy zele and a certayne godly angre agaynst synne whych shalbe wythout synne. As in seynge the blyndnes and the vnhappynes of the poore synners, we shalbe sorowful and heuy. As it is wrytten in the .iii. chapter of saynt Marke, that our sauiour Jesu Christ whan he dyd se the wyckednes of the scribes and pharisees, he was sore troubled and heuv wyth anger for the blyndnes of theyr hartes. But here, my frendes, we must be well ware, that thys angre be not agaynst our christen brother, but agaynste the wycked enemie and the synne. And also that it do not abyde ouerlong in our hartes for feare that it shulde happen that the sonne of iustice, whyche is Jesu Christe, shulde byde and go downe from vs for our anger and yre, for in leauyng God, we shulde gyue place to the deuell. Fynally the apostle dothe admonyshe vs that they whych haue bene theues and robbers, that they shuld do nomore theftes and robberies: but rather that they shulde laboure with their handes in good workes, not by auaryce or couetousnes for to waxe ryche, but for to ayde charitably and reliefe theyr christen brethren which haue nede and pouertie. And in doyng thys God shall be in lykewysc mercyfull vnto vs, and shall haue pitie of vs. he loueth mercy more than sacrifice, as our saujour Christe After thys wyse yf we fynyshe the hymselfe recordeth. course of oure lyfe, we maye truste that the crowne of iustice is layde vp for vs which our Lorde shall rendre vnto vs, who ij. Ti. iiij. is a iust iudge, as S. Paule sayeth: For he shall rendre vnto euery man accordynge to hys workes. We shal, sayeth Paule, be set before the trone of Christ to beare awaye accordynge as we have done in our bodye, eyther good or euell. our fayth then brynge forthe worthy frutes of christianite that by Gods grace we may be crowned accordyngly. whom be al glory and prayse for cuer and euer. Amen.

ii. Cor. v.

The Gospel on the .xix. sonday after Trinitie.

The .ix. Chapter of Matheu.

# Thargument.

\*\* Jesus forgyweth the sycke man of the palsey hys synnes, and healeth hym.

JESUS entred into a shyppe, and passed ouer, and came into hys owne cytie: and beholde, they brought to hym a man sycke of the palsey, lyenge in a bed. And whan Jesus sawe the fayth of them, he sayd vnto the sycke of the palsey: Sonne, be of good chere, thy synnes be forgyuen the. And behold, certayne of the scribes sayd wythin themselues: Thys man blasphemeth. And whan Jesus sawe theyr thoughtes, he said: Wherfore thinke ye eucl in your hartes? Whether is easyer to say, Thy synnes be forgyuen the, or to saye, Aryse and walke? But that ye maye knowe, that the sonne of man hath power to forgyue synnes in earth, then sayeth he vnto the sycke of the palsey, Aryse, take vp thy bed, and go vnto thy house. And he arose, and departed to hys house. But the people that sawe it, maruayled, and glorified God, whych had gynen suche power vnto men.

MY welbeloued brethren and frendes, the cytic of Jesu Christ, as noteth Chrisostomus the holy doctour of the church, Chrysois Capharnaum, the whyche is called hys cytic forbycause stomethat in leuyng Nazareth he wente and dwelled there, and also for the noble sermons and great myracles whych he dyd often there, as also now he doth one, whych we ought wel to marke and note, for therin is comprised for vs noble and healthfull instruction. Fyrste of all then we ought to consyder, that our Sauiour Jesu Christe hath perceyued and beholden the fayth of them that dyd beare the man hauynge the palsey, but here is no mencion at all made of the great payne that they toke. For saynte Marke in the seconde

chapter, and saynt Luke in the .v. chapter, do rehearce thys selfe myracle, and say that they vncouered the house, and so dyd let downe the bedde wherin the sycke man of the palsey laye before oure Lorde, for bycause that there was so great multitude of people that dyd folowe hym that they coulde not come nere vnto hym. Notwythstandynge all thys, there is made no mencion here but of theyr fayth and truste: instructynge vs, that God dothe not so greatly esteme oure outwarde workes, though that they be fayre and in apparaunce good, yf we have not fayth by charitie workynge in vs, the whych only and her workes he estemeth. For certes what soeuer procedeth not of fayth, whych is the roote and foundacion of al good workes, is synne, as thapostle S. Paule doth wytnesse. And therfore the prophete Hieromie sayeth: Lorde God, thy eyes do behold the fayth. Therfore sayd our Lord vnto the paralitique: Sonne, haue hope, be of good chere, thy synnes be forgyuen the: shewyng vnto vs that our sinnes is the sycknes that God wyl principally heale, and of the whych aboue al thinges we ought to desyre the healing, which is the remission: which we shall have not by outward workes done without fayth, but by the fayth and confidence that we shal haue in Jesu Christ in returning agayn vnto him for al our businesses aswel spirituall as corporall, as vnto our creatour and redemer, which is only myghty ynough for to help vs, and principally for to pardon our synnes, whyche is the moost daungerous syckenes that can be to mankynd, for by the same we dye of euerlastynge death. And forbicause that the scribes and doctours of the lawe dyd not beleue that Christe was God, they sayde in theyr hartes, that he blasphemed in forgyuinge and pardoninge the synnes vnto the palsye man. And it maye be that they had red that whych God had sayd in the xliij. chapter of Esay: It is I, it is I my selfe that pardone the synnes bycause of me. Then God dyd shewe himselfe true God, in rebukinge them of theyr euell thoughtes, and seynge theyr hartes (the whyche apperteyneth vnto God onely, of whome is sayd: It is thou, Lorde God, which sercheth the hartes and the raynes. And yet more outwardly he shewed hymselfe. For visibly and by hys only worde he healed the sycke man, and dyd gyue hym sodenly bodely strength, and wythout beynge in any maner

Ro. xiij. Iere. v.

weake of hys syckenesse, he commaunded hym to beare awaye hys bedde and to go vnto hys house, shewing that it was he of whom it is sayd: He hath sayd and they were done. Thys poore paralitique is the fygure of all synners, the whych be vnable as of themselues to do any good, and they be borne in theyr beddes, that is to saye, in the flesh of theyr concupiscences. But whan they have fayth vnto the worde of God whych apprehendeth Gods promyse wyth an ernest repentaunce of theyr former lyfe and a study of a newe lyfe they receyue full helth: and where as before they were subjectes vnto theyr flesh and fleshly desyres, they be nowe maysters, and hold them subjectes, and fynally they go by the grace of God and the vertue of hys worde, beynge conducted and fortifyed by the same in newnes of lyfe, walkyng in the preceptes and ordinaunces of God, they go, I say, vnto theyr house, whych is the moste blessed and joyful kyngdome of heauen. And the people whan they saw thys myracle had feare and greate reuerence vnto God: and espyeng his greate benefites to mankynd gaue to hym glorie, knowynge that the men coulde not do such workes whych be aboue nature, yf God do it not by them: and in thys doynge, they glorified Jesu Christe whych is true God and true man, and whych vidoubtedly is the justice, the glorie, and perfection of all men, whyche not trustynge in themselues as dyd the proude pharisee whome the Gospell maketh mencion of, but wyth sorowfull harte and due penaunce according to the exemple of the publicane lamentyng theyr synnes, haue stedfast fayth and confidence in hym, beynge in full mynde and a redynes not onely to be hearers of the lawe and gospell, but also to be doers and workers of the same as Christe hath appoynted vs to do. God graunt vs that grace. To whom be al glorie imperie and peace in infinita seculorum secula. Amen.

The Epistle on the .xx. sonday after Trinitie.

The .v. chapter to the Ephesians.

Thargument.

An exhortacion to vertuouse lyuynye.

BRETHREN, take hede therfore howe ye walke

circumspectly: not as vnwyse, but as wyse men: auoydynge occasion, bycause the dayes are euell. Wherfore, be ye not vnwyse, but vnderstand what the wyll of the Lorde is, and be not droncke wyth wyne wherin is excesse: but be fylled wyth the spirite, speakynge vnto your selues in psalmes and in hymnes, and spiritual songes, syngyng and makynge melodie to the Lorde in your hartes, gyuynge thankes alwayes for all thynges vnto God the father, in the name of oure Lorde Jesu Christe, submyttyng your selues one to another in the fear of God.

# The sermon vpon this Epistle. MY good brethren and systers, the wyse man sayeth ir

hys prouerbes, that there is a waye the whych semeth vntc men to be strayght and good, but it leadeth vnto eternal:

death. Certes thys is the way of the worldly people, whycllyue accordynge to the desyres of the fleshe, not remembryng howe they shall descende in a minute of an houre vnto hell Therfore in our epistle, which this day is redde in the churched the apostle doth exhorte vs that we wol walke prudently and wysely as becometh christen men in the meane tyme, whyle we shalbe in thys worlde and vale of mysery: not as the folysh folke that shall peryshe, but as the wyse folke replen We be here yshed with the true and heauenly sapience, following the steppes so nere as God shall gyue vs grace of oure Saujoure Jesu Christe, sekyng by all meanes we possible can occasion and oportunitie to do well, as workes of fayth, workes o mercy and pytic towardes our euen christen. And in thus doynge vndoubtedly we shall redeme or bye agayne the tyme whych we have yll bestowed. And certainly we shuld be moued vnto this, namely forbycause that the dayes be euel not in themselves, but for the synnes that be commytted ir For the deuell dothe all he can to turne vs from the good wave: whiche be the commaundementes of God and the fulfyllyng and executyng of his holy worde, vnto the whych we must dyrecte our hole lyfe yf we wyll be saued and not peryshe eternally. Let vs not then (good people) be as brute and vnreasonable beastes, imprudent, recheles, vncircumspecte

exhorted to good workes.

and without vnderstandynge: but let vs understande what the good wyll of our Lorde Jesu Christe is, the whyche wylleth that we shulde be saued all. And for that cause he hath suffred death, vnto the whyche we muste be confourmable, in dyeng to our synnes, lustes, and concupiscences, to thende that we be sober and chaste, and replenyshed wyth the Holy Goost, the whyche shall cause vs to save in our selues praysynges and spirituall songes vnto God: and that wyth a pure and a clene harte, and not alonly with outwarde voyces and open deuocions, the whych be often ful of hypocrisy and pryde: and for that cause displeasaunt vnto God. And therfore our Lord sayoth in the gospel of saynt Mathew, where Mat. xv. he speaketh of the pharisees which dyd all that they dyd other by hypocrisic or by couetousnes: Thys people (sayeth he) doth honoure me wyth theyr mouth, but theyr herte is farre from me: shewyng hereby vnto vs that aboue all thynges he wold have and requyre of vs the good desyre of the herte, whych is true prayse and prayer. And thus we shall yelde praysynges and louynge thankes alwayes vnto God for all thynges in our Lorde Jesu Christ aswell for aduersitie and tribulacion, as for prosperitie and welth. For we shall sauour of God in al goodnes: in such wyse that al thynges which it shal plese him to sende vs, we shal beleue the same to be right good orderned vnto his glorie and honour, and vnto the health of our soules. And yet we ought to do all thys in the name of Jesu Christe, that is to save, that all the goodnes that we shall do, we do knowledge that it is he which doth it in vs. and we ought to geue him the honour and glorie for the same. For it is in him onely that the father hath taken pleasure. And also we shall suffre all thynges ioyously for the loue of him which hath suffred so much for vs. And in his feare and charitie we muste be subjectes the one to the other, for he hymselfe that was mayster and Lord of al, was by charitie made minister and seruaunt vnto al. God geue vs then grace, good people, to accomplyshe in al thinges his wyl. To whom be geuen al prayse, glory and thankes for euer and euer. Amen.

TAVERNER. 3 R

The gospell on the .xx. sondaye after Trinitie.

The .xxij. chapter of Matthewe.

### Thargument.

(F) The kyngdome of heaven is resembled to the weddyng of a kynges sonne. &c.

JESUS sayde vnto his disciples: The kyngedome of heauen is lyke vnto a man that was a kynge, which made a mariage for his sonne, and sent forth his servauntes to cal them that were byd to the weddyng; and they wolde not come. Agayne, he sente forth other seruauntes, sayeng: Tell them whiche are bydden, Beholde, I haue prepared my dyner: mine oxen and my fatlinges are killed, and al thinges are ready come vnto the mariage. But they made lyght of it and went theyr wayes: one to his ferme place, and other to his marchandise, and the remnaunt toke his seruauntes, and intreted them shamefully and sluc But when the kynge hard therof, he was wroth, and sent forth his men of warre and destroyed those murtherers, and brent vp their cytie. Then saide he to his seruauntes: The mariage in dede is prepared But they which were bidden were not worthy. Go ye therfore out into the hye wayes: and as many as ye fynde byd them to the mariage. And the seruaunte went out into the live wayes, and gathered togethe all, as many as they coulde fynde, both good and bad and the weddynge was furnyshed with gestes. the king came in to se the gestes, and whan he spied there a man, whyche had not on a weddyng garment he sayd vnto him, Frend, howe camest thou in hythenot having a weddyng garment? And he was euer Then sayd the kyng to the ministers Take and bynde him hand and foote, and caste hym

into vtter darkenes, there shall be wepyng and gnashyng of teeth. For many be called, but fewe are chosen.

THE moste soueraygne goodnesse of God (good christen people) hathe bene so greate and large towardes vs sely poore synners, that when we all worshypped vdoles, seruing the deuel of hel and for our rewarde and stipende descendyng with him vnto eternall death and destruction, it yet hath pleased him of hys clemency for to have pytic and mercy on And therupon he vouchesaued to sende none other but eucn his owne sonne into this world for to take our fleshe ypon him and to be made man for to be the spouse (as saynte Gregorie sayeth) of our nature, then beyng so vyle and S. Gregorye. vnhappye. This hathe bene for to take vpon him all our synnes and myseryes, and for to gyue and distribute vuto vs all hys graces and richesses. And this, as holy doctours expounde, is the weddinges wherof oure gospel speaketh, whyche be truly weddynges: of the whyche the bodely and worldly weddynges is but a figure. For as we saye, who weddethe the woman, weddethe the debtes, and is bounde for to paye them, in like maner our most mercyfull Sauiour Jesu Chryste in weddinge oure soules is becommyn debtour and payer of all our synnes and debtes. And also all the goodes of the husbonde be commyn vnto the wyfe, therfore he hathe made vs possessours and heritours with hym of all hys goodes and his realme, in whyche shalbe truly solemnysed the weddinges, and ther shalbe made the greate cuerlastinge banket whych he shall make vnto al them that shal haue bene in thys world perseuerantly conjoyned and vuied vnto him by faith. Unto the whych weddinges the Jues were called and inuited whyche haue dispysed them, and wolde not comme thyther, but have vilanously slayne the prophetes, and also Jesu Christe hymselfe, and some of hys apostles and dysciples that dyd call them vnto the cuerlastinge feaste. And therfore God hath sente hys men of warre, that is to saye, as saincte Hierom and other expositours do expounde thys place, the Romaines, Vaspasian and Titus, the whyche haue put the Jues to death that were suche murderers and homicides, and have put theyr cytic in ruyue and destruction.

And when the Jewes showed themselves thus vnworthy of the grace of God which was thus frely offred and presented vnto them: the apostles and disciples by the commaundemente of God wente to preache vnto the Gentilles which as then were ydolaters, and out of the wayes of God, and dyd assemble a church, the whych is called catholyke, a church of fayth and of christendome. And by the visitacion that thys kynge maketh for to se them that be sette, is figured vnto vs the examinacion which God shall make of all them that be in his churche, whiche shal do rigorous iustice vpon al them that shall be founde wythoute the weddynge garmente, that is to wytte, wythout fayth workynge by charitie, or (as S. Gregorie expouncth) wythout charitie. He therfore (sayeth this holy doctour) entreth to the mariages or weddynges wythout the weddynge garmente whiche in the church hath faith but hath not charitie. Or after the mynde of saynt Hierome, the weddyng garment be our Lordes commaundementes and the workes whych a man is bound to do by the lawe and gospel and whych make the garment of a newe man. which garmente at the daye of judgemente he that shalbe founde vnder a christen mans name not to haue, is forthwyth taken awey. And the kynge sayeth vnto him: Frend, howe comest thou hither, or what makest thou here, not having the weddyng wede? He calleth him frend, forasmuch as he was bydde to the mariages as he had bene a frende by fayth. But he reproucth hym of foly, bycause with his fylthy garmente he hath defyled the clennes of the mariage. For those that our Lorde God almyghty the father of heauen doth call vnto this most noble and blessed wedding, he woll have them come not wyth fete (sayeth Chrisostome) but wyth fayth and maners. This weddynge garment than they that lacke, I meane they that have not the lively faithe whiche by charitie worketh the wyl, plesure and commaundementes of our Lord, albeit in outward apparaunce they have done many goodly workes and also myracles, yet for all that they shal be given vnto the ministers and hangmen of hell, for to be sent vnto the tormentes eternal, having their fete and handes bounde, that is to say, that they shal neuer desire nor do any thing that shalbe pleasaunt vnto God. And for the ende and con-

What the doctours call the wedding garment.
Gregorye. Hierom. Chrysostome.

S. Hierom. clusion of our gospel, bycause (as saynt Hierom sayth) not

the begynnyng but the ende is to be sought, therfore our sauiour Jesu Christ saith that many be called. For assuredly al they that have herde the apostles and disciples (whose wordes have bene herd over al the earth) be called, but yet fewe be chosen and elected. The whyche sentence oughte to be a wonderfull cause of humilitie before God: and specially a cause for vs to despise al the thynges that be in thys worlde for to wynne Jesu Christe. Therfore the apostle, in the .iij. chapter of his epistle vuto the Colossians, doth exhort vs sayenge: Arraye you as chosen of God, holy and beloued, from the entrayles of mercy, benignite, humilite, mekenesse, and pacience. Supporte the one the other, and pardone and forgyue one an other amonge your selues, if any hath quarel to other. So as God hathe pardoned, so pardone you. And aboue all thynges have charitie which is the bonde of perfection. If we do thus we shall at laste come vnto hys bankete of the weddynges of the sonne of God and his spouse, and we shal have the weddyng garment where shalbe nothyng reproched vnto vs: but we shalbe in the nombre of the chosen people, and shall have the pleasures of the kingdome of heauen. Unto the glory of the Father and of the Sonne and of the Holy Ghost, which conucyth all them that doth good vnto thys gloryouse weddyng, wherunto he bryng vs al. Qui civit et regnat in infinita secula. Amen.

The Epistle on the .xxj. sonday after Trinitie.

The .vj. chapter to the Ephesians.

# Thargument.

Saynt Paule dothe here describe unto us the armour of the christian souldioure.

MY brethren, be strong thorowe the Lorde and thorowe the power of hys myghte. Put on al the armour of God, that ye maye stande agaynst the assautes of the deuil. For we wrestle not against bloude and flesh, but agaynst rule, agaynst power, agaynst worldly rulers, euen gouerners of the darkenes

of thys worlde, agaynst spirituall craftynesse in heauenly thynges. Wherefore take vnto you the whole armoure of God, that ye maye be hable to resyste in the euell daye, and stande perfecte in all thynges. Stande therfore, and youre loynes gyrde wyth the trouth, having on the breste plate of ryghteousnes, and havinge shoes on youre fete, that ye maye be prepared for the Gospell of peace. Aboue al, take to you the shild of fayth, wherwith ye may quenche all the fyrye dartes of the wycked. And take the helmet of saluation, and the sword of the spirite, whych is the worde of God.

MY brethren and frendes, ye shal marke and consydre that our enemie the deuell doth warre contynually agaynst vs, and sercheth by all wyles and meanes possible to bryng vs to confusion and death, and that we maye be vnable to resyste hys assaultes and powers. The apostle dothe therefore teache vs what thyng we have to do in such and so greate pervls: that is, that we shuld comfort and lyfte vp our selues in God and in hys moste comfortable myght and power. For as it is sayd in the .xxiij. psalme: The Lorde God is strong and myghty: the Lorde God is mighty in battel. Certcs, my frendes, it is our Lord Jesus Christ that the prophete here speaketh of, whych by hys moste triumphante and gloriouse death and passion hath bene myghty in surmountyng our enemye, I meane, oure mortall enemye the Deuyll. Then in thys bytter conflycte and battell that we haue agaynste both hym, the worlde, and the fleshe, let vs take good corage and harte vnto vs: not in trustyng so much vnto our ownc power and strength, but in the strength and puysaunce of Jesus Christc whyche shall fight for vs, and which shall not leave vs that be his membres: but in hym and by hym we shalbe made myghty to resiste and valiauntly to withstande all temptacions, yea and all the maliciouse powers of any princes and myghty men that gouerne the darkenes of this worlde which wolde inforce vs to vngodlynes, or for vngodlynes (sic) wolde persecute and afflycte vs. Let vs than take the armour and hernevs of God wher-

Ps. xxiij.

with we maye make resistence and stande stedfast against the strenghtes, assaultes and embushementes of the deuel. For if we be knyghtes of Jesu Christ certeynly we must entre in to battayl wyth hym, for there shalbe none crowned, but they that shall have fought worthelye. And what is the armoure The arof God? Certes it is thys. Fyrste we muste haue agaynst mour of a all corrupt lustes and concupiscences our loynes or raynes souldiour. gyrthed wyth tructh. Agaynst synne, the brest plate of iustice and innocencye. For shoes, we must have pure affection, whych is the preparacion for to walke in the gospell of peace. And in all thynges, we muste take fayth for our shelde: by whych we maye put out the vehement temptacions of the deuell, wherwyth he doth assayle vs as wyth dartes inflamed, the whyche shall by no meanes annoye vs, if we have stedfast feith in Jesu Christ and in his holy word. For helmet, we must have hope of saluation. And thus armed vet muste we have the sworde of the spirite, that is, the worde of God, by the whyche sworde all the puissances and force of the cuyl spirite shalbe cut. And furthermore we must neuer leave these armours as longe as we be in thys worlde, for we shall alwayes haue batayle. But by these armours we shall vanquyshe in Jesu Christe, and by Jesu Christ, and not by our owne strength. Unto hym then be perpetuall glorye togyther wyth the Father and Holy Ghost, in infinita seculorum secula. Amen.

The gospell on the .xxj. sondaye after Trinitie.

The .iiij. chapter of Jhon.

Thargument.

\*\*Desus healeth the rulers sonne.

THERE was a certen ruler, whose sonne was sicke at Capernaum. As sone as the same herde that Jesus was come out of Jewry into Galile, he went vnto hym and besought hym, that he wolde come downe and heale his sonne. For he was euen at the poynt of death. Then sayd Jesus vnto hym, Except ye se sygnes and wonders ye wyll not beleue. The ruler

sayeth vnto hym, Syr, come downe or euer that my sonne dye. Jesus sayeth vnto hym, Go thy waye, thy sonne lyueth. The man beleued the word that Jesus had spoken vnto hym. And he went hys waye. And as he was nowe goyng downe, the seruauntes met hym and tolde hym, sayeng, Thy sonne lyueth. Then enquired he of them the houre when he began to amende. And they sayde vnto him, Yester daye at the seuenth houre the feuer lefte hym. So the father knewe that it was the same houre in the which Jesus sayde vnto hym, Thy sonne lyueth. And he beleued and all hys housholde.

IN this gospell (good christen audience) our Lord Jesus Christ doth rebuke him whych desyred the health of his sonne, forbicause that he did not beleue sufficiently, that is to saye, that he had not hope in him as he ought to haue. And did reproche him that if they se not tokens, they wolde not beleue. But ye wol say: Why he that desired Christ to heale his son dyd not beleue? To thys doubte thus aunswereth S. Austine: Aske not me but aske Christe what he thoughte of this man. For it followeth in the text that Jesus sayd vnto hym: Onles ye se sygnes and wonders ye wyll not beleue. So (saith S. Austine) he reproueth him bicause he was colde in faith, or at leste way neither hot nor colde, forasmoch as he thought our Sauiour Christ could not help hys sonne except he wente home wyth hym, where as in verye dede Christ was able by the only word and commaundement of hys mouth to heale hym, namely sith with his wil he created and made al thinges of nought, wherfore by thys he rebuked all them that do demaunde outward signes. For he wil not give vs any signes, but only the token of his death and resurrection, as only sufficient for our temporall consolation and eternall saluation, knowinge (as sayth saynt Paule) that our olde man (that is our sinnes and concupiscences) is crucified and deade wyth hym: to the ende that we serue no more to sinne, but that we shuld walk in newnes of lyffe as riscn agayne wyth hym. This is the token that is gyuen vnto vs for our saluation. And albeit

Saynte Austine.

that he of whom we speake had not such faith vnto Jesu Christ as he ought to have had (for he demaunded hys bodyly presence as neadeful for to helpe hys sonne) yet for all that by hys inestimable goodnes, he shewed hymselfe vnto hym suche as he was, that is to saye, God, whiche is not absent from any place, hauyng might by hys only word to heale all maladyes and infirmities as well spirituall as corporal, and sayde vnto him, Go thy wave, thy sonne lyueth, and he beleueth his word. And in goyng, dyd mete with his seruauntes, the which gaue hym witnesse of the lyfe and health of hys sonne. And whan he had demaunded of them the houre of the health of hys sonne, and that he knewe that at the selfe houre that Jesu Christ had spoken the worde he was healed, he beleued the more, and hys fayth was augmented, and he Degreis in dyd not onely beleue, but also al his housholde. Wherfore, my favth after S. Bede. frendes, the excellent clerke S. Bede noteth here in this place that in fayth there be degrees lyke as in other vertues whych haue initium, incrementum et perfectionem, that is to saye, a begynnyng, an increase, and a perfection. The faythe then of thys man had begynnynge, when he asked hys sonnes health: increase, when he beleued Christes wordes, sayinge, Thy sonne lyueth: perfection, when hys seruauntes brought hym tydynges that hys sonne was hole in dede and aboute what tyme he recourred. O howe the worde of God is myghty and of greate power, the whych destroyeth thus all syknesses, principally infidelite, which is the greuoust syknes that may be: for yt is cause of death not onely bodely but eternal. Let vs then have fayth and stedfast hope in our Lord Jesu Christ, whych seeth all and knoweth all, and whyche is in all places. And wyth one onely worde shall he gyue vs lyfe both bodely and gostly, vnto the glory of the celestiall Father, whych healeth all, and wyl heale all that be sycke, by him. Qui viuit et regnat. &c. Amen.

3s

The Epistle on the .xxij. sonday after Trinitie.

The fyrst chapter to the Philippyans.

#### Thargument.

Paule wysheth that the grace of God and charitie myght increase in vs.

BRETHREN, we trust in our Lord Jesu Christ, that he whyche bathe begon a good worke in you shall performe it vntyl the daye of Jesus Christe, as it becommeth me so to judge of you all, because I have you in my harte: forasmuche as ye al are companyons of grace with me, euen in my bondes, and in the defendyng and stablyshynge of the Gospell. is my record, how gretly I long after you all from the very hert rote in Jesus Christ. And this I praye, that your loue maye increace yet more and more in knowledge and in all vnderstandyng, that ye may accepte the thynges that are most excellent, that ye maye be pure, and suche, as hurte no mans conscience vntyll the day of Christe: beyng fylled with the frute of b rightousnes, which frute cometh by Jesus Christ vnto the glory and prayse of God.

THE apostle saynt Paule, good people, doth here teach vs that we must abyde and wayte for from God the perfection and accomplyshyng of all good workes begonne, sayeng: that it apperteyneth vnto hym to make an ende of the worke that he hathe begon, the whych is without doute the worke of fayth whych worketh by charitie. For Jesu Christe sayeth in the .vj. chapter of saynt Jhon: Yt is the worke of God (sayeth oure Lorde) that ye beleue in hym that he hath sente. And also Jesu Christe is called auctor of faythe. Also it apperteyneth vnto God for to gyue vs perseueraunce and contynuaunce in the same fayth vnto the daye of Jesu Christe, as it is written in the .xxxvi. psalme: The afflictions of man shalbe redressed in welth by God: wherby we maye lyghtly vnderstand that man as of hymselfe cannot do any good: and

Ioh. xi.

that all they whych vaunte them of theyr power do erre and blaspheme agaynste God, when they attribute vnto themselfes that whiche apperteineth vnto God, whose power it is when we do any good. The daye of Jesu Christe is the day of the The day death of euery body: and to speke generally, it is domes day, of Jesus at the whyche daye he shall yelde vnto cuery one accordyng vnto hys fayth, or infidelitie, that they shal have followed: vnto the faythfull, lyfe eternall, and vnto the vnfaythfull, the death eternall. And the apostle might justly thinke of the Philippians that God wold do vnto them this grace for to make them to perseuer vnto thende, for the charite that he had vnto them, the whych believe lightly all thinges that is to the honour, and forbycause also that themselues did rejoyce, when they had vnderstande that in prysonment at Rome he defended hym after suche a sorte that it was vnto the confirmation of the gospell, and the greate joye of the same. And therfore he prayed them that thys charytie towarde God and loue vnto hys worde might abounde and increase alwayes more and more, in the knowlege of God, and in all spirituall sense for to discerne and approue the meruelouse thynges, and for to be pure and clene, and without offending and rebuke at the day of our Lorde Jesu Christ, both particuler and vniuersal, al replenished with the frute of iustice which is the iustice of fayth by our Lorde Jesu Christe vnto the glory of the eternal father. In this saynt Paule gyueth vs to vnderstande howe that al begynnyng and the endes of good workes ought to be attributed vnto God. And the charitic whych one ought to haue to another when one heareth or vnderstandeth that the worde of God doth growe, it augmenteth and confirmeth, which is the doctrine of the Gospel, for in the same is the true science and knowledge of God, and the wit of the Holy Ghost: wherby one may proue and assaye the better thynges whiche be the welthes spirituall and heauenly. The whych graunt vs the heuenly father by our Lorde Jesu Christ. Amen.

The Gospel on the .xxij. sonday after Trinitie.

The .xxiij. chapter of Matheu.

## Thargument.

If The parable of the kynge that forgaue hys scruaunt whych was founde in arerages unto hym upon his accomptes.

JESUS put forth a similitude vnto hys disciples, sayeng: The kyngdome of heuen is lykened vnto a certeyn man that was a kinge, whych wolde take accomptes of hys seruauntes. And when he had begonne to reken, one was brought vnto him whych ought hym ten thousande talentes, but forasmuch as he was not able to paye, his lorde commaunded hym to be solde, and hys wyfe and hys chyldren, and all that he had, and payment to be made. The seruaunt fel downe and besought him, sayeng: Syr, haue pacience wyth me, and I wyll paye the al. Then had the lorde pytic on that seruaunte, and lowsede him and forgaue him the det. So the same seruaunte wente out, and founde one of hys felowes, whyche ought him an hundreth pence, and he layde handes on hym, and toke hym by the throte, sayeng: Paye that thou owest. And his felowe fel downe and besought hym, sayeng: Haue pacience wyth me, and I wyl pay the al. And he wold not, but went and cast hym into preson, tyl he shuld pave the det. So when hys felowes sawe what was done, they were very sory, and came and tolde vnto theyr lorde all that had happened. his lord called hym, and sayd vnto hym: O thou vngracious seruaunt, I forgaue the all that dette whan thou desyredst me: shuldest not thou also have had compassion on thy felowe euen as I had pytie on the? And his lord was wroth, and delyuered him to the iaylers tyll he shulde pay all that was due vnto hym. So lykewyse shall my heauenly father do also vnto you

if ye from youre hartes forgyue not euerye one hys brother theyr trespasses.

IN the parable declared in the gospell of this day, good people, is shewed vnto vs howe God shall make hys iudgement of synners that shal not have asked him mercy. Agayne al those which shal knowledge themselues synners before hym and shall demaunde mercy and grace of hym, he shall pardone them of al theyr synnes, if so be they do remytte and pardone also, with good harte and in charyte for the loue of hym, the synnes and offences that theyr neyghbours haue commytted agaynste them. For it is the rule to obteyne pardone of God for to forgyue. As it is wrytten in the prayer that our Lorde Jesu Christ hath gyuen vs for to pray vnto his father and ours, when we saye: Et dimitte nobis Mat. vi. debita nostra sicut et nos dimittimus debitoribus nostris, that is to say, Forgyue vs our trespasses as we forgive them that trespasse against vs. And after our Lord sayth: If you pardon men theyr sinnes, your father also that is in heaven shal pardon you your faultes. And if we do not pardon nor forgyue other men, nomore wol your father pardon nor remitte you of your synnes. Alas, my frendes, howe many be there nowe a dayes which thynke lytle on these wordes, as if they were vavne and of none effect. And yet for al that, they be so true that it is a judgement given from the mouth of God, which is al trouth. There be many which oftentimes do saye this most holy prayer without hauyng any wyl to forgyue the offences commytted against them, the whych surely were better not to pray so agaynst themselues. This is wel shewed vnto vs by the parable of the kyngdome of heauen in thys present gospell, of the seruaunt whych ought ten thousande talentes vnto his kyng. And when he had not wherewyth he myght paye it, the kyng commaunded that he and hys wyfe and his chyldren and al his goods shulde be solde, to thentente that he myght be payed of that that was due vnto him. The scruaunt seyng thys kneled downe and prayed the kyng that he wolde take pacience and tary and he wolde paye hym all. The lorde that was pitiful and merciful had mercy on hym, and sente hym awaye and forgaue hym the dette. But the seruaunt departyng from his lorde, was not pitiful

nor merciful as was his lorde. For in meting an other that was seruaunt with hym which ought hym only an hundreth pens, he toke him and strayned hym by the throte and mysintreatyng hym sayd: Paye me that that thou owest me. And the pore seruant knelid before the fyrst seruant, and prayed him to haue pacience and to tary and he wolde paye him all. But he wolde not heare hym, but forthwith sent him to prison, vnto the time that he had payed him. But what dvd the lorde when he harde these newes? He kaste in his teth the mercy which he had vsed towardes hym, when he prayed hym, and on the other syde the cruelty whych he had vsed agaynst hys felowe seruaunt. And therupon he dyd gyue him to the kepers of the prison, vntyl he had payed al his dutye. And this parable our Lord declareth himselfe. This kynge is God the father almyghty. Thys fyrste dettour is a great sinner to God. This seconde dettour is a lytle synner to man. And what maye the offence be vnto man, but only a lytle offence to the regarde of that whyche is to God? And that that is to God what may it be but a right great offence? For as the auncient douctour of the church Jhon Chrysostome sayeth, There is a greate difference betwene the synnes which be done to men and the sinnes which be committed agaynst God, as there is difference betwene ten thousande talentes of golde and an hundreth pense. But God is so meke and so mercyful, that yf alonly one do pray hym he forgyueth all synne and offence howe greate so euer it be, vf that in following of his meakenesse and mercyfulnesse we pardone one lytle offence agaynst vs vnto our brother. But vf any of vs do not pardone, God shall aske of him the great debte, and he shalbe in paynes vntyll he shall haue payed it out, whyche worde (vntyll) is taken of holy pro infinito. doctours pro infinito. And thys is the meanynge and sense of thys text, sayth Remigius the auncient doctour: Semper soluet, sed nunquam persoluet, et semper pænam luet, that is to save, he shall euer paye but neuer paye it out, and he shall euermore suffre payne. Then, my brethren and frendes, though that it be so that all the offences agaynst vs in the world be nothynge in regarde of one only offence agaynst God: let vs then pardone them lyghtly not alonlye by mouth

and outwardly, but wyth good wyll, and in our hartes in-

Chrysostome.

Quousque

Remigius.

wardly. And yf we thus do, assuredly God shall pardone vs them that be so greate (for who is it that hath not offended hym many tymes) and we shalbe fynally made the chyldren of God and followers of hys swetenesse, meakenes, and mercye. The whyche it shall please thys greate kynge to graunte vs (vnto whom we be all so greate detters) the father of mercy, by our Lorde Jesus Christe, by whom he hath done and doth mercy vnto all. To whom be gyuen al honour, glory and prayse for euer and euer. Amen.

The Epistle on the .xxiij. sonday after Trinitie sonday.

The thyrde chapiter to the Philippians.

## Thargument.

\*\*Paule exhorteth vs to folowe hym and such other holy men in lyuyng.

BRETHREN, be followers together of me, and loke on them whyche walke even so, as ye have vs for an ensample. For many walke (of whom I have tolde you often, and nowe tell you wepynge) that they are the enemies of the crosse of Christ, whose end is damnacion, whose bely is their god, and glory to theyr shame, whyche are worldly mynded. But our conversacion is in heaven, from whence we loke for the saviour, even the Lorde Jesus Christ, which shall chaunge our vyle bodye, that he may make it like vnto his glorious body: according to the workyng, wherby he is hable also to subdue al thynges vnto hym selfe.

SAYNT PAUL, my welbeloued frendes, doth exhort vs in this epistle, that we shuld be his folowers, that is to saye, that we shulde lyue lyke vnto hym, folowyng the worde of faythe and of grace, whyche is the truthe of the Gospell, and that we shulde so folowe the fourme and rule which is given vnto vs, and that we shuld take exemple of them whych lyue according to the same. For there be some other whiche be

the tribulacions suffred by Jesu Christe, louyng the glory of the worlde, which is confusion, makyng god of theyr bely, and they be not to be followed, but occasion to wepe. For our glory, our lyfe and conversacion is not in earthly thynges, but in heauenly thinges, from whence also we do abyde our Lorde Jesu Christe at his seconde commyng: which shal forme our body of newe, beyng now vyle, abject, corruptible and mortall, into a body noble, profytable, incorruptible and immortall. And he shall fygure and chaunge it vnto the similytude of the clearnesse and glorye of hys body, by the power that he hath for to make all thynges to obey at his Wherfore the apostle prayeth vs (and it is good reason that we shuld so do) that we do kepe our selues stedfast in the rule and conversacion of the Gospell. And thys he reputeth and taketh to be hys crowne and hys glorye, yf that by hys exhortacion and mocion we do thus. Yt is charitie that thus constreyneth the hartes of faythfull men for to desyre the saluacion of eucry bodye. And thys charytic dyd not alonly extende vnto men, but also vnto women, of the which here he prayeth some of them, that is to wete, Euodia and Synticha, that they shulde vnderstande none other thyng, but only this forme and rule of the Gospell. And yet furthermore he prayeth another, whyche he calleth hys dere beloued felowe, that she wolde helpe all them whych had laboured with him and with Clement, vnto the furtheraunce and promocion of the gospel, of whom (sayeth he) the names be wrytten in the boke of lyfe. And what helpe doth he desvre that she shuld do vnto them but only to comforte and strengthe them in this purpose, for to drawe alwayes the other, aswell the virgins as the olde women vnto the faythe and vnto the doctrine of the gospel, the which is the onely rule of life, and that of eternal life. Then, my frendes, as wel men as women, let vs hold this only rule. Let vs teache them that be not so perfite as we oure selues be. Let vs take exemple of them whyche be juste and stedfaste in fayth and ernest louers of the Gospell. Let vs haue in abhomination the lyfe of the enemies of the Gospell, and of them that do not set by the paynes, trauayles, afflictions, death and passion that our Lord hathe suffred for to redeme vs and them, and

Paules glorie.

for to gyue vs the celestiall treasures. And let vs were in our hartes for theyr myscheuous and abhominable lyfe, prayeng vnto God that he wyll gyue them lyght, and that they mave not trouble any by theyr cuyll lyfe and wycked exemplc. Let oure hartes be where oure treasure is, whiche is in heauen and not in the earth. Let vs be stedfaste and vnchaungeable in this fayth and purpose of the Gospel. Let vs laboure as well men as women that all maye come vnto thys lyght, vnto the only worde of God lyuynge. Let vs comforte them in thys that we have all but one doctrine, one God, and one helper. Let all our hope be there, as was the hope of saynt Paule, and of Clement, of Euodia, of Syntycha, and of all the other favthfull and true christen people of the fyrste and primatyue churche. And be we then well assured that oure names shalbe wrytten wyth them in heuen euen in the boke of liefe, vnto the glory of the father of heuen and our Lorde Jesu Christ. Amen.

The Gospell on the .xxiij. sonday after Trinitie. The .xxij. chapter of Matheu.

#### Thargument.

RF Christe is demaunded whether it be lawfull to paye tribute to Cesar or not.

THE pharisees went and toke councel how they myght tangle hym in hys wordes. And they sent oute vnto hym their disciples wyth Herodes seruauntes, saveng: Maister, we know that thou arte true and teachest the way of God truly, neither careste thou for any man, for thou regardest not the outwarde apparaunce of men. Tel vs therfore, how thinkest thou? Is it lawfull that tribute be given vnto Cesar or not? But Jesus perceyuing their wickednes sayde: Why tempte ye me, ye vpocrites? shewe me the tribute money. And they toke hym a peny. And he sayde vnto them: Whose is this ymage and superscription? They sayd vnto hym, Cesars. Then sayed he vnto TAVERNER.

them, Gyue therfore vnto Cesar the thinges which are Cesars, and vnto God those thinges that are Godes.

Hierom.

Chrysostome. super Mat.

THE Gospell of thys present sondaye, good people, puteth before vs the malice of the pharasees which dyd send their disciples with the Herodians, which Herodians, after the mynd of saynt Hierom, were the souldiours of Herod (for the pharisees durst not go themselves for feare of the people) wherfore they sent theyr disciples with these souldiours, for to attrappe our Lorde and to fynde out some occasion for to delyuer hym to death. And they came subtylly accordynge to the malice of the worlde and of the fleshe flatteryng and sayeng, Maister. This is the fyrste simulation of ypocrites, (sayeth Chrysostomus) to prayse them whom we go aboute to destroy and vndo. And therfore they breake out into prayse, sayeng, Maister, we knowe that thou arte ryghtfull and a teller of trouth. They call him maister to thintent that bevnge nowe honoured and praysed of them he myght open simplely the sccretes of hys harte vnto them as desyrouse to haue them hys dyscyples. We knowe (saye they) that thou art rightfull and that thou teachest the doctrine of God in trouth, and regardest no persone, as who shulde saye, Thou haste respecte neyther to Herode nor yet to Cesar, whyche exacteth tribute of vs, but only teachest frely the trouth. Therfore shewe vs playnly, we bescehe the, if it be leful for ys to gyue trybute vnto Cesar or no? Oure sauiour and mayster Jesu Christe, which knoweth all mens thoughtes, sayde vnto them, Wherforc do ye tempte me, you hypocrites? He answereth them, not fayerly according to theyr fayre wordes, but roughly according to theyr cruell conscience. For God is wonte to answere to the wyl and not to the worde. And he sayth vnto them. Shewe me the money of the tribute. And they dyd giue him a pecc. And he demaunded of them (to thende that he shuld shame them with theyr owne wordes) whose was the ymage and the superscription? And they answered, Of Cesar. And then he answered them, Then yelde ye vnto Cesar the thynges that apperteine vnto Cesar, and paye to God that which belongeth to God. But these dissemblers surely dyd not vnderstande this answere, for they loked that he shulde have sayde eyther ye or no.

If he had sayde that they ought for to have given tribute vnto Cesar, they myghte haue accused hym as speakyng agaynst the lybertye gyuen vnto the chyldren of Israel and also as a transgressour of the lawe, and if he had sayd that it had not bene lawful to gyue tribute vnto Cesar, the Herodians wolde haue accused him forthwyth of treason and sedicion agaynst themperoure of Rome. And so in all fashions they myghte haue had open occasion to cause hym to be condemned to death, but by his answere they had none occasion, but were al ashamed. And he shewed them wel, that agaynste the Lorde God there is no councell that can serue. Wherfore thys Gospell doth teache vs that they that teach the doctrine of Jesu Christ, I meane, the true Gospell, shall have other whyles the Pharisees and theyr disciples lyenge in wayte agaynste them (whych shall accompany themselues wyth infidels beleuvinge nothinge of God, suche as were these Herodians) for to attrappe them subtylly in theyr interrogations, in any thyng that they save whether it be so or not so, searchyng apparant occasions for to delyuer them vnto death. And so they shall not be able to eschue it, yf the spirite of God do not delyuer them. Wherfore, my brethren, let vs all take good courage, for to anounce and preache the word of Jesu Christ, the holy Gospell. Let vs leaue vnto the men, that that is of men. And let vs yeld vnto God that that is Gods, that is fayth, all hope and charitie, vnto hym dewe by hys holy worde. And our kynge, whych is Jesu Christ, shall reioyce in his heavenly father, the whych wyth hym shall gyue vs hys graces, and our prayses shalbe of God, the whych also shall shutte vp the mouthe of the sklaunderers and euyll speakers of hys holy worde, as it is also wrytten, But the kynge shall reioyce hym in God. those with true hartes shalbe praysed, for the mouth of them whych speake iniquitie is close, vnto the glorye of oure Lorde Jesus Christe, Qui viuit et regnat in seculorum secula. Amen.

The Epistle on the .xxiiij. sonday after Trinitie sonday. The fyrst chapiter to the Colossians.

### Thargument.

Paule desyreth and prayeth for the Collossians that they might be fruteful in al good workes and increasing in the knowledge of God.

BRETHREN, we have not ceased to praye for you and to desyre that ye myght be fulfylled with the knowledge of his wyll in all wysdome and spirituall vnderstanding, that ye might walke worthy of the Lorde that in al thinges ye may please, being frutefull in all good workes, and encreasyng in the knowledge of God, strengthed wyth al might thorough hys gloriouse power, vnto all pacience and longe sufferynge wyth ioyfulnes.

THE epistle of this daye, my welbeloued frendes, doth teache vs how all christen men ought continually to desire and syghe (which is to pray and to demaunde) vnto God that all the countreyes and nacions maye be replenyshed wyth the Holy Ghoste, the which follow the fayth of the word of God, that they maye be replenished with the knowledge of the wyl of God whyche is wisdome from aboue, and vnderstandynge from aboue of the Holy Ghoste. Whiche thynge we ought to praye to thintent that in all places we maye walke worthyly accordyng vnto God, and that in al good workes we may please God, that all maye fructific and take encrease in the knowlege of God, which is the vnderstanding of his word. Furthermore we must pray that all may be comforted in all strength, vertue and might of God, not according vnto our myght or the might of men, but according vnto the puissaunce and incomparable might of hys glory, in the whych all they that knowledge to haue it of hym, do prayse hym and gloryfie hym in al mekenesse and pacience of hys abyd-

Thedesyres yng in spirituall ioye in our Lorde Jesu Christe. Truly, my of al chris- brethren, these be the desyres, syghes, prayers and peticyons of all christen men, the whych be vnderstanded by the

desyres, prayers and peticions of S. Paule for the Collossiens. for in the scriptures the thynges spoken particularly, oughte to be taken vniuersally, that is, that they be sayde vnto all men, as our Lorde dothe wytnesse it speakyng vnto his disciples: This that I say vnto you, I speake it vnto all. Let vs then praye contynually by these noble desyres and sighes, whyche the Holye Ghost maketh in vs, and we shalbe spiritual, we shalbe a temple of the Holy Ghost, and such as we desyre the other to be. We shal have knowledge of the good wyl of God, whych is the saluacion of euery body by the fayth in Jesus Christe and in hys worde. These desyres and prayers be workes of charitie, workes of sapience, and such as teach the wisdome of God, and not of men, they be woorkes pleasaunte vnto God, frutefull and increasynge from daye to daye in the knowledge of God, they be the woorkes of pacience, abyding (in iove of spirite) what soeuer thyng it shal please God for to sende, whether it be prosperitie or aduersitie, whether it be syckenes or health, for the strength from aboue gyuen by Jesu Christ and his spirite doth comforte and gyueth lyfe to all. To whom be immortal glory and prayse without ende. Amen.

The Gospel on the .xxiiij. sonday after Trinitie sonday.

The .ix. chapter of Mathewe.

## Thargument.

The woman whyche had the yssue of bloude is healed.

WHILE Jesus yet spake vnto the people, behold there came a certayne ruler and worshypped him, sayeng: My doughter is euen nowe disceased, but come and laye thy hand vpon her, and she shall lyue. And Jesus arose and folowed hym, and so dyd his disciples. And beholde a woman whyche was diseased wyth an yssue of blode twelue yeres came behynde hym, and touched the hem of hys vesture. For she sayde wythin her selfe: Yf I maye touche but euen his vesture only, I shalbe safe. But Jesus turned hym aboute, and when he sawe her he sayde: Doughter, be of good

comforte, thy fayth hath made the safe. And the woman was made hole, even that same tyme.

THYS Gospell (good christen audience) doth put before our eyes how muche that our favth and hope in God our saujour dothe please hym, and is to hym gratefull and acceptable, and which thyng our Lorde doth shewe vs here by the fayth of a prince of the Sinagoge which (as sayeth saynt Marke) was named Jayrus. And albeit that hys fayth and confidence in God was vnperfite, yet neuerthelesse oure Lorde did applye and graunte to his prayer, yea and went also with him for to rayse his doughter which was nere deade, and in dede she dyed. In whyche thyng the holy doctoure Remigius sayeth that the humilite and mildnes of our Lorde is muche to be wondered at, and also to be followed of vs by exemple. For forthwyth as sone as he was desyred he began to followe him that desired hym. Wherin he instructeth (sayth thys doctour) both subjectes and also prelates. subjectes he hath left an exemple of obedience. To prelates he did demonstrate and shewe how they ought to be instaunte and paynful in the office of teachynge, that as often as they here tell of any parson to be deade in soule, they shulde study forthwyth to be at hand and presente with hym to reueile and raise him vp agayn, cuen as our sauiour Christ of his most tendre pitie and mercy was ready forthwith at the humble sute of this ruler to go with him to rayse vp his doughter. And if that he had had as perfecte fayth as he which saide, Lord, I am not worthy that thou shuldest entre into my howse, but only saye the worde, and my chylde shalbe hole, he myght haue healed her with a worde and save. Be it done to the according vnto thy faith, and it shuld haue bene so, but he did to him according vnto hys fayth, and so he doth to vs. He had thus muche fayth, that if he touched her she shulde lyue, and so was it therfore done to hym according vnto his fayth. He shewed it vs also by the woman whych had the blody flyxe by the space of .xij. yeres, the whyche had thys fayth in him, that if she touched alonly his garment she shuld be healed. She did touche it, and she had according vnto her fayth, not that she had her fayth in the garmente, or that the garment shulde heale her, but her

Remigius

fayth and her hope was in Jesu Christ. For assuredly the vertue of her healyng dyd not come from the garment, but from our Lord Jesu Christ, as he saied, I have knowne that power is issued oute from me. For certes she touched our Lorde inuisibly by fayth, and the garment visibly by signe of And therfore our Lorde sayde vnto her: Doughter, haue full hope and be of good chere, thy fayth hath made the to be saued, for he dyd vnto her accordinge vnto her faith. Then the gospell doth shew vs here, that if we have right perfyte fayth, ther shalbe done vnto vs accordinge to our fayth. O that mortall men and women wold have this perfecte fayth working by charitie and confidence, and thys trust in our Lorde Jesus Christ! Our Lord did neuer denye any whych hath had stedfast fayth and hope in hym. If we be in neuer so great sickenes of synne, yea if we be deade by synne, yet yf we pray vnto him, and desyre him of pardon hauing full hope and fayth in hym, that in asking it of hym we shalbe healed and iustified, that is for to say, that our sinnes shalbe pardoned, and that we shalbe reviued from the death of sinne, assuredly it shalbe so done vnto vs, and we shal heare this swete answere: Thy faith hath saued the. And the gospel is ful of the same that he wyl do to vs accordyng to our fayth. Wherfore let vs haue stedfast fayth in al the promysses of the wordes of God, and then shalbe accomplished in all hys promysses. But thys fayth is a lyuely Faythe fayth which worketh by charitie. The sonne which shyneth without charitie is and grueth no heate, doth not grue lyfe to any thyng, nomore nothynge doth fayth wythout charitie. If you have this faith that Jesu worth. Christ is dead for the, and for to put awaye thy synnes, it is so, and thy synnes be put awaye, and hys death is thyne, and the merite of hys death thyne. If thou beleue also not fevnedly but truly that he is rysen agayne for thy justification, it is so, and his resurrection is thyne and thy justification, and thou art truly iustified if you so perseuer and continue in godly lyuvng as becommeth a christen man. And thus of all the other wordes of God and of the holy scripture, the whych is clone hyd from vs and made darke and ynprofitable without this working faith, and agayne all open and shynyng by this fayth. It is it that is alwayes sene of God, and is neuer denyed in al signes and meruels and in al holy reuyuinges

of God. For to be healed of al syckenesses and death, we nede principally thys lyuely and workyng fayth which is the most beloued grace of God. The woman had none other thing to be heled of her bloudy flixe. The prince of the synagoge had none other thynge for to haue hys doughter reysed from death to lyfe. For to be inheritour vnto the kyngdome of heauen is required this fayth that I now speake of, as first and chiefe foundacion of all together. What wolde you that I shulde saye vnto you? There is nothing impossible vnto faith. Wherfore than let vs pray vnto our Lorde Jesu Christ, which is auctour of faith, that he may gyue vs thys fayth, to thintent that we may praye, laude and glorific hym so as he wold be prayed, and that he wol not denye or hyde any thing vnto them whiche so do praye hym in fayth, but that he wol enflambe them from daye to daye, for to loue, feare, honoure and serue hym more and more, and to praye hym the more feruently vnto the gloric of the celestiall Father, whyche gyueth vs al in hym and by him in this world and in the other by glory eternally. Amen.

The Epistle on the .xxv. sonday after Trinitie sonday which is the nexte sonday before Advent sonday.

Jeremias .xxiij.

#### Thargument.

The prophecy of Hieremye concernynge the raygne of Christ.

BRETHREN, beholde the tyme commeth, sayeth the Lorde, that I wyll rayse vp the ryghtuouse braunche of Dauid, which shall beare rule, and discusse maters wyth wisdome, and shal set vp equitie and ryghteousnes agayne in the earth. In hys tyme shall Juda be saued, and Israel shal dwell wythout feare. And thys is the name that they shall cal hym, euen the Lorde our righteousnes. And therfore beholde, the tyme commeth, sayeth the Lorde, that it shall nomore be

sayde, The Lorde lyueth, whyche broughte the chyldren of Israell out of the lande of Egypte. But the Lorde lyueth whyche broughte forth and led the sede of the house of Israell out of the northlande, and from all countreyes where I had skatered them, and they shal dwel in their own lande agayne.

THIS prophecy of Hieremic (good people) which we rede for our epistle in the churche this daye doth shew vs that the dayes of the comminge of Messias our sauiour Jesu Christ be at hande and accomplyshed. This is the true braunch which God shal reyse vp vnto Dauid. And when shal this braunche be taken? Of a virgyn descendid from Dauid. He shalbe truly just, for he shalbe the justice of all juste: and he alonly ought of hvs owne purenes to be conceyued and borne among men wythout syn. But who shall reyse hym vp vnto Dauid? God alone, and not any man. And therfore he shalbe God, and sonne of God. And wherfore vnto Dauid? Forbycause that God shall reyse him vp and make him to be borne of a virgyn descendyd of Dauid. He shall reygne kynge. For he shalbe kyng of kynges. It is he which sayeth in the person of kynge Dauid in the seconde psalme: But I am con-psal, ii. stituted kyng by him ouer Sion hys holy mountayne preachvng his commaundement. And he shalbe wyse: not without cause, for he is the wysdome of God. He shall do iustice and judgement in earth, for he shal condemne synne and the prynce of synne, and shall iustifie by him selfe whych is the sacrifice, the redempcion and justice of pore synners. And by this father, he shal justifie the synners. In those daies Juda, that is to say, those that shal confesse in fayth, shalbe saued: and Israel, that is for to say, those that shall knowledge theyr strengthe to come from God, shall lyue in greate suertie and trust. Judas signifieth confessyng, laudyng and thankynge, and Israel stronge in God. And the name of Messias shalbe this, The Lorde God whych is the greate name of God. Wherby Hieremie in spirite gyueth to vnderstande that he shalbe the greate God, hys name also shalbe our juste. Ours: forbicause that he shalbe made man for vs: and in such wyse just, that he shall justifie vs al that shal

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beleue in him, as in God and man, and therfore he shalbe ours, and his iustice ours, and for this he shuld come. For (as Esaic saieth) the lytle is borne vnto vs, and the sonne is gyuen unto vs, and for this cause in the tyme of Messias one shall not affyrme any more in saying: The Lord liucth which hath withdrawen the chyldren of Israel out from the lander of Egypte. But it shalbe affyrmed in one hole witnes: The Lorde God lyueth that hath drawen out the sede of the chyldren of Israel from the lande of the North, and from all other. places where they were cast. The Lorde God is the Messias, of whom Heremie sayde the dayes of his comming is at hand. The which when he shulde be comen shulde renewe al thynges, al shadowes and all figures shulde cease, and then shulde truthe revgne, none shulde affyrme more accordyng to the olde lawe in figure, but according to the newe in truth. The chyldren of Israel were deliuered from the lande of Egypte and Pharon in fygure. But in the tyme of Messias the sede and chyldren of true Israel, which shalbe sede and children of faythe, shalbe delyuered in all places where they were caste before by God as enemies of the land, from the region and puissaunce of the greate Aquilon, from whence dependeth all euell, which is the croked serpent, the diucll of hell, the prynce of darkenesse. And they that shal inhabite in theyr lande of lyuyng people by the Messias which is our Lord Jesu Christ. Striue we then, my brethren, with all our strengthe, to be of the sede of fayth of the trewe Israel whiche is the onely strong, in our Lorde Jesu Christ, that hath vainquished the greate Aquilon: which hath drawen vs out from the puissance and tyrannye of the same, from all places, from all nacions. And then he shall leade vs with hym into the land of the lyuyng men eternally. And we muste be al wel assured of this: for this sayeth the Lorde God almyghty. Unto whom be glory, honour and myght eternally. Amen.

The Gospell on the .xxv. sonday after Trinitic sondaye whyche is the nexte sondaye before Aduent sondaye.

The .vj. chapter of Jhon.

#### Thargument.

Up Our Lorde feadeth fyue thousande men with .v. barley loaves and two fyshes.

WHEN Jesus then lyfte vp his eyes, and sawe a great company come vnto him, he sayeth vnto Philip: Whence shal we bye bread, that these may eate? Thys he sayde to proue hym: for he him selfe knewe what he wold do. Philip answered him, Two hundred penyworth of bread are not sufficient for them, that euery man maye take a lytle. One of hys disciples (Andrew, Symon Peters brother) saith vnto hym: There is a lad here which hath fyue barley loues and two fyshes: but what are they among so many? And Jesus said: Make the people syt downe. There was much grasse in the place. So the men sat downe in nombre about fyue thousand. And Jesus toke the bread: and when he had gyuen thankes, he gaue to the disciples, and the disciples to them that were set down: and likewise of the fyshes as much as they When they had eaten ynough, he sayth vnto his disciples: Gather vp the broken meat which remayneth, that nothing be loste. And they gathered it together, and fylled twelue baskettes wyth the broken meate of the fyue barley loaues: which broken meate remayned to them that had eaten. Then those men (when they had sene the myracle that Jesus dyd) sayde: Thys is of a truthe the same prophete that shulde come into the worlde.

THE royal prophet Dauid (welbeloued audience) knowyng that the fedyng and meate as wel of the body as of the soule is given and distributed vnto men by the only goodnes and grace of God, howe beit more diligently neuerthelesse that of the soule, then that of the body: he maketh thys request vnto God: Lord, I have had my refuge to the, teach me to do thy wyll. And in another place he sayth: The Lord God doth norvshe me, and I shall lacke nothyng, he hath set me in the place of the fedyng. Whyche is the place of the fedynge of God, my frendes? Truly it is the holy scripture, in whiche is declared vnto vs the wyll of this grea Lorde, and with the whiche every christen soule is spiritually and ghostly fed, reueled and nouryshed. And this is it which at thys daye is represented vnto vs by saynt John in his .vj. chap, where as he sayeth, that when Jesus had lyfte vp his eyes, and sawe that so greate a multitude was come vnto him he sayde vnto his disciple saynt Philippe: Wherwith shall we bye breade, that these folkes here may eate? He spake no thys that he knowe not perfetly what he wolde do: but he proued hys fayth (for it is he, as sayeth Dauid, that gyuetl meate to beastes, and vnto smale rauens that call to him) and for to confyrme it, and to give knowledge vnto him and vnto the other that he was God. Take we then doctryne of thi place, my frendys, that our Lorde Jesu Christ is only gouern our of al thinges what so cuer they be, not only as towching the bodye, but principally as towching the sowl. And let v not be as Philip and Andrew, which not having yet stedfas fayth beleued not that he which by his only worde had madand created all the worlde, myghte lykewyse by hys wordcreate and gyue noryshynge by fyue loues and two fyshc vnto so great a multitude. But what signifieth vnto vs the fyue loues and the two fyshes? Suerly, my frendes, the fyuloues, the whiche as S. John sayeth, were of barly, represen vnto vs (as S. Austine and other holy expositours thynke the fyue bokes of Moyses. For as barley outwarde hathe: huske very prickyng, euen so haue the bokes of Moyses: fo as touchyng the lawe whiche they conteyne, they be mer ueilous rough and rygorous, but if they be spiritually vnder standyd (which can not be without faythe) they gyue norish yng vnto the soule. For, as sayeth the prophete Abacuc, The rightwyse man shall lyue by fayth. And the two fyshes may

sygnify the olde and newe testament. The newe testament a

Austine.

Abac. ij.

touchyng the enangelicall and apostolicall wrytinges wherin the christen mans faythe is lyuely described. The olde as touchyng the other bokes and prophecies. For euen as the fyshes can not lyue without water, so lykewyse without faythe none hathe bene, is, nor shalbe saued. These fyue loues therfore and two fyshes, spiritually understanded, haue bene distributed vnto al christen people. And if ye aske by whom? surely it is to be answered, by the apostles, and they which be sent from God. For this cause (my frendes) take ye the refection and fode of the soule in the fyue loues and two fyshes, spiritually vnderstanded, that is to say, in the holy scriptures, and in fayth. And vnderstande that the worldly doctrines can nat nourishe your soules, but rather slee them, for our Lorde sayeth, that for nought we honour him in kepyng the doctrine of men, namely, if it be not grounded of Gods worde, but rather made to ouerwhelme, subuerte and darken the same. Let vs then desyre with instant and feruent peticions this heauenly fode of almyghty God, and he wyll without doute grue it vs aboundantly. To whom be all honour, glory, prayse and thankes for euer and euer. Amen.

#### Finis.

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Cum priuilegio ad imprimendum solum.

# The Gospels with brief sermons vpon them for al the holy dayes in the yere.

# ¶ On saynt Andrewes day.

The Gospel. Mat. iiij.

JESUS walkinge by the see syde of Galilee, saw two brethren, Simon named Peter and Andrewe his brother, castinge a nette into the see (for they were fyshers), and saith vnto them, Folow me, and I shal make you fishers of men. And they forthwyth left theire nettes, and folowed him. And when he was gone forth from thens, he saw other two brethren, James the sonne of Zebedee and Jhon his brother in the shyppe wyth Zebedee their father, mendinge their nettes, and he called them. And they forthwith left the shyppe and their father, and folowed him.

### The sermon vpon this Gospel.

THE Gospell of this daye (deare frendes) declareth that our sauiour Christ whan he was here conuersant amonges vs for our redemption sake, before he wold do or speake any notable thing (as the holy doctour Chrysostom sayth) called and chase vnto him his Apostles, to thintent nothing might be hid from them of Chrystes wordes and dedes, but that they might afterward boldely affirme and say: We can not but speake the thinges whych we have sene and hard. As Christ therfor walked by the see side, he saw two brethren germanes, the name of the one was Simon, whiche also was called Peter, the name of the other was Andrew, whose memorie we do this day solemnize. But what were these two, whom our Sauiour Christe chase to be his apostles? Were they greate worldly clerkes, were they philosophers, were they pharisees or scribes, were they great rich persones, or men of high power and authoritie? no verily, they were none of al

Chryso-

these, they were but pore and vnlerned fishermen. And why did he chose these? Verily (saith saynt Austine) if S. Austine. Christ had chosen great lerned men, or men of estimation, they might peraduenture have sayd that they had descrued to be chosen bycause of their lerning or wisdom. But our Lord Jesus Christ, going about to breake the necks of the prowd, chase men of no lerning ne reputation, which he dyd Erasmus in also for this purpose, that the glorie of the gospel might not paraphrasi. be diminished nor shadowed with worldely succours and helpes. So here Christe doth manifestly declare vnto vs in what kinde of people he most delyteth, euen in the humble and contempte persones of the world, and in such as be simple and as it were babes in worldly wisdom, as in an other place he also testifieth, saying: I confesse and give thankes Mat. xi. vnto the o father, Lord of heuen and of erth, bicause thou hast hyd these thinges from the wise and prudent persones, and haste disclosed them vnto babes. And ye shal marke, that Christ calleth babes here them which laying a syde al worldly wisdom, receive Gods word without al deliberation, and which preferre not their owne jugement afore Gods word, but submitte themselues vnto it in all thinges. He called therfore two simple fyshers, and when did he calle them? Verely euen when they were in the myddes of theyr worke, meaning herby (as Chrysostom saith) that we ought to preferre the Chrysofollowing of Christ afore al other occupations in the world. ston. For they were casting their nettes into the see, and this fishing was a shadow of the newe fishynge, whereby they shulde not take with material nettes fishes for the fode of the bely, but wherby they shulde with the nette of Gods word catche men (whiche be drowned wyth earthly cares) vnto the desyre of the heuenly life. Wherfore where as they were busyed and toyling about their bodyly lyuing (which neuertheles was then their vocation or callinge according to Gods commaundement whyche byddeth vs that in the sweate of oure face we Gen. iij. shulde cate our bread) from this general calling, I saye, he plucked them to a special calling, whyche was to preach his holy gospel. And verely his word of callynge had in it a wonderfull vertue, for it so wrought in theire hartes, that they forthwyth lefte altogither and followed him. And here we have a notable exemple of obedience in these apostles for

Mat. x.

vs to folowe. Chryste had not so sone called them, but anon they followed. For he that loueth father or mother, wife or children more then he loueth the Sauioure Jesu Christ, is no mete man for Christ, that is to say, he maye wel cal himselfe a Christen man, but Christ wol surely refuse hym for one of his men and disciples when the terrible dave of dome shall comme, what tyme he shall descende in maiestic to judge both the lyuynge and the deade. Christe than called these two brothern, Peter and Andrew, and also the other two. Jhon and James, to what purpose? to follow him only by the heles whether so euer he shulde goe ydelly? No truly. But to teache and instructe them in such wyse as they might in tyme commyng be made hys apostles, hys legates, hys oratours, hys preachers. He chase them beyng yonge, rude, simple, vnlerned, and nothing but playne fishermen, and therfore they were the more apte and mete to receive his heauenly, swete, and pure doctrine, bycause they were not as yet infected with the sower leuen of the pharisees. But cre they departed from hym, he replenished them wyth such wonderfull wysdom and wyth such diuine doctrine, that they were hable to confounde the great and witty clerkes of the world. Of fishe catchers and bodily fyshers, he made them men fyshers and catchers of sowles. So God long before promysed by hys prophete Hieremye, saynge: I wyll sende you fyshers and they shall fyshe you. Such a worthy fysher of men sowles was thys noble Apostle saint Andrew. He spared for no persecution of tyrantes to execute and fulfyll hys maysters commission, whiche was to preache the Gospell and glad tydynges of mans redemption by Christe. preached it purely and syncerely euen accordinge to hys commission. Yea for the feithfull executynge and witnessing herof he shranke not to suffre a very cruel death. Let vs therfore follow him in feith that we maye also followe hym to euerlastynge blesse by Christ oure Lorde, who be praysed worlde wythout ende. Amen.

Iere. 16.

# ¶ On the conception day of our Lady.

The Gospel. Mat. i.

THE boke of the generation of Jesus Christ the sonne of Dauid, the sonne of Abraham. Abraham begatte Isaac. Isaac begat Jacob. Jacob begat Judas and his brethren. Judas begat Phares and Zaram of Thamar. Phares begat Esrom. Esrom begat Aram. Aram begat Aminadab. Aminadab begat Naasson. Naasson begat Salmon. Salmon begat Boos of Rahab. Boos begat Obed of Ruth. Obed begat Jesse. begatte Dauid the king. Dauid the kinge begat Salomon of her that was the wife of Urie. Salomon begat Roboam. Roboam begat Abia. Abia begat Asa. Asa begat Josaphat. Josaphat begat Joram. Joram begat Osias. Osias begat Joatham. Joatham begat Achas. Achas begat Ezechias. Ezechias begatte Manasses. Manasses begat Amon. Amon begat Josias. begat Jeconias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon Jeconias begat Salathiel. Salathiel begat Zorobabel. Zorobabel begat Abiud. Abiud begat Eliachim. Eliachim begat Azor. Azor begatte Sadoc. Sadoc begat Achin begatte Eliud. Eliud begatte Eleazar. Achin. Eleazar begatte Matthan. Matthan begat Jacob. Jacob begatte Joseph the husbande of Mary, of whom was borne Jesus which is called Christe.

#### The sermon vpon this Gospel.

IN this gospel (good people) many thinges are to be considered. First, how that our sauiour Christ the sonne of God The cause wold for the greate loue he bare to mankinde be borne the of Christes sonne of Dauid, that is, wold take mans nature vpon hym to succour and help vs which were in flesh condemned, and to pourge our spotted and synful byrth. And verily this is the

final intent of Christes incarnation, as it is wel declared in the Hebr. 2. epistle to the Hebrues, where it is writen, that for smoch as the sonne of God vouchsaued to call godly persones his bre-

Psal. 23. thren, saying by the prophet Dauid, I will declare thy name

- to my brethren: and otherwhiles also he calleth them the children, as in Esay, Lo here am I and the children whom God hath given me: and bicause these children and these his brethren be men made of fleshe and bloude, it pleased hym to be parttaker of the same wyth them, that by his death he might wipe out him whiche had lordshippe ouer death, that is to say the deuyl, and deliver them which through feare of death were al their life time subdued vnto bondage. For he toke not vpon him angels but the sede of Abraham.
  - Wherfore in al thinges it becam hym to be made like to hys brethren, that he might be merciful and a feithful high prest in thinges towchinge God to thintent to pourge the synnes of the people. Now wheras Christ is called here the sonne of Dauid, ye must vnderstand it that he descendeth lineally from
- Rom. i. Dauid according to the flesh, as saint Paul declareth in the beginning of his epistle to the Romaines, lest we runne into the errours of certaine heretikes which say that Christe was nothynge elles but a man and not the son of God, but mcrely
- Mat. 22. the sonne of Dauid. Which errour Christ himself discussed, where he propowned this question to the pharisees: What thynke ye of Christe, whose sonne is he? And when they answered, The sonne of Dauid, he asked them, Why than did Psal. 110. Dauid in spirite cal him Lord, saying, The Lord said to my
- Lord, Syt on my right hand? Meaning hereby, that Christe was aboue Dauid, and not only a man but also God. So that ye muste vnderstand him to be the sonne or issue of Dauid according to the flesh, and not accordinge to his godhed. And ye shal also marke, that he is called the sonne of Dauid after the maner of speaking of the Hebrues, bycause he cam Two ligna- of the ryght line of Dauyd. For the Hebrues do calle al

Two lignagies in scripture.

of the ryght line of Dauyd. For the Hebrucs do calle al lineal nephues and nieces (be they neuer so long of) sonnes and daughters. Verely the hole petigrue of Christe is here so drawen and conueyed from his auncestours, that they only be put which were parttakers of the promise which was made of Christ. Ye must therfore marke two maner lines of men, whiche beinge well marked doth discerne of whom Christ

wold be borne and was borne. For albeit the promise of Chryste was made to Adam, yet from Cain his sonne the petigrue of Christ is not conueyed. So that one line there is whyche deriueth Christes petigree from the membres of the true church, that is to wite, from the holy fathers which were parttakers of the promise. And an other line there is which conteyneth the children that grew out of kinde not following their fathers steppes, and therfor no parttakers of the promise, which two lines if ye diligently marke through out the old testament ve shal se that Christ proceded of the feithful stocke, and not of that whiche grew out of kinde, as Cain, Esau, and their offpring were. And verily it becam Christ the hed of the church to come of the membres of the true churche. Seconde, ye shall vnderstande that oure Sauiour Christ wolde be borne accordinge to the fleshe of the royal bloude of kinges, to declare that he shuld be a kynge, no worldly kynge, but a spirituall kynge for the rulyng and guyding of mens consciencies. And forasmuch as kinges were also annointed after the maner of prestes, therfore Christ also wold be borne of kinges to shew himselfe an annoynted king, that is to say, both a king and a prest, a king to rule and defende, a prest to make intercession and prayer for vs, according as saynt Paule sayth of him: Which also maketh Rom. 8. intercession for vs. And the prophet Hieremie sayth: He Hiere. 11. shall do the office of a kinge and capitayne. But for the eschuing of errours, ye muste know, that Dauid whose sonne Christ is according to the fleshe, administred here hys kyngdome in the erth: and therfore it is not to be thought that after that Christ is nowe ascended up to heuen, he exerciseth nomore hys kyngly officies, but that he sytteth ydelly in heuen, leauyng behind him hys deputie or vicare in erth the bishop of Rome. Verily Christes kingdom is perpetuall, and so is his presthode, according to the saying of the prophet: Tu es sacerdos in æternum secundum ordinem Melchisedec, Psal. 109. Thou art an eucrlastinge prest, accordynge to the order of Thirdly, ye shall vnderstande that albeit Melchisedec. Christe and also our Ladye hys mother (whose memory we solemnize this day) and Joseph her husband, cam of the right and blessed line or stocke, and not of the croked and cursed lyne, as I have afore declared: yet many of the persons aswel

men as women of this blessed stocke were synners, and therfore here in their genealogie is mencion made also of synfull For who were so wicked as kynge Manasses and personnes. his sonne Amon, whiche be here rekened in Christes petigree. Judas also committed fornication with Thamar. Salmon maryed Raab an harlot. What shall I speake of Bethsabea, wyth whom king Dauid committed greuouse aduowtrie. And yet of this Bethsabea, whiche was the wyfe of Urie, dyd king Dauid begette Salomon. So that if a man wol throughly consider the thinge, he shall fynde almost more euell men then good amonges the auncestours of Christ, and all the women whiche be here named be none of the holy women. S. Hierom. as saynt Hierom sayth, but suche as the scripture disproueth. What other thinge meaneth thys, but that the Holy Ghost wolde signifie, that like as Christ cam of synners, so he also cam into this world for sinners. He wold be borne (sayeth thys noble clerc saynt Hierom) of synners, that he myght wipe awey the synnes of all. Yea Christ hymselfe sayeth, that he cam not to calle the rightuouse, but synners to repentaunce. If then he cam for synners, why shuldest thou, O man, despaire for cause of thy synnes? Nay rather take harte vnto the and repent. For then shal the grace and fauour of Christ be powred more plentifully vpon the, in that thou hast the more offended according to the sentence of saint Paule. Furthermore, we may lerne also here a moderation of mynd and demurenes, that we hitte noman in the teeth of his auncestours or kynsfolke. For yf our Sauiour Christ had amonges his auncestours very tyrantes, harlottes and wicked personnes, who is he that hath not amonges hys auncestours and kinsfolke both good and badde? Fourthly, ye shall marke that saynt Mattheu here doth calle Joseph the husband of Marie, so that it is certaine, that betwene Joseph and Marye was a just and lawfull matrimonie, vnder which, not without a singuler cause, Christ wold be borne, to shewe that matrimonie is the state whiche pleaseth God, and on the other side, to liue in aduowtrye and fornication is a kynde of life abominable afore God and man. Of a virgine verily Christ

> wolde be borne, but yet vnder lawfull wedlocke. A virgine to hys mother becam hym that was God, but in that she was maryed, is setforth vnto vs the commendation of wedlocke.

Exemple of

modestie.

Hierom.

Mat. x.

Virginitie, I say, becam her which by secrete inspiration of the Holy Ghost being herselfe pure and vndefiled, conceived and brought forth him which was moost pure and cleane, but yet Joseph was oure blessed Ladies husbande. Doth not thys thynge then setforth vnto vs the honour of matrimonie, and condemne these wicked heretiques which say that matrimonie is a thynge fylthy and vnpure, of whom saynt Paule i. Tim. 4. speaketh, callynge them spirites of errours, and deuelish teachers. For if Christ had wolde, he myght haue been borne before Marye his mother was betrowthed to Joseph. If matrimonie also were a fowle thing and discommended of God, as some heretikes haue said, why went our Sauiour Christ to a wedding and wrought there the first miracle that Ihon .2. euer he did, by turnyng water into wyne? So that thoughe virginitie be a highe thyng and mete for such as be of high perfection, yet matrimonie is an honest state. Last of all thys Gospell doth condemne those heretikes which denye that Christ toke fleshe of the blessed virgine, and say either that he brought a spiritual flesh with him from heuen, or that the word so was made fleshe, that Christ is only of one nature and not of two natures. For thys heresic hathe been longe sithens condemned of Christes churche. And euen with one text in this gospel it is ouerthrowne, where it is said, that Jacob begatte Joseph the husband of Marie, of whom was borne Jesus, whiche is called Christ. If of Marve Christe was borne, then it must nedes follow that he toke flesh of her. The Gospel of Luke also proueth the same, where the angel Luc. 1. sayth to Marye, Thou shalt conceive in thy wombe, and beare a childe. And Elizabeth saith to our Lady, Blessed is the Luc. 1. frute of thy wombe. But howe can she conceyuc Christ, or howe can Christe be called the frute of her wombe, yf he toke no parte of her? Finally, Paule is playne in this mater, which sayeth that Christe was borne of the sede of Dauid Rom. 1. concerninge the fleshe. What can be spoken more plainly? So ye se according also to the flesh the great nobilitie of The nobili-Christes bloud. For he wold be not only according to the both spispirite but also according to the flesh the noblest of al men. ritually and According to the spirite he descended from God hys father carnally. without begynning, so that he is the eternal sonne of the eternal God. What is higher than this nobilitie? And as to

the fleshe he is descended of most holy patriarches, moost myghty kinges and dukes. In al the worlde was neuer founde lignage, kynred, ne house of more nobilitic then this lignage was wherof our Sauiour Christ descended accordinge to the fleshe. But his spirituall lignage is without comparison. This haue I therfore set out, that Christen men shuld

knowe their owne nobilitie. For they that beleue in Christe,

The nobilitie of christen men.

Psal. 23.

be made by feith the brethren and ioyntheires with Christe, accordinge to the text before rehersed, where Christ sayth: I wil shew thy name to my brethren. And in an other place he sayth: These be my brethren which heare the word of God and do it. Saint Paul also sayth: The spirite witnesseth togither with our spirite that we be the sonnes of God, if sonnes, ergo heires, heires of God, and felawe heires wyth Christ. Nowe also with Christ we be made by feyth one bodye, that we maye be his membres. What is lefte then, but that also we be made parttakers of Christes nobilitie? And therfor we be called Christians, which by interpretation signific kingly, that is to say, of a kinges house and nobilitie

Why we be called christians.

Nowe also with Christ we be made by feyth one bodye, that we maye be his membres. What is lefte then, but that also we be made parttakers of Christes nobilitie? And therfor we be called Christians, which by interpretation signifie kingly, that is to say, of a kinges house and nobilitie by Christ our king. But wherfore is this so greate nobilitie to be taken of vs? for vayn glorye and to despice our neighbour? No truely. For as Christe the nobler he was both in spirite and also in flesh, the humbler and lowlyer he made himselfe: so let vs also folow Christes exemple, and the more noble we be made by Christ, so much let vs beare our selfes the more lowly. Howbeit otherwhiles it is not only lawfull but also necessarie, to loke alofte and beare our selfes hyghe of our nobilitie, not against men, but agaynst Satan. For it is a great villany and shame for a noble personage to subject himself to vile seruices. For what be more vile or fylthy occupations then the workes of the deuyl, which be synnes. Here then let vs loke on high in Christ, and be ashamed for our nobilitie sake, to humble our selfes to the fylth of synnes. Now ye have the lignage of Christ according to the fleshe and the nobilitie of him and of al Christians. It remayneth therfore that we also shulde knowlege Christ by feith, and garnishe our nobilitie wyth good workes by Jesus Christ our Lorde, which togither wyth the Father and Holy Ghost be praised for euer. Amen.

## ¶ On saynt Thomas day the Apostle.

The Gospell. Jhon .xx.

THOMAS, one of the twelve called Didymus, was Didimus not with them when Jesus cam. The other disciples betokeneth therfore sayde vnto hym, We have seen the Lord. in English a twynlynge. But he said vnto them, Except I se in his handes the printe of the nayles, and put my fynger into the prynte of the nayles, and thurst my handes into hys syde, I wyl not beleue. And after .viii. dayes, againe his disciples were within, and Thomas with them, Jesus commeth, the doores beyng shutte, and stode in the middes, and said, Peace be with you. After that said he to Thomas, Bringe thy fynger hither, and beholde my bandes, and reach hither thy hand, and thurst it into my side, and be not vnfeithful, but feithful. Thomas answered and said vnto him, My Lorde and my God. Jesus saith vnto him, Thomas, bycause thou hast seen me, thou hast beleued: blessed are they which haue not seen, and yet haue beleued.

#### The sermon vpon this Gospell.

THIS Gospell (deare frendes) declareth vnto vs the historic of saynt Thomas, howe he wolde not beleue Christes resurrection til he had seen him, and felt him with his handes. For as the historic telleth, Christe had appeared to the rest of Luc. 24. hys felawes when he was awey, and when they shewed him lohn 2. of it with one hole voice and consent, yet he said he wold not beleue it tyl he had sene the prynte of the nayles in Christes handes, and felte his woundes. Verely (as saint Gregory saith) s. Gregorie. this was not done by casualtic, that saynt Thomas the chosen disciple of Christ was not then present. For the high clemencie of God wrought this thinge, that the doubtyng disciple whyle in his maister he gropeth the woundes of the fleshe, might heale in vs the woundes of infidelitie. For the infidelitie of saynte Thomas profyted more to the Christen feith,

then did the feith of the beleuing disciples. For while he by gropyng is brought againe to the feith, our mynde is (all doubt set apart) stablished in the feith. Thre thynges then are here to be considered in thys historie. First, the hardnes of belefe in saynt Thomas, whiche albeit he was one of the electe disciples of Christe and longe conversant with hym. and continually instructed of his risyng againe, yet he doubt-Seconde, the goodnes and tendre mercie of Christ, which wolde not thus leave him. Thyrdly, the constancie of thys blessed Apostle in the feith euer after euen til his lifes ende. It was doubtles a very grosse infidelitie and hardnes of beleue in saint Thomas, that after so longe companing with our Sauiour Christ, and hearynge him oftentimes afore his passion say he shuld rise agayne, yet he wolde not beleue his resurrection, no not when his felawes so constantly had shewed hym how they saw him wyth their eyen and what he said vnto them. Hys felawes verily were grosse til they had receyued the Holy Ghost, for they wold skant beleue his resurrection til they had seen him. But saynt Thomas was grosser than they all. For he said he wold not beloue the resurrection, tyl he had seen the prynt of the nayles in Christes handes, and yet this was not ynough to make him Deleue, but he wolde also fele hys woundes with his owne handes. And here we have a lyuely image of the nature and disposition of the fleshe. For the flesh can not be brought to beleue but by sensible signes and tokens. Neither was thys carnalitie in Thomas only, but it is in al men, for we be made of one mowld, and God hath concluded all men vnder infidelitie that he might have mercie of all. Consider therfore the tender mercie of our Lorde, howe for one of his disciples sake he shewed himselfe hauing woundes, and he dyd it not forthwyth, but after .viii. daies, to the intent he being amonges his felawes and certified of them, might be kyndled vnto a greater desire, and that he might be made the more feithfull in tyme commyng. Our Sauiour Christe therfore eight daies after he had appeared to his felawes, cam where as they were gathered togither, and Thomas with them. He entred in vnto them, the dores being shutte, and wyth hys

accustomed salutation greteth them, sayng, Peace be amonges you. And forthwyth turnyng hymselfe to Thomas, whose

Chrysostom.

Rom. 3. Chrysostom.

infidelitie could not be hidde from him, whiche bicause he perceived proceded not of malice but of weaknes, he vouchsaued to heale. He bad him behold his handes, and grope his side. Thomas, according as Christ had bidde him, beheld the print of the nailes, and thurst his hand into his side. And forthwyth wyth an exclamation cryed, My Lorde my God. Thus from a grosse and stubburne infidelitie was he brought to a fast and constant feith. So Paule at the begin-Act. 9. ning was a very fierce persecutour of the church, but afterward he becam a right feithful Apostle and teacher of the people. For these wonderful iugementes of God be for this cause described forth vnto vs, that we shuld lerne to knowe the exceding goodnes of God which turneth cuil into good. My Lord and my God, sayth saint Thomas. Verily he that confesseth God to be his God hath renounced al that be his, and possessed those that be Gods. The erth is the Lordes, Psal. 23. and al that is therin. We be the Lordes and the Lord is ours. Wherfor al the goodes of God be ours through feyth in oure saujoure Jesu Christe. This high confession of saint Thomas truly our saujour commended, but yet he sumwhat towched him for his hardnes of beleue, saing: Thomas, bicause thou hast seen me thou hast beleued, blessed are they that have not seen and yet have beleved. Saint Thomas saw one thing and beleued an other, he saw man and confessed God. He saw Christ in flesh, he felt him after his resurrection, which was a great furtherance to his feith. But blessed be they that neuer saw Christ in flesh, and yet haue beleued on him. Certainly this kynd of people be we Gentils as many of vs as reteyne Christ in mynde whom we haue not seen in flesh, as writeth saint Gregorie, if so be yet that we Gregorie. follow and prosecute our feith with good workes. For that persone doth truly and vnfeynedly beleue which practizeth in working the thing that he beleueth. Such a true and ernest beleuer was this blessed man saynt Thomas. Let vs then take exemple of him, that we may have the rewarde that he hath, cuerlastinge ioy, by Christe oure Lorde, who be praysed for euer. Amen.

TAVERNER. 3 Y

# ¶ On candelmas day otherwise called the purification of our Lady.

# Gospell. Luc. ii. WHEN the dayes of purification were come accord-

and xxii.

ing to the lawe of Moyses, they brought Jesus to Hierusalem to present him to the Lord (accordinge as it is Exod. xiii. wrytten in the Lordes lawe, that every male opening Num. viii. matrice shalbe called holy to the Lord) and to give in sacrifice according to that is said in the Lordes law, a payre of turtyl doues or two yong pygions. hold, there was a man in Hierusalem named Simeon, and this man was just and deuout, awayting for the comfort of Israell, and the Holy Goste was vpon him. And he had receyued an answere of the Holy Ghoste, that he shuld not se death before he saw the Lordes Christ. And he cam by the Holy Gost into the temple. And while the father and mother were bringing in the childe Jesus, that they shuld do accordinge to the vse of the lawe for him: he also toke him in his arms, and blessed God and said: Lord, now lettest thou thy seruant depart according to thy word in peace. myne eyen haue seen the sauiour sente from the, whom thou haste prepared before the face of al peoples, a light for the reuelation of the Gentils and a glory of thy people Israel.

annoynted.

Christe, that is

to save,

Nunc dimittis.

#### A sermon vpon this Gospell.

WHEN the purification daye was comme (good people) that is to wite, the .xlij. daye from the birth of our sauiour Christ, at which day the old law of Moses commaunded, that if it were a man chyld that was born, it shuld be presented to the Lorde, and for the purifieng of the childwife and also of the childe, sumwhat shuld be offered: the most pure virgine Mary wold fulfylle the lawe also in this poynt though in her child byrth she knew was nothing after the maner of other

womens byrthes contaminate or spotted, but al was ful of heuenly puritie and holynes. For what spotte of vnclonnes could she have which by the worke of the Holy Ghoste concevued wythout mans knowlege only by imbracement of the heuenly power? She goeth therfore with Joseph, who as yet was thought to have bene father to Jesus, vnto Hierusalem, bearing the childe with them that they might present him in A figure of the temple in the sight of the Lord to whom he was conse-the olde crate, not but that al be the Lordes, but that we shuld be taught by this mystical figure, that those mindes be most acceptable to God, whiche with a manly strength of spirite haue conquered the lustes of the fleshe and so do auaunce to thinges heuenly and euerlasting. Moses law intending this, Omne mashad commaunded the Jues that every male, so sone as by the culinum. openinge of the mothers wombe it was brought to lyght, shulde be taken as holy to the Lord, whether it were of mankynde or of brute beastes, that herby also the first frutes might go to the prestes, so yet that the first begotten of the mankinde shuld be redemed out of the prestes handes, onles the childe were of the Leuitical tribe. Now surely the selfe law openly deliuereth our Lady from the bonde of it, where it sayth in the Leuiticall boke: The wife whiche receiuing sede shal bringe forth a manchild. For the blessed virgine Mulier si our Lady was neither mulier, that is to say, such woman as suscepto semine pehaue Iven with man, neither received she mans scde. And pererit masas towching the opening of the matrice, surely this heauenly culum. child did in no maner violate the chastitie of the virgins wombe, but rather preserved and halowed it from al spot of vnclennes during her life. He then was presented in the temple as subject to the law, which was Lord of al thinges both heucnly and erthly. He was redemed with a smal price, which cam to redeme the hole world with the price of his bloude. For the law had appointed the Jues to redeme their first begotten son with a lambe of one yeare olde, which was giuen in sacrifice. And than shuld be added a doue or a turtyll for the purifienge of al spot or vnclennes which might happen to be committed in the begetting of the child, or after, to thintent that that whiche shuld be offered to the Lord might be throughly pure. Howbcit if they were not of abilitie to give a lambe, the law suffred them to give in stede

therof a turtil douc or a pigeon for the redemption of the child. The other bird was offered for the purging of the sinne. Our Lady therfore and Joseph offered the pore mens oblation, and it is not to be doubted, but they wold haue made a richer gift if theire pouertie hadde not letted them. Allbeit theyre minde was rich in godlynes, and to giue vs an exemple, the profession of pouertie was more profitable. But lo. there was at this self time in Hierusalem one Simcon, a iuste man and such one as stode in awe of God, and surelye he might wel be called a just man, for he sought not his own but the peoples weale, he awaited for him that shuld redeme out of bondage not him only, but al mankind. And bicause he was endowed with this iustice and godlines, the Holy Ghost was in him and had inspired him that he shulde not dye, till he had sene with his fleshely eyen him that he longe before had espyed wyth the eyen of feyth. As Mary therfore and Joseph were bringinge the child into the temple, this Simeon also cam by the guiding of the Holy Gost into the temple and toke Jesus in his armes. And here, sayth Origene, an auncient doctour of the church, if thou Christen person wilt in like wise hold Jesus and imbrace him in thy hands, thou must with al labour attempt that thou maist haue the Holy Ghost to thy guide, and so come to the temple of God, as this holy Simeon did. Thou must be a just person, a fearer of God, religiouse, deuout and godly, as he was. But what did Simeon having this most blessed child in his armes? He blessed and praysed God, saying: Now, o Lorde, thou dost licence thy servant to depart in peace out of this world according to thy worde. For myne eyen haue nowe seen him, by whom it hath plesed the to saue mankind, whom, I say, thou hast prepared and ordeined in the face of al peoples to be vnto the hethen persons and Panyms (which hitherunto for defalt of true knowlege haue worshiped false gods) a light for to lighten them and to disclose thy trouth vnto them, and againe to thyn own people the Israelites a cause of most high glorie. This in effect spake Symeon in his mancr. Let vs therfore (good people) for our parte also blesse and praise God, that wheras we the inhabitantes of this realme were before the comming of Christ wicked Panims and ydolaters, we now by the disclosing of his gospel are

Ambrose.

Origen.

Salutare

his people. Let vs labour to be just and holy persons, pore in spirite and rich in godlines. Let vs desire to be led with the Holy Spirite of God. So shall we at last depart this world in true peace, by Christ our Lorde. To whom be prayse for euer. Amen.

## ¶ Saynt Mathias day the Apostle.

## The Gospell. Math. xi.

IN that tyme Jesus sayd, I confesse vnto the, O father Lorde of heaven and of earth, bicause thou haste hyd these thinges from wise and prudent persons, and hast disclosed them to yonglinges. Verily father, for so semed it good before the. Al thinges be deliuered vp vnto me of my father, and noman knoweth the sonne but the father, neyther knoweth any man the father but the sonne and he to whom the son wyll disclose. Come to me all ye that laboure and be burthened and I shall quiet you. Take my yoke vpon you, and lerne of me, for I am meke and lowly in harte, and ye shall fynde quiet to youre soules. For my yoke is pleasant and my burthen is lyght.

### The sermon vpon this Gospel.

BYCAUSE our sauiour Christ (good people) what tyme The occahe was conversant here in earth amonge the Jues, hadde christes vpbrayded them for theire misbeleue, declaring vnto them wordes that the Hethen persones were redyer to receyue hym then after Chrystes that the Hethen persones were offended: therfore he aunswereth to theire thoughtes in thys wyse: I confesse Confessio, (that is) I do thanke and prayse the, O father, bycause thou gust. non hast kept close this heauenly doctrine from the wise and est solius prudent men in their owne opinions, such as be the scribes sed aliquanand pharisees, and haste opened the same to fooles and babes do etiam laudatoris. And here (sayth Chrysostomus) we be taught vtterly to pluck down our high stomaks, and to folow

And truly (sayth he) these wordes whiche our humilitie. Lorde spake to his disciples, occasioned them to be moche more diligent and lowly in hert. For bycause it was likely that they stode moch in their owne conceytes for that they did cast out deuiles, therfore with these wordes he abateth their courage and represseth them. For the thing that was done vnto them was a reuelation, that is to say, a disclosing and opening from God, and not their owne propre studie and laboure. And therefore the scribes and pharisees estemynge themselfes to be wise and prudent fell from the knowlege of Godes mysteries bycause of theire pryde and swelling myndes. Wherfore if the secrete mysteries of God were hyd from them bycause of thys, so then that we be vnder feare and awe, and let vs continewe as babes, for this surely made the apostles of Christ to enjoy this secrete knowledge. For lyke as whan Paule saith, Tradidit illos Deus in reprobum sensum, that is, God gaue them vp into a disalowed mynde: he speaketh not this, inducing God as dovng thys, but them whiche gaue the cause: so we must vnderstande in like wise this text where Christ sayth, that hys father hath hyd this knowledge from the wyse scribes and pharisees. And why were they hid Herken what Paule sayth: Bycause goyng about to stablyshe theire owne justice, they were not subjecte to the iustice of God. Al be deliuered vnto me (sayth Christe) from my father. This he spake, les any thing shuld be thought to be les in hym than that whiche is in God. For as saynt Austin sayth: If our sauiour Jesus Christ the sonne of God hath any thing les in poure then hath God the father, then surely all be not his that the father hath, for by begettinge did the father gyue the power to hys sonne, lyke as all that he hath in hys substance did he by begettynge gyue to him whom he begatte of his substance. Furthermore, in the interchaungeable or mutuall knowledge of the father and sonne, it is done vs to wyte, that none other thinge was in God the sonne then was in God the father. For it followeth in the text: And no man knoweth the sonne but the father, nor noman knoweth the father but the sonne. For surely by this that he onely knoweth the father, he doth vs to

vnderstande that he is of the selfe same substance that the father is of. As if he shulde saye vnto vs: What mcruayle

S. Aug. contra Maximum.

Rom. i.

Hilarius.

Chrysostom.

I praye you is it, if I be very Lord of all, sith there is yet a greater thing in me, even the knowlege of the father of heuen, and that I am of the same substance that he is of? Thus by these words Christ our sauiour declareth himself to be not man only but also God and egal in powre with his father. And where he sayeth, that none knoweth the father but the son, he meaneth not that al men be vtterly ignorant of him, but this he meaneth, that by that knowledge that he knoweth his heauenly father, noman ells knoweth him. In so moche that that knowlege that men haue either of the father or of the son they have it by the sons disclosing. So that the son discloseth not only his father but also himself vnto vs. For as the holy doctour saint Austin saith: The word doth not Austine. only open the thing that is declared by the word, but also it declareth it self. But how doth the son disclose his fathers wil and pleasure vnto vs? Surely by his most comfortable word which is called his gospel. Come therfore, sayth Christ, vnto me al ye that trauayle, and I shall set you at rest. sayth not, come he and he, but come to me all ye that be Chrysoin cares, in heuynes and in synnes, not that I myght take stom. punishement of you, but that I myght losen your sinnes. Come, not that I node to be glorified of you, but that I desyre your helth and saluation. Come, he sayth, not wyth fete, but wyth maners, not wyth body, but wyth feyth. For this is the spirituall comming wherby one approacheth to God. And if ve thus come, I shal set you at rest, he sayth not, I shal saue you, but that more is I shal set you in al quyet and reste. Take my yoke vpon you. What is Christes yoke? Surely his Gospel, which, as Theophilactus saith, sheweth vs Theophiglad newes, forgiuenes of sinnes, iustification, commynge to lactus. heaven, and that we be made the children of God. O how swete, how pleasant and easy is this voke! Only let vs put from vs pryde of hert and the care of worldely vanities, and learne of Christe to be meke and lowly, lyke as the holy Apostle Mathias followynge hys maisters steppes (whose memory we celebrate this day) left vs exemple. So shall we iniove that heauenly rest voyde of all greuance and replenvshed wyth all solace whyche here is promysed vnto vs. By Christ our Lorde. To whom be all glorie. Amen.

# ¶ The Annunciation of oure Lady, commonly called our Ladies daye in Lente.

The Gospell. Luc. i.

IN the sixt moneth was sent the angel Gabriel of God into a citie of Galilee named Nazareth to a virgine spoused to a man whose name was Joseph of Dauids house, and the virgines name was Mary. And the angel being entred vnto her, said: Hayle full of grace, the Lorde is with the, blessed arte thou amonges women. When she sawe hym, she was troubled vpon hys worde, and deuised what maner greting this shulde And the angel said to her, Feare not, Marv. For thou haste founde grace with God. Lo thou shalte conceyue in thy wombe, and brynge forth a son, and thou shalt call his name Jesus. He shalbe greate and shalbe called the son of the hyghest, and the Lorde God shall grue hym the seate of hys father Dauid, and he shall reigne ouer the house of Jacob for euer, and of his reigne shalbe no ende. Mary said vnto the aungell, Howe shal this be, for I knowe not man. And the aungell answered and said vnto her, The Holy Goost shall come vpon the, and the vertue of the highest shall ouershadow the, and therfore the thing that shalbe born holy, shalbe called the sonne of God. And lo, Elizabeth thy cousin, she also hath conceived a sonne in her olde age, and this is the sixt moneth to her which was called baren, for no word shalbe impossible with God. Mary said: Beholde the handmayde of the Lorde, be it doon to me accordynge to thy worde.

The sermon vpon this gospell.

IF a Gospell (deare people) signifieth a gladde tydynges, what Gospel can be compared with this gospell, which sheweth to the blessed virgine Mary, yea and vnto vs all, the

gladdest tydinges that coulde come to mankynd, that is, that she shulde beare the moost blessed kyng of kinges and Saujour of mankynde. Let vs then procede to the declaracion of this so ioyful gospel. In the sixt moneth was sent to the blessed virgine Mary no common angel but Gabriel the Archangel. For to this so highe and solempne a message it was mete that an highe angell shulde be sent, which shulde bringe tydynges of him that was highest of all. Whiche aungel (as Origen sayth) is therfore expressed by hys propre Origen. name to thintent it might be signified by the same what he is in operation. For Gabriell, he sayth, betokeneth the strength of God. Wherfore by hym that was the strength of God it was convenient that he shulde be yttered and proclaimed, whiche being the Lorde of powers and mighty in batell came to conquere and vanquishe the wicked powers of the aver. And what saith this Archangell Gabriel vnto her? Haile ful of grace. Truly, saith saynt Hierom, she is wel called ful of Hieron. in grace. For to other grace is given by partes, but vpon the assump. virgine Mary dyd the fulnes of grace altogether infunde it selfe. She mighte well be cleped full of grace by whome euery creature is with a large showre of the Holy Ghost ouersprede. Yea already was he with the virgine whiche sent the angell to the virgine, I say our Lorde went before his messanger. And therfore it followeth: The Lorde is with the. He is in thy harte, he is nowe also in thy wombe, he replenisheth thy mynde, he replenisheth also thy body. And here (saith Ambrose) lerne a virgine of her shamefastnes, for she Ambrose. was abashed. It is the propertie of true virgines to tremble, and at al approchinges of man vnto them to blushe, and with a reverent feare to eschue familiar talkyng with man. thou virgine than to eschue al wantomies of wordes. virgine Mary feared cuen the greting of the angell. Yea she wondered at this strange maner of gretinge, wherof the lyke was neuer herde before in any place, this was rescrued only for the virgine. For (as Origen noteth) if she had wyst that Origen. the like salutation had euer been made to any other in al the bible (for she had the knowlege of the lawe) thys gretynge shulde neuer haue troubled ne dismayed her. But albeit she was troubled and abashed at the sodennes of this so strange a thing: yet seyng she had deserued such grace with God, she

TAVERNER.

3 z

Chryso-

Ambrose.

Rom. ix.

had no cause to feare. And therfore the angel saith vnto her: Feare not, O Mary, for thou hast founde fauour and grace with God. But how found she this grace? Surely (saith the holy doctoure Chrysostomus) through her humilitie. And so must al we fynde it. For as holy writ sayeth, God giueth grace to the humble persons. And lo, sayth the angel, thou shalt conceive in thy wombe and be delivered of a son whom thou shalt name Jesus. Jesus by interpretation betokeneth a Sauiour. And in dede our Lorde is a right Sauiour to so many as cleaue vnto hym by feith. Yea ther is none other Saujour but he. He is the only great one and is cleped the son of the highest. For albeit it was spoken by Jhon Baptist that he shuld be great, yet, as S. Ambrose saith, he was called great as a greate man, wheras Christe is as greate God. Thys Christ therfore shall reigne in the house of Jacob for euermore. He called the house of Jacob not only the outward Israelites but the hole church of Christ be they Jues or Gentils which beleue vpon him. For as saynt Paule sayth: Not al they whiche be of Israell be Israelites, but suche as be the chyldern of the promise, be counted the sede. For, saveth he, they that be the chyldren of the fleshe, be not the chyldren of God. Now Mary, to thintent she wold be yet further instructed of thys mystery, asketh howe thys shulde come to pas: she doubted not of the aungels wordes, only she desircth to know by what meane it shulde be brought about that she shulde be a mother that neuer lay with man. The angel answereth, The Holy Goost shall come vpon the: as who shulde say, Seke not a natural ordre where the thyng passeth

Chryso-

man. Nay thys thynge happeth vnto the euen bicause thou hast not assayed wedloke. For yf thou haddest, thou shuldest not haue been thoughte worthy to this mystery, not that wedlok is a prophane thing, but bycause virginitic is better. For it becam the common Lorde of all, both to be pertaker with vs in byrth and also to varye from vs in it. In that he shulde be borne of the wombe, he taketh parte wyth vs, but in that he shulde be borne wythout carnall knowlege of man, he is declared to be no man but God. Mary, fully satisfied with his answere, sayth in moost humble wise, Bcholde the handmayde of oure Lorde, be it to me as thou hast said.

Thou askest how this shalbe, thou not knowyng

Let vs then, my frendes, folow the humilitie of thys blessed virgine. Let vs imbrace Christ like feythful Christians, that we maye be of the nombre of his chosen people, and inherite hys kyngdome. To whom be all honoure. Amen.

# ¶ On saynt Georges day. And also on saynt Markes daye the Euangelist.

The Gospell. Jhon .xv.

JESUS said to hys disciples, I am the true vine and my father is the husbandman. Euery braunch in me not bearyng frute, he taketh it awey, and al that beareth frute, he purgeth it, that it may beare more frute. Now you be clene for the word that I have spoken vnto you. Dwel in me and I in you. As the braunche can not beare fruite of it selfe, onles it abyde in the vine, no more can you, onles ye abyde in me. I am the vine, and you the braunches. He that abydeth in me and I in him, this person bereth moch frute: for without me ye can do nothinge. If one abide not in me, he is cast awey as is the braunch and is withered, and men gather them and cast them into the fyre, and they burne. If ye abide in me, and my wordes abide in you: what soeuer ye woll, ye shall aske, and it shal be doon vnto you.

### The sermon vpon this gospell.

TO thintent (welbeloued christen people) we shuld throughly vnderstand, how litle daunger shuld hange ouer our heddes, in case we wolde feythfully abide in the holy felawship and churche of Christ, and on the contrary side, in howe great perill and daunger we be, if like false christen people and hypocrites we shrynke and swarue from that most holy leage and testament, whiche our Sauiour Christe made with vs what tyme he was here conversant amonges vs: our said Sauiour in this Gospell bryngeth forth a ryght goodly and

Ego sum vitis vera.

mete parable or similitude to paynt as it were before our eyen aswell the commoditie of the one, as the incommoditie and daunger of the other, saying in this wyse, I am the true vine and my father is the husbandman. As who shulde say, I am as it were the roote or stocke of the vine, you are my membres, and as who shulde say, the bowghes growing out of the stocke. My father of heuen hath planted me, for he it is only that begatte me. From him therfore as it were from the husbandman is the stocke come, but you be come of the stocke, that is to witte, of me. To the father as to the fountaigne and hed springe redoundeth the thanke of the hole benefite, whiche what soeuer he giueth and bestoweth vpon you, he giueth through me and his holy spirite. The sappe and iuise of the stocke which giueth also to the braunches lyfe and power of bearynge of frute is the spirite whiche is common to the father and to me. Thys spirite both knytteth me to the father, and also coupleth you to me. Euery braunch therfore which cleauvng to me and liuvnge by my spirite, shall brynge forth frute accordyngly: hym woll my father purge, cuttyng of from him the superfluouse and voyde lustes, to thintent he may bryng forth more plenteouse and also more gentle frute. But on the other side, he that cleaueth vnto me by the outward name of a christen person, or by an outward profession of feith, wheras in dede he bringeth forth no frute of the christen charitie: this person wol my father cutte of from the vine, as an vnprofitable and voyde membre of the For in vayne is he in the vine which hath no frute but leaues only, that is to say, he is a vayne and no true christen person which bosteth himselfe of the christen feith, and expresseth not the same with good workes mete for a Vos mundi christen man. Now, saith Christ, ye be cleane for the worde that I have spoken vnto you. Suerly (deare frendes) we are purged and made cleane by Gods worde wherunto we haue giuen feith, but we are styll to be purged, to thintent we may yet bring forth more plentiful frute. For who is he (as sayth saynte Augustine) so cleane in this life, which is not yet more and more to be made cleane? Christe therfore cleanseth those that be cleane that they maye be yet more frutefull. But why saith he not, ye be cleane by baptisme? Verely, sayth thys holy doctour, bicause in the water also it is the

estis.

S. Augus-

word that cleanseth. For plucke awey the word, and what is the water but water? But let the worde come to the water and so is made a sacrament. Let vs than take hede that we abide in Christ, that he also maye worke in vs hangynge vpon hym. For lyke as the braunche, yf it be plucked from the vine, can bringe forth no frute, no more can we bryng forth the frute of any good worke, onles we cleaue to Christe by feith and charitie, from whens commeth what socuer maketh to the true and eucrlastyng helth. I say, let vs loke that we be continually knitte and ioyned to Christ, as we have exemple of thys holy man whose memoriall we halowe this daye, whiche was an vndoubted lively braunche of thys vine, and brought forth in the sighte of the worlde moost pleasant and acceptable frute to God. He remained knyt to Christ, and therfore Christe was joyned to hym, wherby he both wanne euerlastinge saluation to himselfe, and procured vnto God (for whose sake he did al thinges) glorie amonges men. For without Christ (as Christe him selfe here saith) vndoubtedly we can do nothing. Surely yf any braunche, by hys owne fault plucke hymselfe awey from the true vine, not only he bringeth forth no frute, but as an vnprofitable bowghe being cutte of wyth the knyfe wythereth awey, and anon after is gathered with the other baren bowghes and thrown into the fyer to be burned, and thus being destitute and voide of the liuely moysture and spirite of Christ, he dyeth in the mynde, thoughe he yet liue in bodye, and after this life being seperated and pared awey from the vine without recouerie, he is cast into euerlastynge fyer, alweys there to brenne for hys punishement bycause he wolde not styll remayne in the vine as a good braunch herafter to have brought forth and injoyed the frute of cuerlastyng ioye. And verely we shal abide in Et verba Christ, if so be that his wordes be beleued of vs, if the thinges bis mansethat we have beleued we kepe styl in mynd, and fulfyl the same rint. in our dedes. If we do thys, there be no worldly stormes that we nede to feare, for Christe shalbe with vs, the Father of heauen shalbe with vs, the Holy Goost shalbe with vs, and what thinge so cuer we shal aske, we shal without doubt obteine it. For as Austine saith, if Christes wordes remayne Augustine. fresh in our mouthes or in our memories and be not founde

in our life (that is, yf we live not according to the gospel)

we be not counted as branches in the vine, bicause we drawe not life out of the rote. Let vs than (good people) be right braunches of this vine and bringe forth worthy frute, to thintent we may remayne in Christ in this world, and in the nexte inherite the cuerlastynge ioye, by Christe oure Lorde. To whom with the Father and Holy Ghost be prayse and glorie euerlastyngly. Amen.

# ¶ On Philip and Jacobs day.

The Gospell. Jhon .xiiij.

JESUS sayd to his disciples, Let not your hart be troubled. Beleue in God and beleue in me. In the house of my father be many dwellinges. If it were not so, I wold say vnto you, I go to make ready a place for you, and if I go to make ready for you, I wil com again and take you to my self, that where I am. ye also may be. And whether I go ye know, and the way ye knowe. Thomas sayth to hym, Lord, we knowe not whither thou goest, and how can we know the way? Jesus saith to him, I am the way and the Trouth and the life. None commeth to the father but by me. If ye knew me ye shuld know my father also. And now ye know him, and ye haue sene him. Philip saith to him, Lorde, shew vs the father and we have inoughe. Jesus sayth to him, So long time am I with you, and haue ye not knowne me, Philip? He that hath sene me, hath sene the father, and how sayst thou, Shew vs the father? Beleuest not, that I am in the father and the father in me? The wordes that I speake to you, I speake not of my self. But the father which dwelleth in me, he doth the dedes. Beleuc me that I am in the father and the father is in me. Els for the selfe dedes beleue me. Veryly verily I saye vnto you, He that beleueth in me, the workes that I do, he shal also do, and greater also then these shal he do,

bicause I go to my father: and whatsoeuer ye shal aske in my name, that wil I do.

The sermon vpon this gospell.

BICAUSE our Lord had sayde before to Peter, that whe-Chrysother he went he could not follow now, but he shuld follow stome. afterward, lest the other disciples shuld thinke that this promisse was given only to Peter, our sauiour now to comfort them sayth, Be not troubled, but beloue stedfastly. In my fathers house be many mansions, that is, the selfe same region shal receive you that shal receive Peter. For there is greate plentie there of mansions, and ye shall not nede to say that it is necessary that they were made redy for you, albeit if I go and prepare you a place, yet wil I com againe and take you with me. Here, my frendes, ye wol aske, how can Christ go and prepare vs a place, sith there be alredy many mansions in heuen? Saint Austin answereth to this doubt in this wise: S. Augus-Trouth it is, that there be many mansions, but they be not tine. yet as they are to be prepared. For the self same mansions which Christ prepared before in predestinating, he prepareth now in working. In predestination therfore they be alredy. Els he wold haue said, I wil go and prepare, that is, I wil predestinate, but bicause they be not yet in operation, he said, If I go and prepare you a place. And surely he now prepareth mansions by preparing tenantes for the mansions. For where he saith, In my fathers house be many mansions, what thinke we is the house of God, but the temple of God, of which the apostle saith: The temple of God is holy, which i. Cor. iij. temple be you. This house of God therfore is yet in build-Templum Dei sancing, is yet in preparinge. But what is that whiche to prepare tum est he goeth away, if he prepare our selfes, whiche how can he quod estis do if he leaue vs? Surely (sayeth this holy Doctour) he meaneth this, that to the preparinge of these mansions the rightuouse man ought to lyue by feythe. But if he shuld Rom. 1. see, it were no feith. Christ therfore goeth awey that he Abac. 2. may not be seen, he withdraweth himself from vs, that he may be beleued. For then is a place prepared for vs, if we liue by feith. This is the wey that our sauiour Christe here speaketh of. Yea Christ himselfe (if we beleue in him) is the very wey for vs to heuen, he is the trouth, he is the life.

Hilarius.

Let vs not then be troubled (good people) in our hartes. For he that is the way, wil not surely leade vs a wilsom wey if we stik vnto him, neither will he deceive vs and put vs in foles paradise, sith he is the selfc trouth, neither yet wol he leave vs in the erroure of death, sith he is the self life. therfore Christ sayeth further, that no man can come to the father but by him, and he sayth, that he that knoweth him knoweth also the father, forasmoche as the father and he be Yea, sayth Christ, ye that be my disciples do also know my father, and ye haue seen him. Undoutedly, my freendes, the disciples of Christe sawe God the father after a certayne maner in Christe, commaundynge the wyndes and the sees, commaunding deuilles, drivinge out diseases with a worde were they neuer so incurable, raisinge wyth a worde the deade to life agayn. Howbeit the noueltie of Christes wordes dyd sumwhat trouble the Apostle Philip (whose memory, togyther wyth hys felowe saynte Jacob, the churche doth thys daye solemnize) as it troubled also the reste of the Apostles. Wherfore saynt Philip, more gready than the other to learne, desyreth Christ to shew to them the father and they shuld be satisfied. But what saith Christ to them agayn? Haue I been so long with you and do ye not yet know me, Philip? he that seeth me, seeth also the father. Surely if the father of heaven shulde have spoken vnto his Apostles, he shuld have spoken none other thing than that Christ spake: if the father shuld have wrought, he shuld have wrought the same that Christe did worke. The same mind is in them both, the same wyll, the same power and nature. If we beleue this, though the corporall presence of Christe as he was here conversant amonges his disciples be taken from vs, yet we shal se him absent moch better with the eyen of feith then the misbeleuing Jues saw him presently with their fleshly even. Thus dyd these two holy Apostles, Philip and Jacob, see him after he was ascended vp to his father, and therfore the thinges that they saw the father worke by him, the same by him did they bicause they cleaued fast vnto hym by feith and charitie. Yea Christ vttred also more clearely the power of his godhed after he withdrew his corporal presence from them. Insomoch whosoeuer ioyneth himselfe to Christ by the Euangelical feith, shal by Christ worke also as

great thinges, yea or greater, than Christe himself did worke whan so cuer the glorie of God shal require a miracle. The Saynt Apostles therfore healed diseases even with their shadowes. Austine. they converted to the feith not a fewe persons, as Christ did when he was here in earth, but hole nations, but yet they did this by Chryste, or rather Chryste dyd these thinges in them. Lette vs then haue in vs this stronge feith, and this brenning charitie, and than wythout fayle what so euer we shal desyre in Christes name, he woll perfourme it. To whom with the Father and Holy Ghoste be rendred thankes and praysynges for cucr and euer. Amen.

## ¶ On saint Jhon Baptistes day.

Gospell. Luc. j.

ELIZABETHES time was fulfilled that she shuld be deliuered, and she brought forth a son. And her neighbours and cousins herd how the Lord had shewed his great mercie vpon her, and they reioysed with her. And it fortuned the eight daye they cam to circumcise the childe and called him Zacharie by the name of his father. And his mother answered and sayd, Not so, but he shalbe called Jhon. And they said vnto her, There is none in thy kinred that is named by this And they made signes to his father, how he wolde haue him called. And he asked for writing tables, and wrote, sayng, Jhon is his name. And they al merueled, and forthwith his mouth was opened and his tong, and he spake blessing God. And feare cam vpon all theire neighbours. And in all the hylly countrey of Jewry were al these wordes spred abrode, and all they that herd them did put them in theyr harte, saveng, What maner child shal this be? the Lordes hand was with him. And Zachary his father was fylled with the Holy Ghost and prophecied, saying, Blessed be the Lord God of Israel, for he hath Benedictus visited and made redemption to his people.

Deus Israel.

#### A sermon vpon this Gospell.

GOOD people, the church this day doth solemnize the birth of saint Jhon Baptist, whom God had ordeyned to be a messanger to make ready the wave against the comming of our sauiour Christ. This holy prophetes mother, named Elizabeth, was thought to have bene baren. But it pleased God so to worke with her to set forth his owne glorie and power. He sent to her therfore nowe in her old age this blessed child to take the reproche of barennes from her. prolonged for this intent her child bearing, that the joy herof might be the greater, and she be made the more renowmed and notoriouse. For all her neighbours and kynsfolke which. before had knowne her barennes, were nowe made witnesses of the heavenly grace wherwith God had endowed her. none that saw the child departed with silence, but blessed and praysed God which vnloked for had sent this blessed child vnto her being of this age. The eight day therfore they went to circumcise the child according to Moses lawe. And bicause Zacharic his father was by Gods prouision made dumme and spechles, they supposing that the father wold so haue bene best contented named him Zacharie by his fathers name. But Elizabeth his mother said he shuld not be so called, but Jhon shulde be his name, whiche name she had lerned, not of her husbande whiche at this time was become spechles, but by inspiration of the Holy Ghost, significing that he that was born shuld be the bedel or messanger of the new law, which shuld abrogate the old traditions and turne the carnall worshyp into a spiritual grace. For Zacharias betokeneth in Hebrue a remembrer of God, and Jhon is named the grace of God. The iustice of the lawe stode in approvnted

Luc. i.

Chrysostom.

Bedc. S. Ambrose Origen.

> workes: the iustice of the gospell standeth by faythe through grace and fauour. Howbeit the kinsfolk wold not be ruled by the mother to giue him this straunge name, bicause there was none in al their kindred so called, but they wolde in any wyse haue hym called Zacharie by his fathers name. And

paraphra.

Erasmus in yet at this day there be some better pleased with the name of Zacharie, then with the name of Jhon: these be they that can not yet suffre that the ceremonies of the old law shuld be abolished, so that in effect they crye, we wil none of this new name of Jhon, but we wil haue stil the old Zacharic. Wher-

fore for asmoch as the childwife and the cousins could not agree in the name, it was necessarie that the authoritie of the father shuld come betwene to breake the strife. But he had not as yet the vse of his tong, where now neded speche. Wyth signes therfore they signified vnto him what name wold pleace him that his child shulde haue. He vnderstanding the mater required writing tables to declare that thinge by dombe letters whiche by lively voice he could not bring The tables brought, he wrote in this wise, Jhon is his Now cam the time that Moses law shuld speake, which before had after a fashion described with figures the grace of the gospel. The time now was com, that the mouth S. Ambrose. which vnfeithfulnes had locked, shuld now through feyth be Luc. i. opened. He had not therfore so sone writen, but the bond of his tong was loused. Neyther did he beginne hys speach with any other thing, than with the praysinge of God, by whose goodnes so greate loves were heped vpon hym. Let vs in like maner (good people) beleue, as saynte Ambrose S. Ambrose. exhorteth vs, to thintent our tonge which is bounde with the bandes of vnfeithfulnes may be loused. And surely onles the Erasmus. Juishe tonge be putte to silence, whyche preacheth carnal observations, the tong of the gospell can not speake, whyche preacheth grace, feythe, and charitie. Al these thinges of the olde childwife, of the noueltie of the name, of the son born by the promise of the angel, of the father made first of a speaker dombe and again of dombe a speaker, were blown abrode not only in the neighbours and cousins mouthes, but also through out al the hylly countrey of Jewry, so that they did not only wonder, but also were astonyed and agast at the strangnes of the thing, saying within themselfes, What maner of person shal this childe be? None of all the prophetes was so wonderfully born, which thinges declare, that this is done by Gods power which is with the child being ordeined for high purposes. And they thought not thus without cause. For in dede Gods hand had vttred his heuenly vertue in the childe. And to thintent al thinges might be ful of miracles and replenished with iov, Zacharic also Jhons father being inspired with the Holy Ghost brasted forth into this song: Blessed be the Lord God of Israell, for he hath visitted and Chrysoredemed his people of Israell. Doubtles, God visited his stom.

Mat. xv. Ro. ix. Bede.

people of Israel both wayes, whether we vnderstande the material Israelites, for he cam to the lost shepe of the house of Israel, or the spiritual Israelites, that is, the feithful persons, which were worthy of this visitation. He visited them which were now by long sicknes consumed, he redemed them being sold vnder sinne, with the bloud of his only begotten son. He called them his people, not bicause at his comming he found them his, but bicause by visitting he made them his. Let vs then praise almighty God that he vouchsaued to make of vs whiche were not his people, his people. Let vs imbrace the iustice not of the Juish law, but of the gospel of Christ. Who be &c.

Osee .ij.

## ¶ On saynt Peters and saynt Paules day.

The Gospell. Mat. xvi.

JESUS came into the partes of Cesarea Philippi, and asked his disciples, saying, Whom saye men that I the sonne of man am? They sayd, Some say thou art Jhon the baptist, some Helias, some Hieremye or one of the prophetes. He sayth vnto them, But whom say you that I am? Simon Peter answered and saide, Thou arte Christe the son of the lyuinge God. Jesus answered and sayd vnto him, Happy arte thou Simon the son of Jona, for fleshe and bloude haue not disclosed this vnto the, but my father whiche is in heuen. And I say vnto the, that thou art Peter, and vppon thys rocke I wyll buylde my churche, and the petramædi-gates of helle shall not preuayle agaynste it. And I siam meam. will give to the the keyes of the kingdom of heaven, and what soeuer thou byndest in erth shalbe bound

Tu es Petrus, ct super hanc

losed in heauen.

The sermon vpon this Gospell.

in heuen, and what soeuer thou losest in erth shalbe

THIS Gospell (my frendes) declareth how oure Sauiour Christ, after he was com into the parties of Cesarea Philippi,

wolde proue how moche his disciples had profeted by so many hys sermons and miracles whyche they had now herde and seen, and whether they thought any higher thing of him then the comon people did. He demaundeth therfore of them, saveng, Whom say men that I am? They answered, Some saye thou arte John the baptiste (for so thoughte the Herodians,) other say thou arte the prophete Helias (bicause he was rauished up, and therfore they thought now that he Origen. appeared according to the prophecie of Malachie,) other some Malach.iiij. say, thou art Hierimie (bycause he bare the figure of Christ, Hiere. i. and bycause vpon him it was said, Lo I have constituted the this day ouer peoples and kynges, that thou shuldest plucke vp, disscuer, build, and plante, which thinges in very dede were to be accomplished in Christ). Jesus hearing this, to thintent he wold wrynge out yet a more certaine and hygher confession of his disciples who ought best to haue knowne him, asked them, savnge, But who save you that I am? Then Vos autem saynte Peter made answere for him and his felowes (for of al quem me esse dicitis? them was the question asked) and sayd, Thou arte Christ the son of the lyuinge God. Jesus answered, Blessed art thou Simon the son of Jona, for flesh and bloud hath not opened Bar Iona. this vnto the, but my heuenly father. And I saye agayne to the, thou art Peter (or Cephas in the Hebrue, that is to say, a rocke) and vpon this rocke shall I buyld my churche, that is to save, vpon this rocke of thy confession I shall buylde my church. For this confession conteineth the summe of the christen feith, according to the Apostle Paule, saying: If thou Rom. x. confesse with thy mouth our Lorde Jesus, and with thy hart beleue that God raysed him from death to life, thou shalt be saued. So the christen church is buylt, not vpon the person of Peter, but vpon the feith, as Chrysostome sayth. And this Chrysois the confession of feith, Thou art Christ the sonne of the stom. lyuyng God. Wherfore Peter (as saint Augustine affirmeth) Aug. libro doth here represent the hole church to whom the keyes were in retract, cap, xi. deliuered. For yf we wold say the church were buylt vpon the person of Peter, we shuld put an other foundation of the church then Christ, whiche is agaynst Paul. For he sayth none may put any other fundation but that which is put alredy Christe Jesu. For men wylling to be buylt vpon men Austine. sayde, I hold of Paule, I holde of Apollo, another sayde, I

annota.

**Origines** homilia prima.

be built vpon Peter but vpon the rocke, said, I hold of Erasmus in Christ. Wherfore, sayth Erasmus, I do muche meruaile of some which do wrest this text to the byshop of Rome, sith it is ment not vpon hym but vpon all Christen persons; which thynge, Origen the auncient doctour doth excellently declare, saing: If therfore we in lyke wyse (by the reuelynge of the father which is in heuen, for in heuen is our conversation) woll confesse that Jesus Christ is the sonne of the lyuyng God, it shalbe also said vnto vs. Thou art Peter &c. euery one that is a follower of Christ is a Peter, that is to say, a rocke. But there be some men which can be contented with nothing, onles it be vnmeasurable. Christe therfore did cal him Peter, that is to saye, a sure stone or rocke, whiche wauereth not hither and thither, wyth sondry opinions, and vpon thys rock of thy confession, saith Christ, woll I buylde my church, that is to wit, my house and palace, whiche I wyl so establishe vpon a sure and immouable fundation, that no force nor power of the helly kingdom shalbe hable to conquere it. The deuyl layth sege to vs with many engyns, he laboureth to brynge agaynste vs the hole rowte of wycked spirites, but by Christes helpe his church shall stand: let vs only take hede this confession remayne wyth vs. heuenly kingdom is the church, the kingdom of the deuil is the world, which noman nedeth to be aferde of, so he be a Peter. And for this thy confession, saith Christ, I wyl giue the the keyes of the kingdom of heuen. Behold (saith Origen) how great power the rocke hath vpon which Christes churche is buylt, that also her iugementes shall remayne sure euen as God him selfe iugynge by the same. Let him therfore be faultles which shal bynde or lose an other, that he maye be founde worthy to bynde and to louse in heuen. And that Christ gaue this authoritie aswel to other as to the person of Peter, it is very playne by other places of scripture, and namely in the .xx. chapter of Jhon, where, the cuening after his resurrection, he sayd to all his disciples, As my father hath sent me, so I send you. And after he had so said, he breathed vpon them, sayng, Whose synnes so euer ye shall forgiue, be forgiuen, and whose synnes ye shal retayne, be reteyned. And in like maner before his death, he

Iohn xx.

Origen.

sayde to them all, What so cuer ye shal bynd vpon erth Math.xviij. shalbe bound in heauen, and what so euer ye shal louse vpon erth shalbe loosed in heuen. Let vs not than attribute that to one which was spoken to many. Let vs not buyld Christes church vpon the person of any mortall man (which is to buyld it vpon the sande) but let vs build it vpon the sure rocke, Mat.vij. that is to witte, vpon the confession of feith, that these holy Apostles saynt Peter and Paule made and preached, whose memorie we solemnize this day. Let vs confesse with our Rom. x. mouth and beleue with our harte that God raised Christe from death to life, and that he is the true Messias and Sauiour. And no doubt we shall enioy the heuenly enheritaunce prepared for vs before the making of the worlde, by Christ our Lord, to whom be praise cuerlastingly. Amen.

# ¶ On Mary Magdalens day.

The Gospell. Luc. vij.

ONE of the pharisces desired Jesus that he wold eate with hym. And being entred into the pharisees house, he sate downe. And beholde a woman in the citie which was a synner, knowing that Jesus sate in the pharisees house, brought an alabaster box of ointment, and standing at his feete behinde weping, began to water hys feete with the teares, and wyth the heare of her hed she wiped and kyssed his feete, and with the oyntment anounted them. The pharisce seyng this which had called him, spake within himselfe, saynge, If thys were a prophete, he shulde haue known who and what maner person is thys woman which towcheth him, for she is a synner. Jesus answered and said vnto him, Simon, I have sumwhat to tel the. He said, Maister, say on. A certayne lender had two dettours, the one ought fyue hundreth pens, the other fyfty. They not hauyng wherwith to make payment, he forgaue them both. Which of them now tel me wil loue him more? Simon answered and said, I suppose that he whom he forgaue the more summe. He sayd vnto hym, Thou haste rightly juged: and turning himself to the woman, he said to Simon, Seest thou thys woman? I entred into thy house, water to my feete thou gaueste me none, but this woman hath watered my feete with teares, and with the heares of her hed she hath wiped them. Kysse thou gauest me none, but this woman from the tyme I entred, hath not lefte kyssing of my feete. Thou anountedst not my hed with oyle, but this woman hath anounted my feete with oyntment. For which thing I tel the, many synnes be forgiuen her, bicause she loued moche. he to whom les is forgiuen, loueth les. And he said to her, Thy synnes be forgiuen the. And they that sate at meate with him beganne to say within themselfes, Who is thys whiche also forgiueth synnes? But he said to the woman, Thy feith hath saued the, go in peace.

The sermon vpon this Gospel.

Gregorius Nicenus. THE gospel red in the church this day (good people) is right comfortable to all christen men and women and conteineth a very holsom doctrine. For the most part of them which iustifie themselfes be puffed vp with a vayne opinion of godlynes before they have atteyned to the true iugement, separatyng themselfes as lambes from gootes, not vouchesauing ones to be conversant in the same house, nor yet to cate the same meates with other, but abhorring all which be not of like perfection as they thinke themselfes to be of. Saynte Luke therfore, a phisicion more of the soule than of the bodye, sheweth vs here howe Christe our Sauiour most tenderly did visite other. He entred therfore into a pharisees house, not so much to take bodily sustenaunce of the pharisee, as to give goostly fode and instruction to the pharisee, and to heale him of his vain opinion whereby he justified himselfe.

Augustinus selfe. For lo, as he sat at meate with the pharisee, Mary de concordan. Euan. Magdalen (for that was her name after the mynde of auncient gel. doctours) being at that tyme a notable synful woman, hearyng

that Christ (which of his moost tendre mercy was ready to receive al synners) was there, cam moost penitently thither into the house, to bewayle her synful life and to heare some comfort of her saluation. She had already herd of the great miracles that he did, and specially howe merciful he was to al repentant synners. She therfore, moued with thys fame, came, and wyth great humilitie standing behind him at his feet, wept so plentifully that euen with the teares whiche fel from her eyen she washed Christes feet, which she wiped agayn, not with any cloth, but with the very heare of her heade, and she thought not this ynough, but she also kyssed them and anounted them with a very preciouse oyntment which she brought with her. The pharisce seinge thys, despiceth this dede, and in his harte reproueth not only the synful woman, but also our Lorde which suffred her thus to do. Sayng within him selfe, Yf thys man were a prophet, doubtles he shulde hauc knowne what maner woman this is, for she is a notable synner. By like yf she had come thus to Gregorius the pharisees feet, he wold violently haue spurned her awey in homilia. with his feete. And in like maner, it is to be feared (sayth saynt Gregory) that some persons which be indowed with the office of presthod, yf they have doon any thing in outward apparaunce justly, anone they despice their vinderlinges, and haue great skorn and indignation at al the common sinners in the world. Howbeit not only the religious persons and suche as haue divided themselfes from the common sort of people haue been infected with this vice, but also generally cuery man is readier to espyc a mote in his brothers eye, Mat. vii. than a beame in his owne. Thus he despiced the miscrable Erasmus in synner which was infected him selfe with enuye, with pre-paraphrasi. sumption, with the sicknes of bacbyting and sklandering of other, and was so much the more incurable that he acknowleged not hys disease. For it commeth commonly so to pas, that men be soner converted from notable and open vices, as aduowtry, ydolatry and such like, than from such as cloke themselfes vnder the colour of holines. Our Lorde therfore not hearing the pharisees wordes, but espyeng his inward thoughtes, answereth him and sheweth himselfe to be Lorde of the prophetes. He asketh the pharisee, When a creditour forgiueth two dettours the one a greater summe the other a

TAVERNER.

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les, whether of them wol loue him best? He answered, He that hath more forgiuen him. Than said Christe, Seest thou this woman? Thou baddest me home to thy house, water to my fete thou gauest me none, this woman hath washed them with teares and dryed them agayne with her heare. She neuer ceased kyssinge of them syns I came into thy house. Yea and moreouer she hathe anoynted them with oyntment. Wherfore I tel the, many synnes be forgiuen her, bicause she hath loued much: and speaking this, he turned him to the woman, and said, Thy feith hath saued the, go in peace. Oh howe comfortable is this exemple to all synners! Christe

Mat. ix. Oh howe comfortable is this exemple to all synners! Christe S.Ambrose came to cal synners to repentance, and not those that thought Erasmus in themselfes holy and iust. So here in the person of the phaparaphrasi.

Erasmus in themselfes holy and iust. So here in the person of the phaparaphrasi. risee may very well be figured the people of the Jues, whiche loked for Christ, and whan he came, of presumption they wolde not know him. But in Mary Magdalen maye be figured the synful Gentils, whiche vnloked for of them louingly received him. Let vs then, good people, folow thys holy woman, and not dispaire thoughe we be neuer so greate synners. Only lette vs come to Christ and wyth strong feith desire forgiuenes, lamentynge and wailynge our offences, brastynge out into workes of love and charitie as she dyd, and no doubt we shalbe forgiuen as she was, and at last enioye euerlastynge blesse by Christe our Lorde, who be praysed. Amen.

# ¶ On saint James day the Apostle.

The Gospell. Mathew .xx.

The sonnes of Zebedee be Ihon and Iames Christes Apostles.

THERE cam to Jesus the mother of Zebedees sonnes with her sonnes, worshypping and demaunding somwhat of him. But he sayd vnto her, What wilt thou haue? She sayth vnto him, Saye that these my two sonnes may sitte, one on thy right hand, and one on thy left in thy kingdom. Jesus answered and sayd, Ye wot not what ye aske. Can ye drinke the cuppe that I shal drynke? They say to him, We can. He sayeth to them, Veryly, my cuppe ye shall drynke.

But to sytte on my ryght hande and on my left, it is not myne to gyue, but to them for whom it is prepared of my father.

#### A sermon vpon this Gospell.

FREENDES, the gospell of this day declareth vnto vs how the mother of saynt James and saynte Jhon (which were called the sonnes of Zebedee) cam to Christ to aske a certayne petition of him. Saynt Marke the Euangeliste telleth the tale, as though the sonnes themselues asked the peticion. And in dede it was theyr petition and sute to Christ, but to August. de thintent they myght the soner obteyne it, they toke theyre concordanmother wyth them and had set her to speake for them, as gel. appeareth well by Christes answere. This womans name was Salome, which by interpretation betokeneth peacefull, and truly she begat the children of peace. And a great praise of this woman is gathered out of this text, as sayeth Chrysostom. For not only her sonnes had left theyr father, Chrysostobut she also dyd leaue her husband to folow Christ. For he Mattheum. without her might live, but she without Christ could not be saued, onles perchaunce a man wil say, that betwene the time of the calling of these two Apostles and the passion of Christ, Zebedee her husband dyed, and so she beinge a lone woman, and aged, followed the steppes of Christ, which is also much to her praise and commendation. For feith neuer waxeth olde, and deuotion feleth no werines. She commeth ther-Mat. 19. fore to Christ with her two sonnes. They had herd Christe say a litle before, that they which wold follow him in the new byrth, whan he shuld sit in the scate of his maiestic, shuld also sitte vpon .xij. scates iuging the .xij. tribes of Israel. And that al they which had left house, or brethren and susters, father or mother, wife or children, or their landes for his name sake, shulde receyue an hundred times as moch, and shulde enjoy euerlasting life. They therfore being as yet imperfect, and havinge litle vnderstandinge of the spirituall kingdom, but thinking rather that Christes kingdom shulde be a worldly and temporal reigne, cam with their mother, beseching him, that the one of them might sitte on the right hand of him in his kingdom, and the other on the left, meaning, that they might be in some highe authoritie

Origen.

Chrysostom.

with him. For sith in a worldely kingdome they do some to be in honour, which sit with the king, it was no meruayle. though a woman being led with a womans simplicitie or ignoraunce, thought that such thinges ought to be demaunded. and her sonnes also thinkinge yet nothinge highly vpon Christes kingdom, ymagined such thinges of them that shuld sitte with Christ. Then oure Lord, the knower of hyd thinges, answered not to the wordes of the woman which was made peticioner, but to the counsailes of her sonnes which had set her to do this. Surely our Lord Jesus Christ oftentimes suffred hys disciples both to do, speake and thinke many thinges vnrightly, to thintent that by their ouersight and blame, he might finde occasion to expowne the rule of godlines, knowing ful wel that their eerroure hurted not, so long as he was present with them, but the doctrine and instruction of the same was profitable both for that time present and also for time comming. He saith therfore vnto them, Ye wot not what ye aske: as who shuld say, I have called you from the left side vnto the right, and ye by your counsayle wil runne to the left side againe. And happily the thing was therfore done by a woman. For the deuil gatt him to his wont armours of women, that as Adam was spoyled by a woman, so he might also separate and destroy these by their mother. But now destruction coulde not entre by a woman into saintes, sithens from a woman proceded the sal-

Gen. iij.

uation of al men.

therfore he sayth vnto them, Can ye drinke of the cuppe that I must drinke of? As who shulde say, If ye wil descrue the swete, ye must also tast of the sowre. If ye wil haue pleasure with me in my kingdom, ye must take parte of my payne and passion. The crowne of rightuousnes is giuen, not to al, but to them that runne in the course, and whiche do vse themselfes in such sort, that they may obteine the maistrye. If then he that proueth maistryes in worldly games, kepeth himselfe sobre and absteyneth from al thinges, to thintent to get a crown that perisheth, what ought they be, that seke for an euerlasting crown? Truly (as sayth Chrysostom) our Lorde knew that they coulde folowe his passion, but he asketh them this, to thintent all we might heare and

but first it behoued them to exercise the way of labour. And

The auauncement of honour delited them.

i. Cor. 9.

Chrysostom.

know, that none can reggne with Christe, onles he followe hys passion. For a preciouse thing is not gotten but with a preciouse price. We call the passion of the Lorde, not only the persecuting of the hethen, but also all violence whyche we suffre stryuyng agaynst synne. This passion and crosse we be all bounde to abyde, if we wyll be counted to be of Christes flocke. Yea and when the glorie of Christ requircth, we must also not refuse to suffre corporall deathe for hys sake. Thus dyd the hooly Apostle saynte James (whose memoric we do thys daye celebrate) folowe hym, for he was beheded of Herode for preaching and executynge of hys maisters commission. And therfore it is no doubt of him, but according to Christes owne promisse, he hath received an Mat. 19. hundered tymes as moch, and doth now enjoye the euerlasting life, and that he is one of them that the kyngdom of heauen is prepared for. Wherfore (good people) lette vs folowe thys blessed Apostle, and as he dyd, so let vs, leue the loue of all worldly vanities, and follow our Sauiour Christe, to thintent we maye be heyres of God and joynt heyres with Christe. For if we suffre with him (saith Paule) we shal also be glori-Rom. 8. fied with hym and reygne togither with hym. If we dye i. Timo. ij. with him, we shal also line with him and enjoy the crown of cuerlastinge blysse by him, to whom wyth the Father and Holy Ghoste be glorie and prayse for euer and cuer. Amen.

## $\P$ On the Assumption of our Lady.

### Gospell. Luc. x.

JESUS entred into a certaine towne. And a certain woman named Martha receyued hym into her house. And this woman had a sustre named Mary, which also sitting at Jesus fete herd his word. But Martha was combred about moch seruing, and stode and sayd, Lord hast thou no regarde that my sustre hath left me alone to serue? Byd her therfor that she helpe me. Jesus answered and said vnto her,

Martha Martha, thou carest and art troubled about many thinges, but one is necessarie. Mary hath chosen the best parte, which shal not be taken from her.

The sermon vpon this Gospell. WHAT time our sauiour Christ walked here vpon erth

with his disciples, which leaving the cares of earthly thinges gaue themselues only and holly to the gospel, it chaunced so, that he entred into a certain village. In this village there dwelled two women, the name of the one was Martha, the others name was Mary, whiche women joyfully receiued Christ and his disciples into their house. The loue and zeale of either of them towardes the Lorde was egal, but their i. Cor. 12. fourme and maner of lyfe was diverse, like as in one body be sundry vses of the partes and membres of the same, and as also in the bodie of Jesus, which is the church, be diverse and sundry giftes of the spirite. For Mary making as it were holyday from al busynes of the house now at Christes comming, sat her downe at his fete, hearing his wordes, wherwith she was so rauished, that forgettinge all other thinges, she coulde not be plucked thens. Contrary wise, Martha being carefull for the purueaunce of the feast, ranne about hither and thether al busye, that nothing at al shuld lacke, that perteined to the welcomming and feasting of such a gest. Wherfor not being sufficient of her selfe alone to do al that she wold have done and made ready, and seing her suster vnoccupied sitting at Jesus fete, she thought it lost labour to chide her suster, whom she knew could not be plucked awey, but she sumwhat blamed our sauiour whych held her wyth hys wordes from the necessarie busynes as she thought. Lord, sayth she, hast no regard that my sustre suffreth me to do al alone? Commaund her therfore that she rise and help me. Our Lorde being moch delyted in the zeale and affection of either of these women, discommendeth not the diligent sturring about the house of Martha, neyther doth he chyde her for murmuring at her suster, but he gently excuseth Mary, saieng, Martha Martha, veryly thou arte troubled and vexed about many thinges. But there is one thyng most nedeful, which is alweys to be done if it may be, as who shuld say, Do thou thy function and office what

soeuer the purueiance be. But Mary hath chosen a farre bettre parte, whych forgettinge the thinges of the body, is holly busied in the thinges of the mind. It is not mete that she shuld be called awey from the bettre thinges whiche she hath chosen and be thurst to lower and vyler seruices. Thy loue and zeale is thankfull vnto me in that thou preparest a repast for the time for me and mine, but I am more swetely repasted of them whyche conuey my wordes into the bowels of theyr sowles that they may be saucd. For this is the Ihon iiij. meate whyche doth singularly fede me, thys is the drynke which doth singularly refresh me. He that regardeth the thinges of the body is distracted into sundry cares, and of these officies there shalbe then an ende, when immortalitie appearing the necessities of mortal persons shal cease wherwith the weaknes of humanc nature is now accombred. But he goeth the nerest wey to worke, which casting awey ali. Cor. 13. such cares is altogither rauished vnto heuenly thinges, setling himself to one only thing, but which one is bettre than al the other thinges, the felicitic wherof shal not be taken awey but augmented, when that thing shalbe abolished which is imperfect, and that opened which is perfecte. Neither ought we to murmure againste them as though they were ydle personnes, which have sequestred themselfes from corporal ministeries, and do for the same purpose attend and give themselues to henenly doctrine, following and ensuing the steppes of Christ, lerning the thing that they may teache others, and throughly transposing into the intrailes of the mynde the thinges that they may instructe their euen christen, to thintent they may profette the moo to the winning of euerlasting saluation. And yet in the meane season they shall not lacke their rewarde which with a godly zeale do releue (according to the exemple of this Martha) the bodily necessities of the preachers of Gods word, whyche feade the hungry, clooth the naked, viset the sicke and prisoners, harbrough and receive the nedy, for in that they do this to their even christen, they do it to Christ himself. And he that geueth but a drawght Mat. 24. of colde water to a prophet, that is to say, to a precher, in the name of a prophet, shal have the same reward that the prophete hath. Wherfor (as saint Austine saith) our Lord re-s. Augusbuketh not the worke and corporal seruice of Martha, but he tine.

distincteth the office, saying, Mary hath chosen the best parte which shal not be taken from her, as if he shuld say, Thou Martha hast not chosen an euil parte, but she hath chosen a better, and why a bettre? bicause it shal not be taken from her, but from the shalbe ones taken the burthen of necessitie. For when thou commest to the heuenly countrey thou shalt fynd there no gest ne straunger to receyue by hospitalitie, but for thy profette it shalbe taken from the, to thintent the thing that is better might be given vnto the, labour shalbe taken from the, that rest might be given vuto the in the stede. Thou failest in the midde sees, she resteth in the hauen or port. For the swetnes of the trouth is euerlasting, yet in this life it is augmented, but in that life to com it shalbe accomplished and shal neuer be taken awey. Now surely there was neuer woman, no nor yet man, that euer atteined here in this world to that high perfection and heuenly kind of liuing, as did the most blessed virgine Mary the mother of Christ, who was replenished with al graces most plentuously, as also testified Gabriel Gods angel. Mary which was this Marthas suster in dode was moch to be commended, but nothing to be compared with the perpetual virgine Mary Christes mo-Wherfore as she was here in erth replenished with al vertues, so is she now in heuen replenished with al ioyes. Let vs then follow the divine contemplation and godly meditation of these Maries, that we maye also enjoye that blesse that shall neuer be taken from vs through Christe oure Lord. To whom be al praise and honoure. Amen.

# $\P$ On saynt Bartilmews day.

The Gospel. Luc. xxij.

Facta est contentio. THERE was a contention amonges the disciples of Jesus, whiche of them was thoughte to be greater. But Jesus said vnto them, The kynges of the Gentilles do reigne ouer them, and they that have power vpon them be called graciouse. Be not ye so, but let the greater amonges you be made as the yonger, and the

Luc. i.

chief as the seruitour. For whiche is greater, he that sytteth down at the bourd, or he that serueth? Is not he that sytteth downe? Verily I am in middes of you as he that serueth, and ye are they which have abode with me in my temptations. And I dispose Et ego disvuto you, as my father hathe disposed vuto me, a pono vobish kyngdome, that ye may eate and drinke at my bourde in my kyngdom, and sitte on seates judging the .xij. tribes of Israell.

#### The sermon vpon this Gospel.

FORASMUCH as our Saujour Christ at his maundy or supper before his passion had made mention of the kingdom of God, his disciples which were at that tyme sumwhat weake and not throughly spiritual, but smellyng yet a lytle of the fleshe, fel at contention and variaunce amonges themselfes, which of them shuld after his departure haue the primacie or hed rule in the kyngdom of God. For in the hole busynes of the blessed sacrament and mystery of hys maundy, he semed to take them al as egal, not preferryng one aboue an other, saying viito them, Take and deuide amonges you. But Luc. 22. Jesus albeit at diverse other tymes he had chalenged them for thys affection, yet at hys departure vpon thys occasion he specially laboureth to plucke it cleane from them, commaunding them that they shulde not ymagen any such thinge in the kyngdom of heauen as they sawe in worldly kyngdoms. For this is a farre other maner thing, it standeth in benefites and not in force, it is obteyned and also mainteyned with ghostly garrisons and not with violence, and is enlarged by persuasion and not by compulsion. The princes of this worlde do practice lordlines ouer such as be vnder them, they persuade not their subjectes to loue honestie, but by feare of punyshement they fraye them from wronges, and they compell men to honour them, though they have never so cuill descrued it. Yea the nerer they approche to tyranny, the more wol they be honored of the people with hygh tytles. Verily such is for moost parte the kyngdome of seculare and worldly rulers. But amonges the clergie, the disciples of Christ, and preachers of his gospell, to whom he bequethed hys spirituall kyngdom,

TAVERNER. 4 C

Basilius magnus.

ought to be an other fashion of livynge. The greater one be among them, the les violent power or glorye he oughte to chalenge to hym selfe. Wherfore (sayeth Basilius, that auncient doctour of the churche) lette not the dignitie extolle the prelate of the church, lest he falle from the blesse of humilitie. But let him rather know thys, that true humilitie is seruaunte of very many. For lyke as he whiche ministreth to many wounded persons and wypeth awey the fylth of euery wounde, taketh not this office vpon him to extolle and vawnte hym selfe therupon: so moch rather he to whom is committed the cure and charge of maladies and diseases of his goostly brethren and susters ought to caste, and be carefull wyth himselfe as the minister of all whiche muste render accomptes for all. Nevther is it to be feared (saith he) that the purpose of humilitie shulde be broken of the subjecte, whyle hys better serueth hym. Let prestes therfore and the prelates of Christes churche not be ashamed to shewe that sobrenes and modestie to the worlde which Christ tawght hys Apostles to And the more Apostolicall that men wol be counted and vicares of Christes churche, so much the more ought they to folow Christe and his Apostles in lowlynes and sobrietie. It is not vnoughe truely to be called by a vayne tytle of name the seruant of God, or the seruant of seruauntes, and in dede to practise all lordlines, skant vouchsauvng that men shulde kysse there feete. If there be any of this sorte, surely they be no vicares of Christ, but of Antichrist, they be not apostolical, but diabolical, no good herdmen, but false hyrelynges, no feaders of Christes flocke, but deuourers, no buylders but destroyers, no pyllers of his church but pollers. If they wol nedes be counted for men apostolical, let them folow the exemple and steppes of Peter and Paule, and resemble them in dede of whom they woll be counted the vicares. Let them be irreprehensible, sobre, chast, modest, louers of hospitalitie, ful of holsom doctrine, no drunkerdes, no war-Let them attende to the hole

Tit. 2. 1. Tim. 3.

Joh. x.

Act. 20. 2. Pet. 5.

1. Cor. 4.

ryours, no louers of fylthy marchandise, no bruers of Gods word, but pure prechers. flocke, and (as Peter commaundeth) fede it as much as in them is, takinge charge of it, without desire of fylthy lucre, vsinge themselfes, as they may be estemed ministers of Christ and feithful stuardes of the heuenly mysteries of God, as

Peter and Paule were. You (sayeth Christe to hys disciples) be they whiche have abode with me in my tentations, as who shuld say, He that begynneth to be pacient and anone leaueth of, is not rewarded with the crowne of glorye, but he that holdeth on to the ende. For (as Bede sayeth) perseuer-Bede. aunce, whiche is called a constancie or strongnes of mynde, is full well cleped the pyller of all vertues. The son of God therfore leadeth wyth him to his euerlastinge kyngdom such as stycke by him and be no starters awey from hym at euery puffe of winde. For if we be planted in him and be partakers with hym of his death, doubtles we shal also be pertakers and companions of his resurrection. Christ saith here that he hath disposed or bequethed to his disciples the kingdom, which his heuenly father ordeined and disposed to him. The kingdom of Christ surely is not of this worlde. Neyther Ioh. 18. is there any equalitie to the Lorde, but only an emulation of Ambrose. likenes. For only Christ is the ful image of God, wheras the iust man is accordinge to the likenes or image of God, yf accordynge to the same, he despiceth thys world, and for this cause also we do eate the blessed bodye of Christ, that we may be pertakers of the heuenly life. Such a sticker by Christ in al his temptations was thys holy Apostle saynte Bartilmew, he was a true prelate of Christes church, neither was he a minister or seruaunt of other in name and tytle only, but in dcde, he preached truely and syncerely not his owne constitutions and decrees, but Christes gospel, hym let vs folow, that we also may be made pertakers of that heuenly ioye by Christ our Lorde. To whom be rendred al thankes and prayses. Amen.

### ¶ On the Nativitie of our Lady.

The Gospell. Mat. i.

THE boke of the generation of Jesu Christe. &c.

Ye shal finde this Gospell and the sermon vpon it before, on the conception day of our Lady. fol. 521.

# $\P$ On saynt Mathews daye.

The Gospell. Math. ix.

of the callyng of saynt receite of custome, Matheu by name, and sayeth to him, Folowe me. And he rose and folowed him. And it chaunced as he satte at meate in the house, lo many publicanes and synners cam and satte downe with Jesus and hys disciples. The pharisees seyng this, sayd to his disciples, Why eateth your maister with publicanes and synners? When Jesus herde that, he

but they that be sicke. Go and lerne what this mean-Osee.vi. eth, Mercye wyll I, and not sacrifice. For I am not come to cal rightuous persons, but sinners.

#### The sermon vpon this Gospel.

said to them, The strong haue no nede of a phisician,

THE Gospell red thys daye in the churche (good people) sheweth vnto vs, how the blessed Apostle saynte Matheu was called of oure Sauioure Christe from a customer to be his disciple and Apostle, and how ready he was at his callyng to follow him, whiche readynes of mynde as it is hyghlye for hys prayse and commendation, so it is also set forth as an exemple for vs to folow. Let vs then brefely consider the maner of this thynge. As our Sauiour Christe passed by the custome house, he sawe thys Matheu whiche was otherwise called Leui the sonne of Alpheus sitte there, for he was at that tyme one of the custome house, whiche persones be called in Latine publicani. And surely this kind of men, bycause they did exercise an occupation or office of fylthy gaines and of violent rapacitie, were many ways infamed, noted and euyl spoken of, and specially amonges the Jewes. But our Sauiour Jesus Christ, which had called a lytle before vnto him Simon and Andrewe, Jhon and James, from a base (though vet not vnlawful) kynde of lyuvng, to thintent he wold openly declare vnto the worlde that he abhorred no sorte of men at al, so they wold conuert themselfes to better: he callcth thys Mattheu vnto hym, and commaunded hym to folowe hym.

What be publicans.

Mattheu castynge no perilles, or at lest wey despising al Remigius. perilles whiche myght happen of rulers, forthwyth without delay, leaving his accomptes vnperfite, and leaving his gaynfull office, beganne to folowe Jesus, beinge sodenly made of a publicane a disciple. And bycause he forsoke earthly gaynes, he was ryghtly made a stuard of the Lordes talentes. Truly Hieronithe very brightnes and maiestie of the hidde godhed of our mus. Saujour Christ, which also glystered in his humane face, had power to pluck vnto him with the first syght those that beheld him. For yf the magnes stone hathe (as they saye) Christe is suche vertue and efficacie in it, that it can draw vp yron vnto likened to it, howe much more could he that is the Lorde of al crea-stone. tures, drawe vnto hym whom he wolde? And it happened afterward, that this Matheu, being now called to be Christes disciple, desired him that he wold vouchesaue to take a repast wyth him at his house. Our Lorde neyther disdayned to do thys thynge at hys new disciples request, to thintent he wold gyue vs instruction, that the company and felawshyp of wicked persons ought not to be eschued of preachers and holy men, yf there be any hope that by their company they woll amende there nawghtv lyfe. Mattheu therfore beyng Chrysohonored by Christes commyng into hys house, made vnto hys stom. maister a great and sumptuouse feast, wherunto he also had bydden many men of his ordre and facultie, that is to wit, cuen a bourde full of customers, publicans, and synners, whom by hys exemple and wordes he had allured and drawen into admiration and loue of Jesus. The pharisees therfore, whiche were euer huntvnge and seking occasions how to sklaunder and trappe Christ, espyeng hym nowe wyth hys disciples, syttyng and catyng wyth these synful sorte of men, durst not yet rebuke Christe to hys face, lest he shulde peraduenture taunt them againe as he had oftentymes doon before, but went about to drawe and trayne his disciples from him. Wherfore they come to them and say, Why doth your maister cate with these publicans and synful persons? Trouth it is (good people) that the euil talkes of euyl men do corrupt i. Cor. 15. the good maners of good men. But Christes communication Corrumwith these cuil men, was not to catche the euil manners of bonos collothem, but by his heucaly medicine to plucke the cuyl man-quia mala. ners from them. He cam to cal the shepe that were lost and

strayed out of the right pathe of godlines, being seduced and led out therof by suche hypocrites and pharisees as these were which were here offended with Christ. These be they that Paule speaketh of, which glorieng in the lawe, do dis-Rom. ij. worship God by the transgression of the lawe, vaynly reputynge themselfes to be the guydes of the blind, and the light of them that be in darknes. Our Sauiour therfore hearing the pharisees thus disputing with his disciples, which as yet were but weake, he defendeth them in this wise: The hole nede no phisician, but the sicke. Christe calleth him selfe Esay .4. i. Pet. ij. a phisician, whiche by a wonderfull kynde of surgery was wounded for our iniquities that he myght heale the woundes of oure synnes. He calleth them hole, which wyllyng to stablyshe there owne justice were not subject to the true Rom. 4. iustice of God. And he calleth them sicke and diseased whiche beynge ouercome in their conscience do acknowlege their frailtie, and espiyng howe by the lawe they be not iustifyed, do submitte themselfes by penaunce to the grace of God. But go your weys (sayeth Christe) and learne what thys sentence of the prophete Osec meaneth, where God say-Osce .vi. eth, I require mercye and not sacrifice: as who shulde saye, Why accuse ye me, when I releue and correcte synners? Chrysostoni. Why do ye not rather accuse God the father of heaven which speaketh thys sentence by his prophet? He admonisheth vs than, that by workes of mercie we shulde gette vs the reward of the heuenly mercy, and not that despising the necessities of the pore and nedve, we shuld trust to please God by the oblation of sacrifices. Wherfore (good people) lette vs folowe thys blessed Apostle saynte Matheu, let vs leaue al fylthy gaynes and come to Christ, when he calleth vs by the preachynge of hys word. Let vs be charitable and do the workes of mercie, as Christe teacheth vs, that we maye be of the Mat. 24.

> nombre of those which shall inherite the kingdome of heuen prepared from the beginning of the worlde by the father of

heuen, to whom be al prayse. Amen.

# ¶ On Michelmas daye.

The Gospell. Mathew .xviij.

IN that time the disciples cam to Jesus, saying, Who is the greater person in the kingdom of heuen? And Jesus calling vnto hym a chylde, dyd sette hym in the middes of them, and sayd, Verily I say vnto you, Onles ye turne, and become as children, ye shal not entre into the kingdom of heauen. Who soeuer therfore shal humble hymselfe as thys chylde, he is the greater person in the kyngdom of heauen. And he that receiveth suche a childe in my name recevueth But he that greueth one of these lytle ones, which beleue in me, it were bettre for him that a mylstone were hanged about hys necke, and that he were drowned in the depth of the see. Wo be to the worlde bycause of offenses. For it is necessarye, offenses to come. Yet neuertheles, wo be to that man by whom the offense commeth. Verily if thy hand or thy fote offende the, cutte it of, and cast it from the. Bettre it is for the to entre into life halt or maimed, then thou shuldest, hauyng two handes or two fete, be cast into euerlasting fyer. And if thyne eye offend the, plucke it out, and cast it from the. Bettre it were for the, wyth one eye to entre into lyfe, than having two eyen, to be cast into hell fyre. Se ve despice not one of these lytle ones. For I save vnto you, that their angels in heuen do alweyes see the face of my father whyche is in heauen.

### The sermon vpon this Gospell.

NOT without great cause and consideration (good people) the churche hath appointed a certaine daye in the yeare for the solemnization of saint Michael the Archangel and by him of all the angels of heuen, sith in them is put no small comfort in earth to all good and deuout persons. First therfore by

A division of angels.

the help of God we intende sumwhat to intreate of their nature and office, which done, we wil brefely declare the gospel of this day. Wherfore ye shal vnderstand that there be two sortes of angels, some be good, and some badde. The good angells do continually ministre vnto God and serue for our behouf, and their delite is to do men good, bicause they themselfes be good of nature, and theire office is to execute Gods busynes and to take charge and cure of vs mortall men. They defende and protect, I say, al good folke from the assaultes and violence of the deuyll, they nourish concord. peace, vertues, good studies, artes, sciencies, polecie, common welthes, discipline, and, shortly to speake, mans helth and That these be the properties and offices of good angells, appeareth very playnly by innumerable places of hooly writte, wheare the good fathers were holpen and bencfited of them, as in the olde testament, were Abraham, Jacob, Loth, Tobic, the children of Israel being in the wildernes, Daniel iij. the three children whiche were cast into a hote furnace, Eleas, Elizeus, and many others. In the newe testament, saynte Peter whiche was led out of prison by an angel, also saint Paule whyche was certifyed of the shypwrake and of saluation, and diverse other. But lette vs marke how great their power and vertue is. One angell in one night strake all the firstbegotten of the countrie of Egipt. One angel in one night strake down the hole armie of Sennacherib, as appeareth in the fourthe boke of the kinges. One angell in a plage of pestilence destroyed thousandes of men, as appeareth in the seconde boke of kinges. I let pas the visions of the prophetes Esave, Elie, Elizeus, Ezechiel, Daniel, and the rest, where the Lorde by hys angells dyd speake and teach thinges whiche were to be done and taught. Also the reuelacions of saynt Jhon setforth in the boke of the Apocalipsc. Furthermore, when so euer almighty God wold set out any singulare thing to mankind, he shewed it afore by his angels, as for exemple, of Sampson, of John Baptist, yea and of Christ himself to be borne. The angels were present at

> Christes byrth, at his death, at hys resurrection, and at sundry other tymes. Ye shal morouer vnderstand, that there be angels and also archangels, that is to saye, chiefe or principall angels, and they have distincte officies and several functions

Exod. 12. 4. Regum

xix.

Gen. 31. Exo. 14.

Tob. v.

Act. 12.

2. Regum xxiiij.

wherby God almyghty exerciseth hys wonders. The Apostell Paul therfore teacheth, that there be powers, dominations. vertues. And according to their officies and properties they haue names, as saynte Michaell (whose memorie the church doth this day celebrate) as Gabriel, as Raphael, whiche for their high kind of ministration be called Archangels. For lyke as a king hath vnder him princes, dukes, capitans, lieutenantes, constables and other officers to defend men from iniuries, to kepe the peace, to brydell and punishe rauenours and cuil disposed persons, euen so hath God (who is king of kinges) his angels vnder him of diuerse officies for mans sauegarde and defense against noysom spirites. The angels, I say, of God, whether they be sene or not sene, be alweyes ready and assistent to good personnes and be theyr kepers, which thing the ladder that Jacob saw reaching vp to heauen, Gen. 28. by whiche ladder the angels of God ascended and descended, doth manifestly declare. But here peraduenture ye woll A question. aske thys question, why angels do not so often nowe appeare, as they did in old tyme? To this question the apostle mak-The solueth answere in the first chapter of the Epistle to the Hebrues, tion. where he saveth, that the Lorde in times paste spake to the fathers by his angels, but to vs he have spoken by his only begotten sonne, whom the father commaundeth vs to heare, whose commaundementes and teachinges be set forth vnto vs by the foure Euangelistes, Mathew, Marke, Luke and Jhon. Howbeit an other cause also why the angels appeare not as often to vs, as they did in olde time to the auncient fathers, may be very wel forbicause the world is now set all in naughtines, and men be commonly nothinge so pure, so vertuouse, nor so deuout, as they were in times passed. Yet it is manifest and playne by Christes own wordes in the gospel of this day, that euery good person hath his angel whych beholdeth the face of God the father in heuen. angell no doubt had Paule whom he called his angell, as appeareth in the Actes of the Apostles. Such peculiare Act. 17. angels had the good auncient fathers, and finally such angels haue al good men and women at this day appoynted vnto them of almyghty God. Wherfore the more fuller and replenished a man be wyth feyth and godly awe, the more often and also the nerer be the angels to him, for accordinge 4 D

TAVERNER.

570 On Michelmas day. Simile sito the common prouerbe, lyke delyteth in the lyke. And on mili gaudet. the contrary side, know we for certaine they be offended with fylthynes, wyth vnclennes, wyth malice and wickednes, and for thys cause forthwyth they departe from the persons who socuer they be which be spotted with the same. If we be then pure and good, doubt we not, but God hath given commaundement to his angels ouer vs, that they shuld kepe vs in Psal. 90. all oure wayes. Herunto also do the auncient doctours of the church ful wel agree. Saynt Hierom, writing vpon the gospel Hierom. of Matheu, sayth, The worthines surely of soules is great, forasmoch as every one hath his angel appointed vnto him for his keper euen from his byrth. The noble clerke Origen Origenes homil. 71. also sayth, there is at hand to euery one of vs, yea euen to the least of vs al which be in the church of God, a good angell the Lordes messanger, to direct vs, to rule vs, to monish vs, to gouerne vs, which seeth daily the face of the heuenly father for the correcting of our doinges and obtevning of mercie for vs. Neither doth saint Gregoric disagre Gregorie. from this, which writeth, that every one of vs have a propre and peculiar angell appoynted to the keping of him, and one Barnarde. euil angel to his exercise. Also saynt Bernard exhorteth vs to be deuout, louing and kynde to so worthy kepers. Hitherunto, my frendes, we have spoken of the good angels. Now wol we intreate sumwhat of the euyll angels, to the intent we Of euyll angels. maye the bettre espyc what great commodities and benefites our Lord doth giue vnto vs by his good angels, whan on the contrary side we shal behold the incommoditie and mischiefe that commeth of the badde angells. For how can a man so well knowe what a good thinge peace is, as when it is compared with batel which is the contrary? They be therfore called badde angells, bycause they bring to pas nothing that is good, and they have sundry names, otherwhile in scripture they be called cuill spirites, Satan, Deuilles, cacodemones, and feendes. Satan, in the Hebruc, betokeneth an aduer-Satan. sarie, bicause he is agaynst God, against his worde, and

against our helth and saluation. Diabolus, that is to say, deuil, betokeneth a sklaunderer and an accusour, forasmoch as he accuse the vs and doth eugli interprete al thinges, be they done never so wel and godly. Cacodemon significant a crafty

knower and full of sutteltie and deceipt al set on mischief.

Diabolus.

Cacodæmon. They be also called by a resemblaunce of properties, roring lyons, dragons, serpentes, leuiathan, wolues, euill beastes, theues, and such like, of their euil properties. Also spirites of the ayer flyeng about, bounde wyth the chaynes of darknes vntyl the day of iugement condemned to euerlastinge damna-They easte suche men as be wythout the feare and thought of God into al kindes of vices, some into couetise, some into pride, lechery, intemperance, crafte, deceipt, infidelitic, contempt of God, rechlesnes, dispayre, dissolute and loose liuing, dronkennes, glotony, surfettinges, aduowtrics, blasphemies, they raise dissentions, seditions, warres, debates, and all vnhappynes. Yea and vnder the visour of angels of 2. Cor. 2. lyght, and under the clooke of religion and of godlines, they induce idolatry, mens dreames, sectes, heresics and al false doctrines, they deuise and driue into mens heddes inchauntmentes, cuil affections, nawghty opinions and wicked counsailes, as they did to Dauid in his advowtry, in the slaughter of Urias and in nombring of the people, and as they dyd to Ezechiell, whan he disclosed the treasure to the Baby-4. Reg. xx. lonians. To be short, they do labour al they can to bring vs to vttre shame and destruction. And this we se by open testimonies, signes and deades, how myghtyly they revgne (as Paule saith) vpon the children of disobedience, and vpon Ephe. 2. such as wol not beleue Gods word nor feare the Lorde. They confirme therfore the vngodly in theire vngodlynes wyth signes and wonders whiche they shew by their lymmes and ympes the false prophetes, as appeareth in the .xxiiij. chapter of Mathew, or by inchaunters and juglers, for it is not impos-Exod. iiii, v. sible but the deuil may by art magik and sorcery worke many wonders and maystres. For surely if witchcraftes, sorceries and inchauntementes were not made ne coulde not be done, God wolde neuer haue forbydden them. Thus these cuil spirites lye contynually in awayt of mankind, theyre propertye is to speake deceypte and lyes, for that is (as Christe Ihon. 8. sayth) theyr owne and they be fathers therof, they falsifye and corrupte Gods worde wyth wycked doctrine, as appeareth by the parable of the sower of good sede and of the deuyll Mat. 13. whyche soweth among it darnel, they wreste and allege holy Mat. 4. scripture wronge, they transfigure themselfes into angells of 2. Cor. 11, lyght, fynally they seke to syfte vs as men wolde syfte wheate,

And veryly, good people, that the wycked spirites have these effectes, powers and operations, it is playne and manifest also by the witnes of holy doctours of the church. First the The wordes excellent clerke saynt Augustine in hys sermons writeth in of saint thys wise: All the euilles of the worlde be wrought by the Austine. falshode of the deuill, whiche hath sette warre in heauen, and in paradise deceipt, hatred amonges the first brethern, and in Lactantius all our workes hath sowne darnelles. Lactantius also, that lib. 3. dini. noble writer, is not behind with his recorde, sayng: There is instit. a certayne wicked and deceiptful spirite, which is enemye to man, and foe of iustice, thys spirite lyeth in awayte of al mankinde. And such as knowe not God them doth he entangle and wrappe in errours, he drowneth them in foly, and S. Gregorie shadoweth them in darknes. Also saynt Gregorie writeth, that the wille of Satan is alway wicked, but his power is neuer vnrightuouse or vnleful, for of himselfe he hath his wille, but his power he hath of God. Wherfore (good christen people) sith we stand in this state and condition, that yf we be euill and vovde of vertue and of the true feare of God, we be in daunger of these so novsom and wicked spirites, and agayne vf we loue and serue God, we be protected and fensed with the good angelles, whose benefites I have heretofore brefely remembred: it shalbe our partes euermore to serue God and to stande in awe of hym, lest by any meanes we might offend and displease him, and so through our fault it shulde come to pas that we myght be deprived of these good angelles and the euill shulde haue power vpon vs. But now let vs procede to the declaration of our gospell. First therfore ye shall vnderstande that an exemple of the naturall An exemple of mans ignoraunce, blindnes and infirmitie of mankind is here set infirmitie. forth in the disciples of Christ, which as yet measured the kingdom of heuen after the fashon of the kyngdome of the The disciples come therfore to Christ, and aske worlde. him, Who is the greater man in the kyngdom of heuen? Surely, according to the mynde of auncient doctours, thys was a certayne humane affection, whiche crept into the Apo-

Chrysostom. Hierom.

stles mindes, and as it were a pricke of enuie and of ambition. They had herd of the kyngdom of heuen, they had seen .iij. Mat. 17. Apostles led aparte with Christ into the mountayne, that is to wit, Peter, James and Jhon, they had herde how the keys of

Luc. ix.

the kingdom of heuen were given to Peter, and howe it was said to him, Blessed art thou Simon the sonne of Jona, and Mat. 16. I say to the, Thou art Peter, and vpon this rocke wol I buylde Mar. 8. my churche: they espyed Peter also to talke more familiarly and more boldly with the Lorde, and lately also they sawe Mat. 17. hym preferred before the rest of the Apostles in paynge of the tribute, and in maner matched with Christ. For these and suche other thynges whiche as yet they dyd not perfectly vnderstande, they had a lytle preuye grudge and enuie at Peter, syth to hym as they thought the principalitic of the kingdom of heuen was appointed wher neuertheles they perceiued lie was yonger in yeares then they. They came therfore, as I sayde, to Jesus and asketh hym, Who shall hauc the chief authoritie in the kyngdome of heauen. coulde not be yet dreuen out of their heddes, but that there shulde be such like dignities and powers in the heavenly and spiritual kyngdom, as they sawe in princes courtes of this Our sauiour Christ therfore, to thintent he wold cleane banish this carnal affection and vtterly expel the same out of their myndes, calleth a certayne chyld vnto him, whom he setteth in the myddes of his disciples, the chyld being vet very tendre of age and but a babe, voyde of all affections ether of ambition or of enuie, simple, pure, innocent, and liuvnge by the only guyde and conducte of nature. Thys chylde beynge thus sette amonges them, our Sauiour sayeth in this wise vnto them, Verily, onles ye be conuerted and be made as childern, it is not possible for you to come into the kingdom of heuen. For declaration of thys texte, ve shall Hierom. vnderstande that Christ did not here commaunde the Apostles that they shulde have the age of chyldren, but the innocencie, and the thing that the children do possesse bicause of their chyldhod, they shulde possesse by their industrie, so that in malice they might be chyldren, but not in wisdom: as who shulde saye, lyke as this child, of whom I give you an exemple, doth not continew in angre, neyther thynketh he one thyng and speaketh an other: so you also, onles ye haue such innocencic and purenes of mynd, ye can not entre into the kingdom of heauen. Wherfore, my frendes, by Christes owne wordes here we may be right wel assured, that onles we cease from all malice and rancour towardes our Christen

Ihon .3.

Mat. 23. Luc. 14.

brothern and susters, and become Christen men not in name only, but also in dede and worke, beyng made as it were new men and newly regenerate, not fleshly but spiritually, ytterly casting awey as muche as maye be al carnal and worldly affections, and be transformed into the hauour and simplicitie of yong chyldern, we shall neuer be receyued into the kyngdom of heauen. Let vs humble and abase our selues and make vs like to these litle babes whom we se cleane voide of malice and of ambition. For he that thus woll humble and lowly hym selfe, shalbe doubtles anaunced, and shalbe called

Phili. 2.

great in the kingdome of heauen. Who so euer verily is by modestie and buksomnes the lest, the same person is through vertue the greatest. Trouth it is, that worldly emperours, kynges and princes do for most partes loue such as be lyke to themselfes, and amonges them such be in most price and reputation, which can shyft out other and set forth themselfes. Christe in semblable wyse delyteth in such persons as resemble him, who what tyme he was here conversant amonges vs in earth humbled hymselfe and became obedient vnto the death, even the death of the crosse. Whan he was reuiled, he reuiled not agavn, he suffred to be bounde, to be bobbed, to be spitted at, to be striken, to be scourged, and finally to be crucified, being himselfe without spotte of sinne to thintent to purge vs of our synnes. Wherfore for his

humilitie he hath received auaunment and most high exaltation, for his obedience he hath received most highe honour to haue a name aboue al names, for his pacience and sufferinge he hath recevued power ouer all, for hys infinite charitie he hath received praise, glorie and thankes of al. Let vs lerne

therfore of Christ to be meke and humble in hart. Let vs

Mat. 11.

Psal. 34.

Luc. i.

i. Pe. iii.

remembre what the prophete Dauid sayth: The Lorde is nere to them that be of contrite hart, and he woll saue such as be humble in spirite and which fear his wordes. Truly (good people) those that be lowly and meke in spirite be most highly anaunced, protected and tendred of almighty God. He throweth down the mighty from their prowd scates and exalteth the humble, he filleth the hungry with good thinges,

and letteth the rych departe emptye. He resisteth the prowd, and giueth his graces to the lowly persons. Let vs then be humbled under the mighty hand of the Lord. For

(as saynte James sayth) hath not God chosen the pore? Cer-Iac. ij. taynly the pore in spirite and lowly persons be they, whom God hath in his special fauour and grace. For like as in the great mens courtes of this worlde, the prince or great man taketh the vyllanye or displeasure as done to himselfe, when one doth a displeasure to one of hys great lordes or special seruauntes, and againe taketh a good turne and benefite as done to himself, when it is bestowed vpon them, euen so the great King of kinges and Lord of lordes God almyghty doth so tendre and loue his humble and meke scruauntes, though in the face of the world they some as persons despised and not regarded, that who so euer receyueth one of them in Christes name he counteth the thing done to himself, and as though the partie had received Christ himself. And on the other side, he that offendeth any one of these simple and base persons which truste vpon the Lord and which depend hole vpon him, shalbe more greuously punished, then if a mylstone were hanged about his necke and he cast into the depe see. For what a more shameful and wicked parte can be shewed, than to greue and hurt them which wil noman no hurte, which cauve noman, which preferre themselfes before noman, whiche loue al persones indifferently? Wo be to the worlde therfore for greuynge of suche ones. Howbeit the malice of men is so greate, that these greues must nedes be. Wherfore who soeuer coueteth to come to heauen, let him beware howe he hurte them, yea let hym take hede he hurte not hym selfe. Let no affection be so deare to vs but let it be forthwyth karued and cut awey, yf it shulde hindre vs in our journey to heauenwarde. Our hande, our fote, our eye be necessarye membres, yet rather then they shulde hindre vs, Christe byddeth vs cast them awey. For were it not better, sayth he, to go to heuen maymed or lame, or wyth one eye, than with hole membres to be cast into hel fyer? But saying this lie ment not that any membre of the body Hierom. shuld be cut awey, but he wolde haue the affections cut of, Chryso-stom. whiche calle vs awey from the studie of eternal saluation. For a frende which a man can skant want is as it were hys one hande. Thy father whom thou dost truste on, is thy fote. Thy wyfe or sonne whom thou tenderly louest is thyne eye. And as there is nothynge so preciouse that ought to plucke

vs from heauen, so noman be he neuer so lowe and pore ought to be despised, but rather holpen. Let vs then offend none of those litle ones, namely sith there angelles which haue charge ouer them do continually beholde the face of almighty God in heuen, so that by this we may know in what reputation they be with God, seing he hath given them such kepers and conductours. Let vs than endeuour our selfes to be suche lowly and humble persons as our Sauiour Christ here speaketh of, that we may have such aungels to conducte, leade, defend, and kepe vs in al our weyes, by Christ our Lord, who be praised and glorified. Amen.

# ¶ On saint Lukes day the Euangeliste.

#### The Gospell. Luke .x.

Of the veritie of this .70. rede the annotations of Erasmus.

THE Lord appoynted also other seuentye, and he number of sent them two and two before hys face in to euerie citie and place whether he hymself wolde come, and he sayd vnto them, Verely the haruest is moch, but the laborers are fewe. Pray therfor the Lorde of the haruest, that wol thurste oute laborers into hys har-Go your weyes. Lo I send you as lambes amonges wolues. Beare ye no wallet nor scrippe nor shoes, and salute noman by the wey. In what house ve enter fyrst, say, Peace be to this house. verely if the son of peace be there, youre peace shall reste vppon hym, if not, it shall returne to you. But se ye abyde in the same house, eating and drinkinge suche as they have. For worthy is the laborer of his rewarde.

### The sermon vpon this Gospell.

SAINT LUKE (good people) whose memory the church doth this day solemnize, though he was none of the .xii. Aposteles of Christ nor of the countrey of the Jues, but a Grecian, borne at Antioche, and at the beginninge of Christes preaching in Jurye not beinge with Christ, as he himself witnesseth

in the preface of hys Gospell: yet after he had ones tasted of Luc. 1. Christes heuenly doctrine, he forsoke al worldly vanities, and Lege Theophylactum gaue hym selfe holly to the preachinge and setting forth of in argu-Christes Gospel, in so much that diverse of the auncient mento suo super Euanfathers be in opinion that he was one of the seuentie Apostles gelium which oure Saujour Christ sent forth into the countres to preache. By reason wherof he hath merited to be called an Euangelist of Christ in more excellent wise then the most parte of his felawes be, consideryng that he hath so much holpen the Christen feith not only wyth his prechinges, but also wyth his large writinges. The gospel therfore of thys daye is of the sendynge forth of these seuentic prechers, and of the commission and charge that Christ gaue them. In the chapter before thys gospel it is writen, that our Lorde sent forth .xij. Apostles into Galilee to preach the glad tydynges of the kyngdome of God, and to confirme it with miracles. But now when he cam out of Galilee into Jewry, and perceyued the greate desyre of the people to heare the gospel, beside the .xii. apostles he chase out of al the numbre of his disciples threscore and .x. more whom he sendeth forth to preach. Let vs heare therfore with what commissions, and with what prerogatives these threscore and .x. were sent to the executynge of this busines. After this (saith saynt Luke) did the Lorde appoynt also other seuentie. Truely in the election of the numbre both of the Apostles, and also of the seucntie preachers, Christ observed the solempe vsage of his countrey people. For amonges the Jues not only the numbre of .xii. The numbut also the numbre of scuentic was as who shuld say bre of .70. halowed, appropred and consecrate to a publike authoritie, Jues. which thyng had his commencement and original beginning either of that, that Jacob wyth scuentic sowles (as the scripture speaketh) went into Egypte, or of that that scuentie Num. 11. clders of al the tribes were chosen which with Moises shuld gouerne the people of Israell. Christ sendeth therfore seventic. not seuerally, but two and two together, for one man alone were as noman, and of no strength nor authoritie in the law which commaundeth that in the mouth of two or thre all witnes shulde stande. And he addeth a reason why he sent forth so many, sayng, The haruest is great, but the laborers are fewe. Praye therfore the Lorde of the haruest to send

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but many thinges in them com here to be marked. Firstc

the multitude of them whiche desire the Gospel is here expressed with a very handsom resemblaunce by the name of For in husbandry be certaine due seasons and goinges forwarde tyl at laste the corne waxe ripe, and the haruest is at hand. First of al the grounde is broken vp with the plough, than it is sowed, after that the sede springeth vp into grasse, and shoteth vp into blades and stalkes, and at last the frute ripeth, is cut downe, and brought into the barne. In semblable wise the tyllage of the Lordes ground hath his certaine tymes, hys procedinges and growinges. At the begynnynge Moses brake vp the Lordes grounde wyth the ploughe of the lawe. Then cam the prophetes and did sowe the sede. After that in the tyme of Jhon Baptist appeared the blades. And at last whan Christ cam and sent forth his Apostles cam also the haruest, and the weate beganne to be conveyed into the barne of God. Of this harvest Christ in an other place precheth to his Apostles, saying, Lyft vp your even and beholde the countreis, for they be white alredy vnto haruest. And he that reapeth, receiveth a rewarde and gathereth frute into euerlastinge lyfe, so that both he that soweth may be glad and also he that reapeth. For herein is the worde true that there is one that soweth and an other that reapeth. I haue sent you to reape that which ye haue not labored: other haue labored, and ye haue entred into their labours. For this purpose also maketh that which Jhon the baptist preacheth, saveng that a fanne is in Christes hand and he shal make cleane hys floore, and gather hys corne into the barne, but the chaffe he shal burne with fyre vnquenchable. Wherfore syth the tyme that the gospell of Jesu Chryste is preached is the tyme of harueste, it must be seen, what the corne is that is brought into the barne of God. The corne therfore is partely the men themselfes which by the preaching of the

Mat. 3.

Ioh. iiij.

gospel be gathered into the barne of Christes churche, partely it is the riches which men by feyth do gather of the gospel. This ryches is no worldly goodes, but spiritual goodes. It is first of al, rightuousnes before God and man, wherof the one

Abac. 2. Rom. 1.

is wrought by feith in Christ (for the rightuouse man liueth through feith) the other is gotten by obedience and the frutes

of feyth. Finally, it is euerlasting life and heuenly ioy. These be the goodes, riches, and corne which be gathered of the spirituall haruest. But lyke as in the corporal haruest, the corne is not gathered into the barnes without great sweat and laboure, so who soeuer wil gather the gostly corne must abide many aduersities. And the more we labour and suffre aduersitie, the more corne shal we gather into our barnes. Wherfor (deare frendes) while it is now the tyme of our haruest, let vs not playe, let vs not trifle, but with glad myndes let vs take the labours of the harueste. He that gathereth (sayth Salomon) in the haruest is the childe of Salomon. wisdom, but he that slepeth in somer, is the child of confusion. Go (sayth Christ) lo I send you as lambes amonges wolues. Verily wolues be naturally disposed to hurt and vex shepe, and shepe against the crueltie of wolues be altogither vnarmed. Wherfore when Christ saith, I send you as lambes amonges wolues, it is asmoche to say, as I sende you vtterly vnarmed amonges most cruell and hurtfull enemies. What peace, what rest, what helth, can one loke for amonges such enemics? But ye wil say, this is not to comfort his disciples, Objection. but rather to discourage them from imbrasing the gospel. Trouth it is that this is a very hard word, I send you as lambes in middes of wolues, but yet it was a word necessary to be spoken vnto the apostles and disciples to monish them of the troubles and persecutions that they shuld suffre, lest they shulde dreame that the kyngdom of Christe in erth shuld be a corporal thinge. For if the kyngdom of Christ had bene of this worlde, he wold not have sent forth his disciples as shepe amonges wolues, but rather he wold haue brought to pas that they shuld have bene received of al men with high reuerence and honour, wheras now he layth them out to exceding daungers and perilles. They shal (sayth he) Mat. 10. deliuer you vp vnto councelles, and in their assembles they shal scourge you, yea and ye shalbe led vnto princes and kinges for my sake, for a witnes to them and to the Gentils. And in an other place he sayeth, The tyme is comminge, that Ihon .16. who socuer kylleth you, woll thynke he hath done hygh seruice to God. Truly this that Christ speaketh to his Apostels, he speaketh to al right christen men and women. they also muste entre into the kyngdom of God by many

afflictions. Let vs goe then euery one in his calling armed with the only protection of Christ. The euyll disposed personnes wol fume and chafe against the pure doctrine of Christ, but with these doth Chryste couple vs vnarmed and naked. He sendeth vs not to hurt any man, but like simplo and harmeles personnes to helpe al men. He commaundeth his preachers and disciples not to seke succours of men to defende them against the violence of wicked persons, nor yet To be carefull for their lyuynge. He byddeth them goe light and vncombred to the office of preaching, bearing with them neither wallet nor scrippe, that is, nothynge that pertevneth to the necessitie of nature, for al thinges shalbe caste vnto them. Neyther to care for theire harbroughe, for there shall be euer some to receyue them into their howses, only let them do their duties, and shewe themselfes true preachers of his worde. And into what citie or place so cuer they entre, he byddeth them first desire peace to the hole familie. And Who is the if the child of peace be there, that is to say, a meke man and son of peax. desirouse of the heauenly doctrine, then shal their prayer do him good, if not, it shall returne to them agayne. But here ve wil aske, why Christ commaunded his disciples to salute Question. noman in the way? Ye shall vnderstand, that in the fourthe 4. Reg. iiij. boke of kynges, the prophete Elizeus gaue lyke commaundement to his seruaunte Giezi sending hym on an hasty mes-Christe therfore meaneth by thys, that he wolde not Cyrillus. Ambrose. that hys preachers shuld vnder pretence of greting and interteining of their carnal freendes, be by any meanes hindered from the executing of their office. But what were these seventie disciples commaunded to preache? that the kingdom of God drew nigh. Why (ye wil say) is it inough for to know this? No verily, for the deuyl also knew this, and yet is damned. What then? This is necessary to be preched, that we might be warned to repent, and so atteyne to the kingdom of Christ. Wherfore, go we to, let vs imbrase this gospel by feith, let vs repent, that when Christ shal com in maiestie, we may reigne with him whiche with the Father and Holy Gost is to be glorifyed for euer. Amen.

# $\P$ On saynt Simon and Judes day.

#### The Gospel. Jhon .xv.

JESUS sayd to his disciples, This commaund I you, that ye loue togyther. If the worlde hateth you, knowe ye, that it hated me afore you. If ye were of the worlde, the worlde wolde loue hys owne. Howbeit, bycause ye be not of the worlde, but I haue chosen you out of the world, therfore the worlde hateth you. Remembre the word that I told you. The seruant is not greater then hys maister. If they have persecuted me, they will also persecute you. they have kept my sayng, they wol also kepe yours. But al these thinges woll they do to you for my names sake, for they know not him that sent me. If I had not com and spake to them, they shuld have had no synne. But now have they no clooke for their sinne. He that hateth me, hateth also my father. not done the workes among them which none other man did, they shuld have had no syn. But now have they seen and also hated both me and my father. But this commeth, that the word might be fulfylled Psal. 35. which is writen in theire law, They hated me without and .69. cause.

### The sermon vpon this Gospel.

OUR Sauiour Christ (dearc frendes) giueth vs here a speciall commaundement, that we shulde loue one an other. First, bicause he by so many ways hath declared his loue towardes vs. Second, bicause in the worlde, if we be true folowers and louers of him, we shal haue none that wil hartely loue vs, but rather the world woll surely hate vs. And why woll the world hate vs? bicause the veritie of the gospell is brought vnto vs out of an other world into thys world by Christe, and Christ as a straunger cam into this world. Wherfore it is no meruayle, thoughe he hath many haters and

despicers. For a straunger amonges straungers can not easely fynd freendes. Besydes thys, whatsoeuer is in thys worlde, it is nawght elles but luste of the fleshe, luste of the eyen 1. Ihon .2. and pryde of lyfe, as saynte Jhon wryteth. Yea the chief renownes of this world (as carnal justice, carnall wisdom, carnall power) be starke nawght. For the Jues were rightuouse in flesh, but seking to stablish their own ryghtuousnes they were not subject to the rightuousnes of God. Grekes were estemed the wisest men of the worlde, but the Rom. r. wisdom of this worlde was foly before God. Christ by his gospel repreueth the worlde of synne, and vtterly rejecteth the wisdom, justice, and power of this worlde, teaching them to be falshode and no trouthes, and he setteth vp an other kynde of iustice that muste be obteyned by feythe, an other kynde of wysdom to be lerned of Gods worde, and an other kinde of power to be gotten by trouble, crosse, affliction and suffraunce. The worldly men therfore not abydyng their thinges to be eyther repreued or rejected do hate Christe, they persecute his gospel and stampe against his word. And loke how moch the worlde hateth Christ and hys gospel: and euen so moch they hate so many as purely and syncerely do eyther preache or set forth by any meanes the same. They persecute them, they kyll them. And for this cause Christe armeth al his true preachers and disciples by hys owne exemple, that they shrynke not when they be persecuted, troubled or vexed, sayng: If the world hateth you, knowe ye that it hated me first ere it hated you, as who shulde say: Let it not seme straunge that we be hated of the world, for the scruant is not in better case than hys maister, they hated me first, wherfor how shuld they not but hate you also? Vcrely al that be the true followers of Christe be not of the worlde, first bycause Christe hath plucked them aweye by feyth from the maners of this worlde and hath clothed them wyth the newe heauenly man: and secondly bycause they allowe not the

> thynges of the worlde, but counte all worldly thinges mere folies and vanities, and (as Paule saith) the world is crucified to them and they to the worlde. The worlde therfore can not but hate them, but persecute them, but exclude them out of theire companyes, yea, and if they can, put them to death. And al these thynges (sayth Christe) shal they do ynto you

Mat. 10.

for my names sake. But what is thys to say, for my names sake? Surely, sayth saynt Austine, Christe here meaneth, Saynte that they woll hate hym in hys disciples and true folowers, they woll persecute him in them, and wol not followe nor kepe their worde bicause it is his worde. Wherfore, sayth thys holy doctoure, so moche the more wretched be they whiche do these thinges forbicause of this name, as they be the more blessed whyche suffre these thinges for this names sake. Howbeit the euil do these thinges to the cuvl, but both be wretched, aswell the doers as the suffrers. And why wol they do these thinges in spite of Christes name? Veryly (saith Christ) bicause they have not knowne God the father of houen whyche sente me. For if they had knowne God the father which sent Christ, they shuld have known Christ to have preached by the commaundement and authoritie of hys father a farre other iustice then was preached or practysed of the world. If Chryste had not comme and spoken to the worlde, it shulde haue had no synne. It is the preachinge of the gospell veryly that discloseth all vngodlynes and the vnrightuousnes of the worlde, and whiche also setteth open the iustice of God. Lette vs not then, my freendes, be ashamed of the gospell of Chryste. For (as the Apostle say-Rom. 1. eth) it is the power of God to the helth and saluation of al that beleucth. For the rightuousnes of God is by it opened out of feyth into feyth. Now therfore sith the gospel is preached vnto vs whyche discloseth synne, we have no excuse ne clooke to hyde our synne wyth. We know God, and yet we do not glorifie ne worship him as God, we be not thankfull vnto hym for the great and inestimable benefites which from time to time we have received at his handes. We be called by the ministres of his holy word, but we wol give no eare. We be tawght, and we wil not attende. Wherfore it is moche to be feared that like as we have not regarded to knowe God: so God wil giue vs vp into a disalowed minde. If a man wold hate him that he knew not, he might peraduenture seme worthy of pardon and forgiuenes, bycause he can not finde in his harte to fauour him whom he neuer sawe. But we have sene Christ and have harde him thoughe not personally as the Jues sawe him and hard him, yet by the preaching of the gospell we knowe his power and ryghtuousnes, and we espye our infirmitie and vnrightuousnes. I say in his worde we se him and heare him as wel and as perfectly as the Jues did. We have seen his great benefites, we have hard of his wonderful dedes, and yet I feare lest there be many worldly persons amonges vs which do hate Christ and hys word in very dede thoughe they pretende neuer so muche to loue hym, and they hate hym and his worde euen for the same thinges, for whiche they ought to loue him and the preachers of his word. For in that they hate the preachers of his worde, they hate his word, and in that they hate his worde, they hate hym. And verily who so euer hateth Christ and hys preachers or his word, doth hate also in very dede God the father by whose authoritie and speciall commaundement al is doon. Wherfore thys very thynge doth heape damnation vpon such worldly persons bycause they abuse so lewdly and so stubbernly the offred and open goodnes of God. If Christ by the preaching of his mooste holy worde had not vttered amonges them suche miracles and wonders as none of all the prophetes euer vttered, whether we woll consider the greatnes or the multitude of them, they shulde not have been in daunger of so heynouse a synne. But nowe haue they both herde and seen the trouth, and the more they have herde and seen, the more they have hated both it and the preachers therof. So that the saynge of God by his prophete is in them fulfylled, where it is written, they have hated me wythout cause. It might be borne yf one did hate one beinge sturred and prouoked by displeasure and vnkyndnes shewed vnto him to hate him. It myght be perdoned yf a man wold hate one he knewe not: but how can it be borne, that one shulde hate hym whom he knoweth and which studyeth to do him all the good he can for hys sauegarde and soule health? In thys sort did our sauiour Christ comforte his Apostles and by them vs all, to suffre tribulation and hatred for hys sake. Let vs then followe them and namely the blessed Apostles Simon and Jude, whose memorye we do thys daye celebrate, whiche had experience of these counfortes in their crosse whiche they bare for Christes sake, neyther wolde they suffre themselfes to be plucked awey from the trouth of Gods worde for al the hatred, malice and trouble that the worlde could practise against them. If by their exemple we do the same, we shal

Psal. 35. and .69. vndoubtedly with them be crowned eternally by Jesus Christ our Lorde, whiche togither with the Father and Holy Ghost is world without ende to be praysed. Amen.

### ¶ On all halowe daye.

### The Gospell. Mat. v.

WHEN Jesus saw the people, he went vp into a montaigne, and when he was sette, hys disciples cam to him, and after he had opened his mouthe, he taught them, sayeng, Blessed are the poore in spirite, for theirs is the kingdom of heaven. Blessed be they that mourne, for they shalbe coumforted. Blessed be the meke, for they shall inherite the erthe. be they that hungre and thyrst after ryghtuousnes, for they shalbe satisfyed. Blessed be the pytifull, for they shalbe pytied. Blessed be the pure in harte, for they shall se God. Blessed be the peace makers, for they shalbe called the chyldren of God. Blessed be they that be persecuted for ryghtuousnes, for theirs is the kyngdom of heauen. Blessed be ye when they shal reuile and persecute you, and speake euery euil worde agaynst you, makyng lyes bycause of me. Be glad and reioyse, for much is your reward in heuen.

#### The sermon vpon this Gospell.

THIS daye (good people) is called all halowe daye, and is instituted of the Church of Christ that there myght be some certayne tyme to celebrate the memoryc of all holy persones or sayntes, whiche in this life liued a godly and perfecte life, and therfore do nowe enioye eternall blysse in heauen, accordyng as in this Gospell is promised vnto them and vnto vs al which wol do the same by our sauiour Christ. Let vs then se what thys Gospel speaketh. Ye shall therfore vnderstande, that our Sauiour Christ Jesus, when he was walkyng here in earthe amonges vs, and espyed the people more and TAVERNER.

Chrysostom. Hierom.

more to gather about him of al sortes of men, he withdrew hym selfe as it were from a low place, and goyng vp to an high hylle, beganne there to sette abroche hys heauenly doctrine, declarynge by the very height of the place that he wolde teache no low ne common thyng, but al highe and His disciples whom he had specially heuenly thynges. chosen, folowed vp wyth hym, but so yet that the common sort of people were not forbyden to folowe, yf any amonges them had so great affection and grace. When he was come to the toppe of the hylle, he satte him down, not as wery, but as goyng about to teache high and seriouse thynges, which wolde requyre diligent hearers. Hys disciples therfore perceyuyng that, beganne to drawe nerer vnto hym, that nothynge of hys heuenly doctrine myght fall to grownde. Begynnyng then to teache hys diuine and most holsom lernyng, not out of the proud pulpit of the philosophers, neyther out of the arrogant chaire of the pharisees, but out of a seate of grasse he did cast his eyen vpon his disciples, and opening hys moost holy mouth, vttred the Euangelical doctrine concerning the felicitie of man, as yet vnknowne to the worlde and altogither disagreing from the opinion of all them which thought themselfes moost wyse in the worlde. Thys doctrine his disciples, yea and al holy men and women, imbrased, and so obtained the eternall blysse and beatitude here promysed vnto them. Let vs therfore heare also thys doctrine (for to vs also he spake) that we also maye be made blessed. All the synnes of the lyfe do sprynge of false opinions and per-Aboue all thinges therfore we must studye to plucke these out by the harde rootes, if we woll be his true people. Bicause the most poysoned and noysom sicknes of the mynd is pride and arrogance, which is a let to man that he can not receyue the true doctrine, or rather it is the fountaigne of all hed vices: our Saujour first healeth this disease, sayeng, Blessed be the pore in spirite, for the realme of heauens is theirs. Assuredly the slender liuing, the lownes of byrth, the obscuritye of estate, the aduersitye of fortune maketh many men abiecte, lowly, and to set no stoore by themselues. And veryly these be the nerer to the blesse that the gospel speaketh of, if they follow in mynd thither as fortune hath called them. But this lownes and humilitie of

Beati pauperes spiritu. spirite that is here commended, standeth in the affection, and not in outwarde thinges. Ye woll say, how can these men Obiection. raigne which take nothinge vpon them, which give place to al, which set nought by themselues, which suffre themselues to be troden vnder fote, and finally whom noman setteth by, but al men despice? I answere, that it is yet true that the Aunswere. selfe trouthe hath spoken, the kyngdom perteyneth only to them, the kingdom, I say, of heuen. For thinke ye that these wilde, fyerse and cruel personnes do raigne? Nay they serue a seruitude, they be very villaines and bondmen, they suffre many lordes and tyrantes ouer them. They be tormented and crucifyed with couetise, with ire, with enuye, wyth lust of vengeaunce, wyth feare, with hope. They skant liue, they raigne not. But the holy person, the saynt, the godly and deuoute man or woman steyng himself vpon his innocencie, vpon God, and vpon the rewardes of the world to com, is free and voyd of all these cares and troubles, for wyth a quyet hart he despiseth the thinges of this world, and followeth the heuenly goodes. Doth not, I praye you, this man obteyne a reigne or a kyngdom farre more goodly and more excellente, then is the revgne of tyrantes? He is not vnder the commaundement and rule of the lust nor of couetise neither of none of the other moost noysom pestilencies of the mynde. But this holy person being armed with feith, as often as the case requireth, doth lay his commaundement vpon diseases and they flee awey, he commaundeth the sees and they be styll, he commaundeth deuilles and they departe. Of thys force and power is the kyngdome of that harte whiche is godly and setteth nought by it selfe, distrusting al humane helpes and socours, and depending holly of God. The worldly kyngdom is gotten by violence and defended by hygh courage. But this kingdom is gotten by modestic, and stablished by humilitie. The world iugeth none mete to a lordship or raigne but such as be of hault and high courage. But God calleth those chiefly to his kingdom, which do moost of al humble and dejecte themselfes. Jesus goeth forth and addeth a nother lesson lyke to thys, saying, Blessed be the meke, for they shall Beati mites. inherite the earth. Who be make? Whiche inforce noman, which beyng wronged do easely pardon the wrong, whiche had rather loose a thynge then stryue for it, which set more

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by concorde and quictnes of mynd, then great and large possessions, whiche chouse rather a quiet pouertie then troublesom riches. But this sort of men be commonly for their pacience by one or other disturbed and wyped of that they hauc. Verily it is trouth, but this is a new maner of enlarging possessions. The vnpitiful and cruell lorde possesseth no not that which he hath, wheras the mylde and gentle person, whiche had rather departe wyth hys right, then contende for it, hath land in so many places as he findeth louers of the Gospell of Christe, and if he findeth none in thys world, yet is he sure of the possession of the heuenly land, out of which he can not be excluded. The worlde bewaileth them as vnhappy whiche be driven out of their countrey and compelled to liue in strange places, but Christ calleth them happy which be banished for the Gospels sake, beyng made citizens of They be driven from the fraunchise of one citie, and expulsed out of one countrey, but to true disciples of Christ the hole worlde is their countrey, and to such as be godly persons heuen is their home. The death of frendes is miserable to the common sorte of people, in so much that some when they have been deprived of their wifes, fathers, mothers, husbandes, chyldren, haue kylled themselfes. And for thys cause men come vnto them to aswage the bytternes of their sorowe wyth wordes of comfort. But blessed be they which mourne for the loue of the Gospell, whiche be also plucked awey from their affections, whiche se their moost dearly beloued troubled for the justice of the gospel, which despising the pleasures of this world passe their life in weping, watching, fasting, giuing almoise, prayng, visiting the poore, and in such like occupations. For with such woll that heauenly spirite be present, secretly comfortyng and rewardyng the short mournyng with inestimable ioye of mynde, and translatinge them to euerlasting blesse. Mans coumfortyng oftentymes increaseth the grefe while it laboureth to swage it. But the Holy Ghost the true comforter so chereth the godly mynd, that in moost bytter afflictions of the bodie it reioyseth. By the common opinion of al men, hungre is a psynful thing, and nedy pouertie is the thyng that euery man eschueth, neyther is there any man but counteth them happy which

haue augmented their liuyng and so established their thynges

Phil. iij. Hebr. 13.

Beati qui lugent.

Beati qui esuriunt.

as they may now liue in hygh welth and abundaunce. But assuredly it is not the heapynge vp of goodes which satisfyeth the mynde, nor the welth of man is not to be mesured by the fylling of the bely. Whom doth Christ then in this kynd calle blessed? Blessed (sayth he) be they which be hungrye and thursty after rightuousnes. The thynges wherwith the body is fedde, ought but lyghtly to be desired, and yet in caring for them the people be moost vexed, and many times when they have gotten them with moch traueile, they be most disquieted. But the godly persons which be contented with litle, and seke not carefully for thinges, lacke nothing, God so prouideth for them which fedeth also the sparows and the lylies. Happy be they then which translate thys bodily hungre and thurst to the hungryng and thurstynge after the iustice of the Gospell, where they shall euer fynde sumwhat to be hungrye and thursty of, where is a blessed fyllynge and satisfyeng, yea and it is a greate parte of the Christian mans blesse and felicitie is to hungre after that breade of the mynd Iohn .6. wherof the eater shall lyue euerlastynglye, and to thurst after that lyuely drinke, of which the drinker shal haue in him a Iohn .4. fountaigne of water springynge vp to euerlastyng lyfe. Wherfore, my deare frendes, thys breade let vs specially hungre for, and this drinke let vs thurst for. The people also estemeth them happy whych be promoted and holpen by other mens liberalitie, and they reioyse rather at them that be holpen, then at them that helpe. But I (sayth Christ) do Beati misepronounce them happy which be merciful, and whiche of a ricordes. Christian charitie do thinke an other mans miserve to be their miserve, whiche be sorowfull for the hurtes of their neighbour, which were for other mens myshappes, whiche of their owne cost do fede the hungrie, cloth the naked, monish the strayer, teach the ignorant, pardon the offender, and shortly to speake, which do bestowe al the talentes and gyftes that God hath lent them vpon the soucouring and releuvng of others. For they that thus do, be no loosers but gayners, for asmuch as who so euer is merciful and beneficial to hys neighbour, shall fele God much more mercifull and much more beneficial to him agayne. Thou hast forgiuen thy neighbour a certayne light offense, God shal forgiue the al

thy synnes. Thou hast released to thy brother a temporal

do corde.

punishement, God shal release vnto the euerlasting peync. Thou hast releued wyth thy money thy brothers nede, God shal render vnto the his heuenly riches. Amonges men the pitifull personnes perchaunce do waxe poore, while by giuing to the nedy they waste their riches, but with God they waxe riche, while by empting their cofers they fylle and garnyshe their sowle wyth the frutes of godlynes. The common sorte Beati mun- of people do calle them vnhappy whiche be depriued of their eve syght, and they that lacke thys mooste deare sense do counte themselfes halfe deade and to walke in darkenes. So swete a thing it semeth with the eyen to se light, and to contemplate thys moost goodly syghtes of the worlde. Wherfore if it semeth a thyng so pleasaunt to behold the sunne with bodily eyen, howe moch more blessed is it with the eyen of the mynde to beholde God the maker of the sunne and of all thynges? We se how ioyful they be whiche haue been in daunger of losing their sight and haue recouered it agayne, we se how highly they reioyse euen as though they were returned out of hel. But moch more happy be they from whom the blindnes of the mynde is taken awey, and haue nowe the grace inwardly to se God welle of al ioye, whom to se is moost highe welth and felicitie. That thing that the sunne is vnto pure eyen, the same is God vnto pure myndes. That matter or gumme is to the eyen, that is synne to the Blessed be they than whose hart is pure and without wemme and spotte of al fylthynes. For to these shalbe graunted the thing whiche surmounteth all worldly pleasures. And what is that? Verily to se God. But how be mens hartes made cleane? Verily by feith in Christ, as holy scrip-August in ture witnesseth. Thys syghte therfore (sayth saynt Austine) is the rewarde of feith, as it is writen in the Actes of the Apostles, purifyeng the hartes by feith. For it is not to be thought that God which is most cleane, wol be seen but of

primo de trinitate.

Hierom. Beati pacifici.

Hierom.

cleane hartes, as writeth saynt Hierom, for the temple of God may not be polluted. The worlde jugeth them happy, which setting all their thynges in a stey accordynge to their mynde, do liue in quyet and rest, having noman to put them to trouble and busynes. But them doth Christe calle happy and blessed, whiche after they themselues have ones compressed in their mynd the rebellion of all their lustes, do

apply themselfes to sette vnitie, concorde and peace betwen their euenchristen, not only having no purpose to revenge. when any man dothe them displeasures, but also of their owne Chrysoswynge and mere motion sturring and exhortyng other men stomus. to peace, of whom they have susteyned displeasures. If thys shall seme an hard thyng to any man, let him heare the rewarde, suche shalbe called (sayth our Sauiour Christ) the sonnes of God. What is more honorable then thys commendation? Nay, what is more blessed? For it is no vayne tytle. He that is the sonne of God must nedes be also heire. But the vnlykenes of maners and conditions doth vtter and Augustibewrey a bastarde chylde, and on the contrary syde, resem-nus. blaunce of manners and of conditions doth declare the true naturall sonne. God frely pardonynge all our synnes doth allure vs all, of whom he hath been offended, to peace and amitie. Of hys owne bountie and mere goodnes he sheweth hym selfe mercifull to all whiche do repent them. Wherfore he wol knowlege none for his chyldren, but those that shewe themselfes suche to their brethern, as he hath shewed himselfe towardes al vniuersally. Carnall fathers do disherite suche chyldren as wyll not agre wyth the rest of their brethren, so in lykewise the heuenly father woll refuse for his chyldern suche as be haters of peace, and makers of debate. And bycause the more parte of men and women be naughtyly disposed, peace can not frame wyth all personnes onles it be by suffraunce of wronges. It is the parte of them that be good, to apply themselfes by all the meanes they can possible, that they have variaunce with no maner personnes whether they be good or bad, yea they must prouoke al as nere as they can to loue and concorde by gentlenes, by softnes, by doyng good turnes and benefites. But there be some so froward and so vngraciouse, that with good turnes they be the more kyndled to mischief, and whiche for pleasures do men displeasures agayne, they rage vpon their well wyllers, and count them for extreme enemyes whiche labour to saue them. If peace can not here take holde on bothe sydes, yet neuertheles they shalbe blessed euen for their desire and study of peace, when the wycked do persecute and trouble them for none other cause, but for the iustice sake of the Gospell, whiche hurteth none, and helpeth all. For euen thys selfe

shewed their loue, neyther for any other cause do they rendre

Chrysostom.

wronge, then for the whiche they ought to have given thankes. Christe sayeth not, blessed be they that suffre persecution of the hethen people. For thoughe a man suffre persecution (as the holy Doctour Chrysostom sayth) of heretikes or of men of power whiche seme and be called Christians, he is blessed with saint Jhon Baptist and with innumerable other holy martyres. For yf it be true that the prophetes be martyrs, which were slayne of their owne nation, without doubt, he that for Gods cause suffreth any thing, though he suffre of his owne nation, hath the reward of martyrdom. And therfore the scripture hath not put the persons of the persecuters, but the cause only of the persecution, that we shulde not loke who it is that persecuteth, but for what cause. But ye wol say, who can loue such as for pleasures rendre agayne displeasures, hatred, and euel turnes? It is an harde thinge, I graunt, but the rewarde is greate. And what is the reward? not a garlande of flowres or bay leaues, not an oxe or a goote, but the kyngdom of heuen. Unto thys turnament we must prepare our selfes so many as woll be Christes disciples, if we desire to wynne the crowne of the Euangelicall felicitie. Mans crueltie is nothyng that ought to frave vs from it. Noman can hurte vs, yf we cleaue to justice. The persecution of the euill shall not plucke awey oure innocencie, but it shall rather increase our blesse. Yea in the mydde stormes of the persecution we shalbe blessed. Let vs call to mynde (my frendes) the valiant martyrs and holy both men, women and children which have been before our time, the memorie of all whom the church doth this daye solemnize, how constantly how paciently they suffred al vilanouse wordes, al mockes, skornes, vnworthy punishementes, yea and many of them death for the trouthes sake. When men cursed them wyth bytter curses, when men assawted them wyth all kynde of mischief, when men falsely accused them and layd to their charge all the crymes they coulde, bycause they were true followers and disciples of Christe: they bewayled not themselfes as vnhappy and miserable, but rather they reioysed and triumphed therin, forasmuche as the more their enemies and persecutours did rage agaynst them, the more dyd their

Beati estis quum.

rewarde increase in heuen. Their hurte God turned to their good. The damage that they suffred of men, he turned to The reproche he turned into euerlastynge and their lucre. The crimes and vpbraydynges whych men true glorie. brought falsly against them, he turned into the titles and triumphes of true godlines, mens cursinges he turned into prayses and reioysinges, not only afore God (whom to please they thought it ynough, though they displeased the hole worlde besides forth) but also afore men. For of wicked and vngodly men to be dispraised for godlines is to be prayed: and to be tormented of the haters of God, is to be crowned. Prayse and glory amonges men they sought not for, and yet neuertheles it followed the true vertue of the owne accord. Thus the holy prophetes whyche haue bene afore vs, thus the blessed martyres, the confessours, the virgines, the deuoute wydowes, and (brefely to speake) all the halowes and godly personagies before oure tyme, be rewarded and crowned nowe with the crowne of immortalitie. Let vs therfore (dearly beloued freendes) folow them in liuing, that we may also folow them thither, where they now be in perpetual joy, with the Father, Sonne and Holy Gost three persons and one God, who be praysed for euer. Amen.

# $\P$ On the day of weddyng.

The Gospell. Mat. xix.

THE pharisees cam to Jesus temptynge him, and sayng, Is it lawful for man to put awey his wife for all maner of causes? He answered and sayde vnto them, Haue ye not red that he that made man at the begin-Gen. i. ning made them man and woman: and said, For this cause shal man leaue father and mother and cleaue to his wyfe, and they two shalbe one fleshe? Wherfore they be nomore two, but one fleshe. Lette not man then put a sundre that which God hath coupled togither.

The sermon vpon this Gospel.

FORASMOCH as (welbiloued audience in our Sauiour Jesu Christ) we be assembled at this present time for the solemnization of matrimonie betwen these two persons in the face of the churche, accordinge to the laudable custome and rites of the same: I intend with your fauours first ere I expownd this gospel brefely to declare the first institution and ordinaunce of matrimonie, to thintent not only these two of mariage. persons here coupled togither, but also al other which be here gathered togither, aswel maried as to be maried, maye be admonished and instructed of their office and dutie herin. First therfor ye shal vnderstand, that almighty God what time he first made and created man in paradice, consydering of his botoniles wisdom, how necessary, mete and convenient it was to couple man and woman togither in wedlok, both for the comfort, aide and helpe of one an other, and for the multiplication and mayntenaunce of mankinde in lawful succession, and also to thintent that therby generation of issue might after mans fall be continually from tyme to time maynteined vntyll the ende of the world without synne or offense towardes God: did not only euen than at the beginning and in paradice knytte Adam and Eue togyther in matrimonye, and dyd ordeyne and blesse the same by his holy worde, but also dyd declare and set forth the vertue and strength therof S. Austine. by the mouth of Adam, for he being inspired (as saint Austine and other holy doctours say) with the Holy Ghost, when he was by almighty God whiche made him knytte and coupled in lawfull mariage wyth Eue his wife, spake as a prophet these wordes followyng: Loo now these bones of Eue my wyfe be fourmed of my bones, and this her flesh of my flesh. She shalbe called a woman bycause she is taken forth of the man. And for this cause shall man leaue his father and his mother and cleaue fast vnto his wyfe, and they tweyne shalbe one flesh. By which wordes it is ment, that by the strength and vertue of maryage ryghtly made, the man and wyfe whiche before were two bodies, be now made one bodye, durynge their liues, so that herafter the husbande (as saynte Paule sayth) hath not power ouer his owne bodye, to vse it

> as him lusteth, but it is hys wives, neyther hath the wyfe power of her owne bodye, but her body is her husbandes

Gen. 2.

The first institution

i. Cor. v.

body and with him only may she use the acte of matrimony. And therfor they two so knytte and conjoyned by Gods ordenaunce, may in no wise be deuided for any affection either to father or mother, or for any earthly thynge in the worlde. Secondly, deare frendes, ye shall vnderstande that God renewed his sayd ordinaunce of matrimony and sanctifyed it wyth hys holy worde immediatly after Noes floude. At which tyme being al the people of the world destroyed with the said floude (except Noe his children and their wifes) God callyng them out of the arke, said vnto them, Crescite et mul- Gen. ix. tiplicamini, et replete terram, that is to say, Encrease and be ye multiplied and fulfyll you the earth agayne. And albeit this law and commaundement of matrimonie given agayne to Noe and to his chyldren was a sufficient instruction vnto them and to all their ofspring how to vse it in all clennes and puritie: yet God perceiuing mans naturall inclination to synne and malice, dyd afterwarde further stablish and declare the same by hys other lawes written more at large shewyng the degrees of consanguinitie and of affinitie which nature abhorred to marie in, as appeareth in the boke of Leuiticus the .xviii. and .xx. chapters. Which lawes of prohibition al we christen men and women be bonden to obserue and kepe. For who so euer marieth wythin the degrees there expressed and prohibited of God in the said boke, be cursed by Gods mouth, and their mariage is of no force ne strength neither afore God ne man, but detestable, abhominable, deuelishe, and damnable. And on the contrary syde, all mariages made betwene kynsfolke or alves that be not wythin the degrees whiche be in that boke forbydden of God (though the bishoppe of Rome hath neuer so moch forbidden them) be without any dispensation of man good, holy, godly, and approued not only of God, but also authorized by acte of parliment made in the .xxxij. yeare of the reigne of oure mooste drad Soueraigne lorde the kyng that now is Henry the eight. Thyrdly, ye shall vnderstand, that this conjunction betwene man and wife in matrimonic was ordeined, that therby also myghte be represented vnto vs not only the perfecte and indissoluble vnion of the nature of God with the nature of man (whiche was fulfylled when the second person in trinitie toke vpon him the fourme and substance of oure nature) but also the lyke conjunction in per-

fecte loue betwene Christ and his churche, as the holy apostle Paule witnesseth in his epistle to the Ephesians, where govng Ephe. 5. about to proue, that al women which be maried, ought to loue and to be subjecte vnto their husbandes in all thynges, euen as the churche is subjecte to Christ, and likewise that al husbandes be bound to loue their wives, even as Christ loueth the church hys spouse: he bringeth in the first ordinance of matrimonie, as it was orderned by God in paradice, and the wordes before rehersed, wheruppon he inferreth and sayth, that thys conjunction of man and woman in mariage wherby they are knitte and made one flesh and one bodye is the sacrament, that is to saye, the figure, the signification, the mysterve, or the prophecieng before of that great and meruelouse conjunction which is betwene Christ and his churche. For like as by the vertue of thys first ordinaunce of matrimonye, the man and wife be made as one body, wherof the man is the hed: euen so the excedinge loue of Christe towardes hys spouse the church knytteth and maketh Christe and hys church to be but one bodie, wherof Christ is the hedde. And lyke as the woman was fourmed of the rybbe of man, so of Christe sprang forth the churche whiche is purified by water and bloude. The rybbe is the harder part of the body, and the husbande is the strength of the wife, and euen so is Christ the strength of the churche. Out of the rybbe and myddes of the bodye was the wife brought forth: and euen so Christ toke fleshe of our substaunce, borne of the vndefiled virgine, made like vnto vs in al thynges, synne only excepted. Wherfore we be called the membres of one bodie of hys flesh S. Hierom. and of hys bones, membres, I say, not according to the nature of the euerlasting diuinitie, but accordinge to that he vouchsaued to take mans nature vpon hym. Howbeit thys coniunction may not be taken carnally but spiritually. For albeit S. Ambrose. Christe toke our real fleshe, yet we be hys spirituall membres. For we be one bodie, bicause we be partakers of one spirite. And forasmuche as there is so great a conjunction betwene Christ and his churche, we ought for his sake to leave the

> dearest thinges we haue, if they wold plucke vs awey from Christ whose spouse we be. For we muste cleaue to hym without seueraunce, syth we be one bodye, and one fleshe wyth him. And verely this is a greate sacrament, mysterie,

and secrecie, which if it be rightly pondered, plucketh vp our mindes into moost highe and heavenly loves. Hitherunto we have brefely spoken of the first ordinaunce of mariage, now let vs come to the declaration of this present Gospell. The pharisees which amonges the Jues were taken for men of great holynes, and therfore ought best to haue magnified Christ and his doctrine, were euer moost busve agaynst him, inuenting al they could to trippe hym in his wordes, that they myght have some pretence to accuse hym, and put him downe. For they had no litle cnuie at him. partly bicause he shadowed their estimation, and partly bicause he disclosed their hypocrisie. They cam therfore on a time and craftely did set vpon him, taking occasion of the wordes he had spoken concerning that a man ought not to put awey his wife. They propounde a suttil sophisme, whether it were lawfull for euery cause for a man to put awey his wife. For if he shulde answere, it were lawful, he shuld seme to be S. Hieroniagaynst himselfe, where he tawght dyuorses not be lawfull. mus. If he shulde denye it, he shuld some to be against Moses law, Deut. 24. which suffreth a man for any maner cause to gyue her a libel of divorcement and to let her goe. But Jesus so tempereth hys answere, that neyther he diminisheth the authoritie of Moses, neither recanteth his owne teachinge, and wyth the authoritie of the law he stoppeth the pharisecs mouthes whyche were lawyers. Haue ve not redde (sayth Chryste) Gen. ii. that when God created the worlde he formed the man and women, that by there conioynyng, mankynd shuld be contynued? And forthwith expressing the vnpartable couple of them added, For thys loues sake shal man leaue father and mother and stycke to hys wyfe. And thys knotte is so straight that of two be but one person. So that it is as moch agaynst nature, that the one shuld be plucked from the other, as it is for one part of the body to be seuered from an other. Wherfor that God hath thus coupled, let not man scuer. Meaning herby, that it is both against nature and also the Chrysolaw, a man to cast vp hys wife. Here the pharisees thinking stom. that they had now gotten a good quarell against ourc sauiour Christ Jesus to snach him vp, said vnto him, If it be thus as Objection. thou sayst, that God wold have wedlocke so inviolabely kept, why then dyd Moises make it lawfull to the husbande, for Deut. 24.

The solution of Christe.

a libel of divorcement? as who shuld say, how durst Moses be so bold to licence that thing which God wold not have done? To this objection our saujour aunswered, Moses dydnot permitte ne licence this thing vnto you, bicause the thing of the owne nature was honest and rightfulle, but forasmoch as he knew the stubbornenes and hardnes of your hartes: therfore he graunted vnto you the lesser and lyghter inconuenience that ye shuld not committe the greuouser offence. For assuredly Moses did not allow al kindes of diuorces, in that he had leuer that the same were suffred or rather winked at, then murder shuld ensue and be committed. the libel of diuorcement amonges the croked Jues whyche Moses theire lawmaker inacted that it shuld be given to the woman, make the diuorce good and lawful, but rather that same libel was a witnes and testimonie of the hard harte of the Jues, which for every light cause and trifle wold put away their wives, and for this cause the law of Moses gaue commaundement, that such stubburne and hard husbandes whyche wolde nedes for such light occasions put awey their wvues, or els do worse and committe further inconuenience, to gyue them the sayde libelle of divorcement for a certayne recorde and witnesse that she is nowe free from his voke and at her libertie. But at the begynnyng (sayth Christ to these pharisees) when as yet the malice of men was not growen into such an excesse, nor as yet mans nature was not infected with so many vices (for the hatred was not so feruent, that either poysoning or murdering was feared) there was no such licence of divorces. Wherfore neither now is the same licence to be suffred amonges christen men, after that the doctrine of the gospell hath brought agayn the christen man to his former state and perfection of nature by regeneration or new byrth. And no doubt (my freendes) Moses amonges the Jues wished in his hart the same perfecte loue and fast knot in wedlocke to be observed and kept, that our saujour Christ hath tawght vs, but (as I have declared) the corrupt and nawghty maners of the Jues, whyche for euery lyght grefe were ready to committe murder and all mischief, feared him, that he durst not requyre that of them. So that our saujour Christ did not abrogate the auncient lawe of Moses, but he made it more

Ab initio autem non fuit sic.

clere and perfect, declaring vnto the froward Jues, that it was vnlawful both for them and for al other and againste the minde of God and the wille of Moses their lawmaker, that they shuld for euery lyght occasion put away their wives whom they ought to loue and to imbrace as their own bodies and their owne flesh. For a thing that a man doth, is not forthwith lawful for him to do, bicause he is not punished in this worlde for the same. For there be many thynges abominable and stinkyng afore the face of God, which be not punished by mans lawes. Hitherto have we intreated the gospell of this day. Now we woll sumwhat towche the offices The office aswell of the wife towardes her husband as of the husband of the wife. towardes his wife, and so make an end. Ye wifes (sayth saint Ephe. 5. Paule) be ye subject to your owne propre husbandes as vnto the Lorde. For the man is hed of the wyfe, euen as Christ is the hed of the churche, and it is he whiche giueth helth to the body. Wherfor like as the church is subjecte to Christe, so let the wifes be subjecte to their husbandes in al thinges. Likewise saint Peter in his first epistle commaundeth christen i. Pe. iii. wives to be in subjection to their husbandes, to thintent that euen they which obey not Gods worde, maye without the worde be wonne by the conversation of the wyues, when they behold their chaste conversation joyned with reverence. Whose outward apparell he wolde not shuld be gorgeouse nor moch glysteringe to the eye, but rather he wold haue them inwardly garnished in the hart, being there ful of al clennes and without corruption, in such sort as they may have a gentle and quyet spirite, which spirite, he sayth, in Gods eye is a thing most gorgeouse and sumptuouse. For after this maner in olde tyme (sayeth this holy Apostle saynte Peter) did the holy women, which trusted in God, attyre themselues, and were obcdient to their husbandes euen as Sara obeyed Abraham her husband, calling him lorde, whose Gen. 16. daughters al ye be, as longe as ye do wel. Saint Paule also 1. Cor. 11. sayth, that the woman is the glory of the man. For the man cam not of the woman, but the woman of the man. Neyther was the man created for the womans sake, but the woman for the mans sake. Women therfore ought to imploy their diligence vpon the vertuouse bringinge vp of their children and to loke wel to their housholde. Yea they shalbe (sayth saynt

- i. Timo. 2. Paule) saued by bearing of children and bringing them vp in feith, loue of God, and in holines. For this is their office, thys is their function and calling, wherin they ought to please God, and to attein euerlasting blesse. They ought to be no ianglers, no disputers, no teachers in common assembles, but herers, but lerners and kepers of silence with al subjection. These be the officies and duties of christen wives. The office
- Ephe. 5. of the husband (as Paul saith) is to loue his wife euen as Christ loued the church. He is bounden to loue her as his owne body. He that loueth (sayth he) his wife, loueth himselfe. For noman euer yet hated hys owne fleshe, but nowrisheth and cherisheth it, euen as the Lorde doth the 1. Pet. 3. churche. He must dwel (saith saint Peter) with his wife,
- according to knowlege, giving honoure vnto her, as vnto the weker vessel, and as vnto her which is heire also of the grace
- Coloss. 3. of lyfe. He may not be bytter to hys wyfe, but gentle, courteouse, and louing. Yea finally he must so inticrly loue Gen. 2. her, that God commaundeth him to leave al other his affec-
- Mat. 19. May be some father and mother, and cleaue to hys wyfe. But let man and wife take hede, that God couple
- r. Cor. 7. them togither, and not the deuil. Let them be coupled for procreation of children, for auoyding of fornication, in al temperancie, holines and godly shamefastnes. Let them not ioyne either for ryches, for bewtye, for great aliaunce, or (which is more fylthy) only for the lust of the body, lest they be greuousily punyshed for their intemperanneie, as it
- Tob. 6. chaunced to the seuen husbandes of Sara before she maried with Thobie the yonger, and to innumerable other. Wherfore, my deare frendes, let euery man and woman take hede they ioyne in holy wedlocke by Gods coupling, with al humble reuerence and godly feare. So doinge, they shalbe blessed
- Gen. 1. of Gods holy hande, they shal increase and multiplye, they shal replenish the erth and haue it subjects who them, ac-
- Psal. 127. cordinge to the saynge of scripture: If they feare the Lorde and walke togither in his wayes, God shalle surely blesse them, prosper, and further them in al their doinges. Wherfor thou man which art hed of thy wife, so loue, maynteyne, cherishe and tender thy wyfe, euen as Christe hath loued and moste tendrely imbrased his spouse the church. If thou so do, thou shalt eate the labours of thy hand (as the prophet

writeth) thou shalt be happy, and it shalbe wel with the. Thy wife shalbe as a plentifull vine tree vpon the walles of thy house. Thy chyldren as oliue braunches rownd about thy table. Loo (sayth he) thus shal the man be blessed whiche feareth the Lorde. This is Gods institution of mariage, these be the officies of maryed persons. In these if ye walke like feithful and right christian persons, though through the malice of the worlde ye suffre affliction here: ye shalbe sure after thys frayle lyfe perpetually to raygne wyth Christe our Lorde, whyche wyth the Father and Holy Goost thre persons and one God is to be glorifyed and praised worlde without ende. Amen.

## At burienges.

### The Gospel. Jhon .xi.

MARTHA sayd vnto Jesus, Lorde yf thou haddest bene here, my brother had not dyed. But nowe also I knowe, that whatsoeuer thou askest of God, God woll gyue it the. Jesus sayde vnto her, Thy brother shall ryse agayne. Martha sayd vnto hym, I knowe he shall ryse at the resurrection in the last day. Jesus sayd vnto her, I am the resurrection and the lyfe. He that beleueth on me, though he were dead, yet shall he lyue. And euery one which lyueth and beleueth in me shall neuer dye. Beleuest thou this? She sayeth vnto him, Yea Lorde, I beleue that thou art Christe the sonne of God, which cammest into the world.

### The sermon vpon this Gospell.

WELBELOUED people in our sauiour Christe, this gospell is ryght comfortable to al feithful and true christian folke. For in it is conteyned the glad and swete tydynges to all vnfcyned Christians, that is to wit, howe Christ is our resurrection and our lyfe, if we beleue vnfeynedly vpon him. And verelye this is one of the chiefest articles of oure religion, to beleue that though we dye here bodyly for a tyme, or rather

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slepe, for so the scripture calleth it, yet we shal ryse agayne and lyue euerlastyngly with God in heauen, through Christ, in case we have had stedfaste feith in hym, and be founde Mat. xxii. cladde and adourned with the wedding garment at the day of the greate solempnitie, that is to say, at the generall resurrec-Chrysosto- tion of the chosen people of God, when Christe the sonne of mus. God shalbe in ful and most perfite wyse knitte and conjoyned in mariage to his louing espouse the churche or congregation of the feithfull persons. But ye woll aske, what this weddynge garment is? Verelye after the minde of saint Gregorye, Gregor. it is charitie. And that persone entreth to the maryage but withoute the weddinge garment, whiche being in the church, hath feith but lacketh charitie. Truly this mans feith is not the true and lyuely feith, but it is a feyned feith, and a dede feith, as sainte James calleth it, bycause it is without workes. Ja. ii. For what auayleth it, O my brethren (sayth this holve Apostle sayncte James) yf a man wold saye he had feith, and hath no workes? Trowe you that this feith shall saue him? If your christen brother or syster be naked and lackyng dayly sustenaunce, and one of you wolde say vnto them, Go your waye in peace, warme your selfes and fylle your belyes: and yet neuertheles ye gyue them not the thynges necessary for the body, what woll this helpe? So also feith if it hath not deades it is of it selfe deade. By these wordes of saynt James we may lerne (my freendes) that it is not inough for a christen man or woman to say he beleue in Christ, but he must also shew vs his feyth (as saynt James sayeth) by his dedes and workes. Wherfore the weddynge wede that we must be cladde with, is not bare fayth, but it is charitie whiche is the frute of feyth, or if ye woll nedes haue it feith, let it be that lyuely feith whiche is garnished with this charitie, that is to wit, with suche zeale, loue and affection whiche ye beare to God that for his sake ye frely aide and releue your cucn christen accordynge to your power. And verelye these be the workes that almyghty God requyreth of vs, yf we woll be counted his chyldren and the inheritours of euerlastyng blesse. He commaundeth that our lyght shulde shync afore Mat. v. men, that they maye se our good workes, and glorifie the Mat. xxv. father of heauen. Finally, the doers of these (as himselfe

doth wytnes) shall be called the blessed children of his father

at the general resurrection, and shall be bydden to come and entre into the vnspeakable ioves of heauen whiche were prepared for them sithens the beginning of the worlde. Neither doth the most excellent clerke saint Hierom disagree from The interthis interpretation, saynge, that the weddyng garment may pretation of S. Hier. very well be called the commaundementes of our Lorde and the workes whiche be accomplyshed and fulfylled at the byddyng of the law and gospell, and he sayth, that these workes do in a christene persone make the garmente of the newe man, which garment verily who soeuer in the dradfull day of iugement shalbe founde vnder a christen name not to haue, shalbe forthwith taken and caste into vtter darkenes, where according to the sentence of Christ shalbe weping and gnashing of teethe. This by occasion (deare freendes) hauc I spoken of the weddyng garment, wherwith must that soule be clad and adourned, which at the generall resurrection and vprising again of al mankynd in flesh according to the article of our beleue shall by Christ lyue euerlastingly. But yet for the better and more cleare vnderstanding of this gospell, I thinke it very expedient to repete and declare vnto you the very begynning of the historie whiche is red in this gospell, according as saynte Jhon the Euangelist doth report it in the begynnynge of the .xi. chapter, namely sith in it is conteyned the most comfortable and chefest article of the christen The historie is this. As our Saujour Christe abode at Jordan, it chaunced that in a towne named Bethania. a certayne man called Lazarus laye sycke. This town was the natyue place and countrey both of the sycke man, and of his two systers Mary and Martha. Verely this Mary was she, whiche with a notable record of loue towardes our saujour Christe had anounted his head as he sate at meate with a ryght preciouse oyntment, and with her heare had wyped his feete whiche she had washed with the verye teares that ranne downe from her eyen. By reason wherof we may very well vnderstande, that there was a singular and a right speciall amitic and frendshyp betwene this familie and our saujour Christ. Wherfore when Lazarus was in greate paryll of Chrysodeathe, his systers, for the familiaritic whiche they had stomus. with Jesus, sente worde vnto him, how his freende Lazarus was sore sycke, they nothing doubtinge, but that he of his

wonderfull humanitie whiche he bare towardes all men, wolde helpe his frend being in such daunger. Lo, say they, he whome thou louest is sycke. They thoughte it inough only to gyue hym knowelege of his freendes sickenes, and therfore they adde no praiers to desyrc his helpe. To whom Jesus maketh answere in this wyse: Verely this syckenes is not deadly, but it is therfore chaunced vnto hym, that by occasion therof Gods glory might be set out, to the intent that whan by his vertue the disease shal be driven awey, the sonne of God might also be glorifyed. A lyke answere did Christ make to his disciples of hym that was borne blind, saing that it was not his offense that he was so, but that Godes workes shulde be shewed in hym. Certes our saujour Christ loued very entierly Martha and Mary, and theyr brother Lazarus, and yet notwithstanding his great loue, he suffred him to fal into sycknes, yea and into death, to thintent we shulde not counte it an vnworthye and heuye case if at any tyme the vertuouse and good persons and suche as be imbracers of true godlynes and the freendes of God be otherwhyle assaulted with the troubles and miseries of this worlde, God winking at the mater, either bycause it is so expedient for them that suffre the same, or bycause it is so auaylable to the settynge forth of Gods glorie, not that God with mans euylles procureth his owne glorie, but that for mans cause he is wonte to turne the euylles whiche do chaunce vnto vs eyther to our soule helthe, or vnto his gloric. He knew full well that his freend was sycke, yea before it was tolde him, but for a playn declaration of the greatnes of the miracle whiche he went about to vtter, it was requysite to have his disciples myndes prepared. After then that tydynges was brought vnto Jesu of his freendes death, he went not forth with, but in the self same place he tarved styll for the space of two dayes, not that he regarded not the daunger of his frende, but bycause he awayted a more convenient and plentifull occasion of ytteringe the miracle, and also that he himself whose tyme was almost comme to dye for mankynde, myght herby rayse vp the myndes of his disciples whiche as yet were but weake to the hope of the rysyng agayne hereafter. But his disciples for feare, holdyng theyr peace, bycause their maister Christ

had but a lytle before escaped out of the Jues handes, and

Thon .ix.

Chrysostomus. therfore thinkinge hym to be in more sauetie in wyldernes, where he now was, Jesus sayd vnto them, Let vs goo agayn into the countrey of Jewry. The disciples hearinge mention made of Jewry, and callyng to theyr remembraunce the deadly hatred whiche the pharisees bare against Christ, and also how ofte they had taken vp stones to cast at him and went aboute to lay handes on him, feared not only theyr maister, but also themselfes. For they had not as yet received the Holy Ghost and they folowed Jesus yet but with a certaine humane affection, themselfes also abhorring death bycause of their frayltie and weaknes. Wherfore they labouringe all that they coulde to dissuade him from returning again to Jurie, said vnto him, Lord hast thou forgotten how that a few dayes passed, the Jues thy mortall enemies wolde haue stoned the to deathe if thou haddest not the soner withdrawen thy selfe from their furve? And againe wolt thou now go thither and caste thy selfe into open daunger? But Jesus comforted them, putting away theyr feare with a certaine diffuse parable signifieng, that suche persons oughte nothinge to feare, whiche cleaue fast to Christe, who is the lyght of the worlde. For it is the night whiche bringeth with it the vayne feares. day knoweth them not. Hath not the day (sayth he) twelue Ihon .i. howers? The night shall not come before the time appoynted. In the meane season, who soeuer walketh in the day, stombleth not, for asmoche as the sunne, whiche he beholdeth, maketh him to se, and by seyng to beware the occasion of stomblynge. But who soeuer, whan the sunne is withdrawen from him, walketh in the night, he stumbleth, and why? verely bicause he lacketh light. This dyd our Sauiour Christe speak, meaning, that he is the light of the world (as saint Jhon in the Ihon i. begynning of his gospel doth testifie) and therfore it behoued his disciples to followe his guidynge and not to go before the S. Austi. lighte, neither yet to feare before the time come, for so longe as they have Christe to showe them light, there is no danger. But when he must be taken from them, then commeth night vpon them, then let them feare. So that according to the exposition of some doctours, the twelve houres of the day do Erasmus in betoken the appointed tyme of his lyfe, as lyke wise he Annota. answered to them whiche cam from Herode, and counsailed Theophihim to fle, bicause king Herode sought to slee him: It be-lactus.

Luc. zij.

houeth me (sayth he) this day and to morowe, and the nexte day to walke aboute, for it is not possible that a prophete shulde perish in any other place but in Hierusalem. And the tyme of his passion he calleth the power of darknes and the houre of the wicked persons. As though Christe shulde here say to his disciples, Ye nede not to feare my govng into Juric nowe at this present tyme, for I certifie you, that the tyme of my death and passion for mankynde is not yet The day verelye hath her due houres appointed her of almighty God, whiche we at our owne choise and pleasure can neyther make shorter nor yet longer: so I also haue my time prescribed and appointed vnto me of my heuenly father, wherin I must accomplish the besines that I com for, which is to redeme the world. This tyme can not be shortned, ne yet preuented by the malice of the Jues. Wherfore ye haue no cause to fear my goynge at this tyme into the partes of Jewry. With these wordes after that our Saujour Christe had mitigated the feare of his Apostles, he openeth the cause of his govng. Lazarus (saith he) our frende slepeth. But I go to awake him out of his slepe. but a slepe. Verily, my frendes, this is a new preaching neuer ere openly herd of in the world, that death is no death, but rather a slepe. For without doubte by the goodnes and benefite of Christe death is nowe made but a slepe to all feithfull Christen men and women, for Christ our redemer by his death hath vaynouvshed deathe and made it but a slepe vnto And if it be but a slepe, why do we thus bewayle the slepe of our deare frendes? why do we feare it our selfes? Nay, why do we not rather desire it for the quietnes therin? Why do we not counte them happy and well at ease which

The deth of godly

haue gotten it? And with this Gospell do also the wordes i. Tessa. iiij. of saint Paule whiche be redde in the Epistle of this day agree whiche he wrote to his Christene brethern the Thessalonians, sayng: I wold not (brethren) haue you ignorant as concerning them whiche be fallen a slepe, that ye mourne not as the rest of men do, which have no hope. For if we beleue, that Jesus dyed and rose againe, euen so wyll God bryng againe with him them also whiche slepe by Jesus. But Christes disciples being troubled with fear, and suspecting that Jesus spake not of the bodily deathe in dede whiche

after a new maner of speaking he called a slepe, but rather of the commone maner of sleping, answered and said, Lord if he slepe, he shall do well inoughe. Verilye the disciples were yet styll afrayd to resort againe to Jurye, and therfore asmoche as they coulde, they cut of the causes of goyng thither. But Jesus by lytle and litle prepared their myndes to the beholding of the miracle whiche he wolde showe. For first of all he had rather calle him a slepe than dead, that according to the maner of holy scripture he might shewe the hope of resurrection. For they slepe, rather then be dead, whiche lye in rest, and shall lyue again. For it is not so easy S. Austi. for any of vs to raise him that slepeth, as it is for Christe to calle the dead agayne to lyfe. The disciples therfore not vnderstanding that he spake of slepe and of wakinge againe, to thintent they might perceive that he knew all thinges, said openly vnto them after the common maner of speaking, Lazarus is dead, and I am glad for your sakes that I was not Lazarus there, bicause ye may beleue. Neuertheles lette vs go vnto mortuus him. Christe doth not here tell his disciples that he wolde rayse him againe, for he had rather haue it signified than expressed, and he had rather perfourme it then promise it, in this behalfe also giving vs an example of demurenes and Exemplu. to flee vaine glorie. And he sayeth that he is glad for theyr modestie. sakes that he was not ther. Why so? For if he had been Chrysopresente at his freendes departure, and had fortwith retorned stomus. hym to lyfe, the pharisees and other whiche were euer readve to skaundere all that Christe did, wolde haue sayde that he was not dead in dede, but in a traunce for a tyme, as by dyuerse sickenesses it hathe chaunced to many one. now, he being so long dead, yea and buried in his graue, they coulde not make that cauillation. Christe therfore was gladde for his discyples sake, that they myghte beleue. But what shulde they beleue? First, that Christ was the true Ut credatis. Sauiour of the worlde, whiche raiseth the dead out of their graues, yea and out of euerlastinge damnation and helle, if he had not dyed for vs. Second, that he is ready euen in the middes of our troubles to helpe vs, and careth for our sauctie, as we have example in Lazarus, whiche was sicke, yea and dyed: he felt not Christes helpe, and yet Christ cared for him, and his care was not vaine. For he raiseth him

againe from deth. Thomas therfore, whiche in the Greke is called didimus, and in English a twin, one of Christes Apostles, perceiuing that Christe wolde nedes goo into Jurie again amonges his enemies, saide to his felawes, Let vs go to, that we may dye with him, as who shulde say, Sith our maister wold nedes ieopard himselfe amonges the pharisees whiche seke his death, let it not be saide, that we woll leaue our maister, let vs dye with him. Verely this exhortation of Thomas hath in it more rashenes than feith. For albeit he is now ready to dye with Christ, yet he wolde not beleue his resurrection, if he had not seen in his handes the printe of the nayles. So also Peter boldly promised that he wolde dye with Christ, but it was not feithfully and truely, and therfore forthwith he denied his maister. But afterwarde both saint Mar. xiv.

Mat. xxvi. Thomas and also saint Peter were two of the strongest and surest of al their felawes in theyre feith, as appeareth by theire actes. And here we have exemple, that saintes and the chosen people of God do otherwhiles fall by Gods suffraunce into frayeltie, wherfore let not vs despaire, though

> we have been wretched sinners, yea though we have denied Christ with Peter. Onelye lette vs playe Peters parte, and by repentaunce rise again, and no doubt God wol take vs again vnto his grace. But to our Gospill. Christe with his

Chrysostomus.

Luc. xxij.

disciples goeth forth and findeth that Lazarus had lien in his graue foure dayes alredy. And Betanie, where Lazarus and his systers dwelt, was nighe vnto Hierusalem about .xv. furlonges of, and many of the Jues cam to Martha and Marie, to comfort them ouer their brother. Truly, it is the worke of charitie, to comforth the heuy and troubled persons, yea it is the worke of the Holy Ghost, and for this cause is the Holve Ghost called in scripture a comforter, bycause in aduersitie he comforteth the beleuers and feithful christen persons. And therfore the Apostle Paule doth numbre gentlenes, goodnes and kindnes towardes the neighbour, amonges the workes of the spirite. And albeit it may be, that the worke of comforting other, in wicked and vngodly persons, doth not procede of the holy spirite of our Lorde, but rather of a

curtesy, neighborhode, or nerenes of bloude, as appeareth in these Jues, which cam to comfort the two sisters Martha and Marie, and as also the loue and charite of hethen persons,

Mat. vi.

Gala, v.

wherby they imbrace their welwillers, commeth of a carnall affection: yet in the godly persons it commeth of feith and true charite, and is the worke of the Holy Ghost and not of the flesh. Furthermore we do se here, that many Jues cam to comfort these two sisters, not without the great prouidence of God, that many might be witnesses of the great miracle of raising Lazarus from deth. For this is the cast of Gods workes, that they shew a farre other face in the beginning, than in the ende. Many of the Jues were gathered to comforte these systers, and loo beside their loking for, they be made witnesses of Lazarus resurrection. Martha, assone as she herde that Jesus was commyng, went and met him, but Mary sate styll in the house. Martha therfore so sone as she cam into Jesus syght, said vnto him, Lorde if thou haddest bene here, my brother had not dyed. But nowe I knowe, that what soeuer thou askest of God, God woll surely gyue it the. Verily this Martha beleueth in Christe, but not Chrysoas it behoued her to beleue. For she knewe not yet that he stomus. was God, and that he wrought his miracles by his owne propre power and vertue, as appeareth by that she putteth to, but now also I knowe that what so euer thou askest of God, he woll gyue it the. So that she toke Christ but for a prophete and a very vertuouse and holy man. Christ therfore answereth her, Thy brother shall ryse agayne. I wote, quoth Martha, that he shall ryse again in the resurrection at the last day. Here we se that Martha was a good woman and beleued the generall resurrection. Wherfore our sauiour Christe to the intente he mighte yet augmente the womans feith and opinion in him, and that he might declare that he coulde not onlye as an holy man and prophet obteine of God life to the dead, but also that he himself is the fountaigne and giver of lyfe to all men, and that no death is to be feared of them whiche put their trust and hope in him, bicause that although death commeth, yet it can not hurt him that bcleueth on him which is fountaigne of all lyfe, he answered Martha in this wyse: I am the resurrection and the lyfe. Ego sum Veryly, my freendes, this is the gospell, this is the Euangel, resurrection to the end of the end o this is the glad and ioyfull tydinges most pleasaunt and comfortable to al Christen men and women. In this word Christ openeth himselfe vnto vs, and gyucth vs resurrection and

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lyfe which be the greatest and best giftes that can be gyuen to mankynd. But wherby is Christ made vnto vs ourc resurrection and our lyfe? Verely by feyth. And therfore he goeth further and sayth, He that beleueth in me, althoughe he be deade, yet shall he lyue. By feythe doubtles the dead man lyueth, and by feith the quicke man neuer dyed. For ye may not thinke, that Christe spake this onely of Lazarus. But whosocuer he be that beleueth and hath the lyuely and vnfeined feith in Christ, which in the begynnynge of this sermon I spake of, he shall neuer dye, albeit that the bodye for a tyme shall slepe. This, I say, is the Gospell, wherwith in the straightes of deth oure consciencies must be fensed and made stronge agaynste all the gates of hell and of death. For againste this sure feythe, this rocke, wherupon Christes church is buylt, not all the gates of hell (as Christ himselfe promyseth) can preuaile. And to thintent we shulde beleue this the better that Christe is oure resurrection, he confirmed it with the raising of Lazarus from death to life, he confirmed it also with his owne resurrection. Why do we then mourne the dethe of oure freendes? Harken what Christe sayth: I am the resurrection. What do we fear thinges we wote not what in an other world? Let vs beleue in Christ which sayeth, I am the lyfe. Truly he gyueth himselfe hole vnto vs by this gospell, only let vs take hede lest by oure vnfeithfulnes we put from vs so highe and excellent a gyfte. If Christ had ncuer been made man, we could have hoped of no rysyng agayne. By oure first father Adam we were all made thrall vnto death, according to Gods worde in Genesis vnto Adam: What day so euer thou shalt cate of the tree of knowlege of good and euyll, thou shalt surely dye a death. By Adam verily, as witnesseth saint Paule, death entred first, and agayne by Christe cam resurrection and lyfc. truely these wordes of our Sauiour Christe haue a ryghte great comforte in them vnto all Christen men, forasmoch as they declare moost high vertue and power to be in Christe, that is to witte, that by him chaunceth to mankynd the vertue and power to ryse agayne into euerlastynge lyfe. Both the good and bad shall ryse agayne, but not alyke, for the good shal ryse vnto lyfe, and the badde shall ryse vnto iugemente

and euerlastyng death, and therfore Christ to them is no

Gen. ij.

resurrection. For who they be that shall be made partakers To whom of cucrlastynge lyfe, he sheweth when he goeth on and sayeth Christ is a in this wyse: He that beleueth in me, shall lyue, that is to tion. say, he shall not dye the second death. We have therfore (good people) two maners of rysynge agayne, for first we ryse Two sortes againe here by grace, out of the doungeon of synne, when we of resurrecbe renewed into a new lyfe, and be regenerate by Christ, as Jhon .iij. it is declared in the thyrde chapter of Jhon. And who soeuer Jhon .iij. after this sorte doth ryse agayne oute of synne here in this lyfe shall neuer tast of the seconde death, which is cuerlastyng dampnation, but shalbe partaker of the seconde resurrection through Christe at the day of iugement, which shalbe lyfe euerlastyng and endles iove. This in effecte were Christes wordes to Martha, and after he had thus opened hymselfe vnto her, he asked her whether she beleued this? Wherunto she answered and sayd, Yca Lord, I beleue that thou art Christe the sonne of God, whiche hast come into the worlde. Verilye this confession of feith that this blessed woman Martha maketh here of Christe, semeth to be lyke vnto that whiche saynt Peter and the rest of thapostles made, Mat. xvi. when Christe asked them, whom they sayde that he was, and Mar. viii. saint Peter in all theyr names answered, Thou art Christ the sonne of the lyuyng God, that is to saye, thou arte the Messias or Sauioure of the worlde whiche was so longe before promysed by the prophetes and loked for of the fathers. And lyke as fleshe and bloud disclosed not this feith to saint Peter, but the heuenlye father, so this lyke confession that Martha made, proceded not of any carnal loue, but of the Holy Ghost. But what do these wordes betoken, thou art Christ? Verily to be Christ, is to be the lorde and conquerour ouer synne, afflictions, death and helle. And for this cause was he promysed, euen to vanguysh all the aduerse powers in heuenly thinges. I say he is that sede of the woman which shuld Genc. iii. breake the scrpentes hed, that is to wit, the power of the deuyll. For the deuyll ruleth in the worlde through Godes permission and sufferaunce by synne, afflictions, death, and Gal. iij. helle. But al these thynges in the feithful persons be ouer-Psal xix. come and vanquyshed through Christ. Christ is our medi-Hier. ii. atour and our peace. He is the hed and foundation of the i. Pe. ij. church, he is our prest, our byshop to make sute to his father

Collo. ij. for vs, and to saue vs his people from our synnes. Yea there is none other wey to heuen but by him, for he is the doore. Jhon .x. Jhon xiiii. He is our weye, he is the trouthe, he is the lyfe, for lyke as i. Cor. xv. all were dead by Adam, so by Christ must they be reuiued. This haue I spoken concerning the declaration of this present Now, deare frendes, according to the instruction whiche we have rehersed here oute of holy scripture, let vs not feare nor lament this bodily death, but rather the spirituall deth of the soule, both in this worlde and in the next. And on the contrarye, as oftene as we fall into synne, let vs by due repentaunce ryse agayne here in this lyfe, let vs beleue stedfastly that Christe is oure resurrection and lyfe, and no doubt, after this slepe of the bodye, we shall ryse agayne at the general rising into lyfe euerlastyng, by Christ our Lorde. Whiche with the Father and Holy Ghost thre persons and one God be glorified and lauded for euer and euer. Amen.

#### ¶ FINIS ...

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